



THE PATH.

A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN
AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
ARYAN LITERATURE.

EDITED BY WILLIAM Q. JUDGE.

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THE THEOSOPHIST.

A MONTHLY MAGAZINE of *Oriental Philosophy, Art, Literature and Occultism.* Conducted by *H. P. Blavatsky.* It is now in its *Seventh Volume.* It contains, each month, at least 60 pages of reading matter. It is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences, and numbers among its contributors, learned Brahmin pandits, Mohammedan, Sufis and Buddhist native scholars, as well as those who are pursuing special studies, both practically and theoretically, in Occultism.

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If any one worshipping with faith desire to reverence any personage, I make that faith of his constant. Gifted with such faith, he seeks the propitiation of that personage, and from him receives the pleasant object of his desires, which in reality were directed by me alone. But the reward of these little-minded men is finite. They who sacrifice to the gods go to the gods. They who worship me come to me.—*Bhagavad-Gita*, ch. 7.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THIS MAGAZINE begins its third year with the present number. While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. That object is to spread a knowledge of the Wisdom-Religion as we understand it, and to lay before the readers what we consider the true view of Theosophy and the aims of the Theosophical Society. THE PATH, however, while devoted to that Cause, is not an official organ; for, if it were, some responsibility for its utterances might be placed upon the Society on the one hand, and the Magazine itself limited in its operations on the other. We aspire to fulfil the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in; and practice the immemorial doctrines of the Wisdom-Religion once widespread and now preserved in Tibet to be given to the world as it becomes ready to receive.

May the Blessed Masters guide us to the everlasting Truth! May we tread the small old path on which the sages walk who know Brahman! May we all pass beyond the sea of darkness! Hari! Om!

THE TIDE OF LIFE.

(ANNOTATED BY H. P. BLAVATSKY.)

“Our souls have sight of that immortal sea which brought us hither ;
Can in a moment travel thither—
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.”

That the book of Genesis is not a homogeneous work, but is composed of several distinct and widely different books, becomes evident from a slight examination. The first thirty-four verses form the first and apparently the most ancient of these. This treatise contains a system of cosmogony closely resembling that of the Puranas and Upanishads. The origin of this ancient tract, and the causes which led to its incorporation with the Hebrew scriptures, we can only guess at. Its source may have been some venerable hieratic manuscript brought by Moses from the temple-libraries of Egypt, where it had lain for thousands of years, from the time when the colonists of Egypt left their early home in ancient India. Or it came, perhaps, from the Chaldean Magians, the inheritors of the sacred Iranian lore, the younger sister of the wisdom-religion of the motherland of the Aryas. This much we know, that it contains a Divine Cosmogony, of evident Oriental character, and almost identical with the Archaic Sacred theories of the East.

This tract splits off like a flake from the story of Adam and Eve which, from its more vivid colour, has almost cast it into the shade, and a mere preface or pendant to which it has erroneously been considered to be. To make this separation more clearly apparent, a few of the lines of cleavage may be shewn.¹ To begin with, we find two quite different and distinct accounts of the “Creation.”

(I.) In the more ancient cosmogony, contained in the first thirty-four verses, the account of the formation of man is similar to, and parallel with, that of the animals.²

“The Elohim created man, male and female.”

1 The esoteric teaching accounts for it. The first chapter of Genesis, or the Elohist version, does not treat of the creation of man at all. It is what the Hindu Puranas call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no man, but the *protologos*, the collective Sephiristhal Tree—the “Heavenly Man”, the *vehicle* (or *Vahan*) used by En-Soph to manifest in the phenomenal world (see *Sohar*); and as the “male and female” Adam is the “Archetypal man,” so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while “Light” refers to the angels so called.—H. P. BLAVATSKY.

2 *Vide supra*—“The great whale” (v. 21) is the *Makara* of the Hindu Zodiac—translated very queerly as “Capricorn” whereas it is not even a “Crocodile,” as “Makara” is translated, but a nondescript aquatic monster, the “Leviathan” in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not Genesis that is guilty of the error imputed. The Elohist portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*Vide*—“*Modern Science and Modern Thought*,” by Mr. S. Laing), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that Verse 20 (Chap. 1) does speak of reptiles before the birds. And God said, “Let the waters bring forth abundantly the (*swimming and creeping*, not) moving creatures that hath life, and fowl that may fly” etc. This ought to settle the quarrel and justify Genesis, for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc., etc. Genesis is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodellers.—H. P. BLAVATSKY.

While the second and later account introduces the distinct and peculiar story of the creation of Adam from dust, and of Eve from Adam's rib. Besides this, earlier in the second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words—

“There was not a man to till the ground.”¹

and this nine verses after it had been chronicled that “God created man.”

(2.) In the more ancient tract, man and women are created together, and over them is pronounced the blessing—

“Be fruitful and multiply, and replenish the earth,”

yet in the subsequent story of Adam and Eve, the absence of woman is marked by the words—

“It is not good that the man should be alone :”

and further on, in the story of Eden, the children of Eve are foretold with a curse and not with a blessing,

“I will greatly multiply thy sorrow and thy conception,”

for, in this story, while Adam and Eve remained unfallen they remained childless.

(3.) We read in the first account that—

“The Earth brought forth grass, herb yielding seed, and fruit tree.”

This is ignored in the second account, when we read, twenty-four verses later,

“No plant of the field was yet in the earth.”

Similarly, we have a second and distinct account of the formation of the animal kingdom ; which, moreover, comes after the Seventh day “on which God rested from all his work which he had created and made.”²

(4.) In the first account the order of creation is as follows :—

“Birds ; beasts ; man ; woman ;”

In the second, we find the order changed,

“Man ; beasts ; fowls ; woman.”

In the one case man is created to rule the beasts ; in the other the beasts are created as companions for man.

(5.) In the first account all herbs and fruits are given to man unreservedly—

“I have given you *every* tree, in the which is the fruit of a tree yielding seed.”

In the second we read—

“Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it.”

1 Because Adam is the Symbol of the first *terrestrial* MAN or Humanity.—H. P. BLAVATSKY.

2 *Genesis* being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming *after* him. This will be proclaimed absurdly *unscientific*. But see in *Lucifer*—“The Latest Romance of Science.”—H. P. BLAVATSKY.

(6.) All through the earlier cosmogony the Divine Creative Energy is called "Elohim;" thus in the first verse we read—

"*Berashit bara Elohim.*"

In the story of Adam and Eve this title is replaced by another, "Jehovah" or "Yâvâ." In the English the difference is veiled by translating the former "God," though it is a plural form, while the latter becomes "the Lord God." In other parts of the Bible several other titles of Deity are introduced, "El," "Adon-ai," "El Shaddai."

7. The early cosmogony gives to man a Divine dignity from the first :—

"The Elohim created man in their own image; in the image of the Elohim created they him."

In the story of Adam and Eve this likeness to the Divine comes only after the forbidden fruit is eaten, when man has fallen; then it was that

"Jehovah said, The man is become as one of us."

These facts warrant us in considering this Divine cosmogony, contained in the first thirty-four verses of Genesis, separate and distinct from the less orderly and scientific, though more popular, story of Adam and Eve.

At the present time, when the apparent antagonism between modern evolutionary doctrines and the doctrine of the Adamic Creation is perplexing many, it may not be out of place to draw attention to this earlier and more scientific cosmogony, and to point out that not only is it perfectly in accordance with the latest ascertained facts, but that it is probably "more scientific than the scientists," in that it recognised clearly the dual character of evolution, while modern thought manifests too great a tendency to one-sidedness.

The doctrine of this first cosmogony of Genesis is that of the formation of the phenomenal universe by the expansive or emanative power of the great unmanifested Reality, or underlying Divine Vigor in virtue of which existence is possible. This unmanifested Reality has no name in the West, but it may be called with the Hindu Vedantins, *Parabrahm*. After a period of Cosmic rest called in the East *a Night of Brahma*, the Unmanifested, by its inherent expansive power, sends forth from itself a series of emanations.

The first emanation, the only Divine and eternal one, which is conceived as lasting even through the *Night of Brahma*, is the Logos. The second emanation is what was called by the cabalistic philosophers the "fifth essence," counting "fire," "air," "water," and "earth" as the other four. It may be termed "Spiritual Ether." From Ether proceeded the element called by the cabalists "fire"; from fire proceeded "air"; from air proceeded the element "water"; from water, "earth."

These five—ether, fire, air, water, earth, are the five emanations which, in their various phases and combinations, make up the phenomenal universe, the Logos being considered Divine and subjective, or noumenal. From Earth sprang in order the vegetable and animal kingdoms, and finally Man.

The “elements”, as understood in the above classification, are by no means to be confounded with the elements of modern chemistry ; they are arrived at by an entirely different though equally scientific course of reasoning.

In the cosmogony of Genesis the Divine Underlying Reality is called God. The expansive power by which, after the period of cosmic rest, the phenomenal universe was formed is thus described:—

“In the beginning God created the heaven and the earth.”

This “in the beginning,” marks off from eternity the point at which the present period of cosmic activity, or *day of Brahma*, began ; when the Universe proceeded from “the everlasting bosom of God” to which it must return when this period comes to an end. Modern scientists are not without some dim perception of this process of emanation and absorption, as may be seen from the speculations in the “Unseen Universe,”¹ though the authors of this work confine themselves chiefly to the last emanation, that of physical matter from the emanation which preceded it. Whence the universe emerged, thither also must it return ; a truth clear to the pure insight of Shakespeare—

“ . . . Like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.”

God, the eternal Parabrahm, remains unchanged ; with God remains the Logos, the first and eternal emanation—

“The spirit of God. . . .”

which, “dove-like, sat brooding on the vast abyss.”

This “vast abyss,” or, as it is styled in the cosmogony of Genesis—

“The face of the waters,”

is what we have called the elemental Ether, the “Akâsa” of the Upanishads. It is of ethereal nature, and is the plane of sound, answering to the sense of hearing ; that it is the plane of sound has been taught by the Brahmans and the cabalists, and may be inferred from various considerations, amongst others from the difficulty of locating sounds in their immediate material sources (they having, as it were, an immaterial character), and from their spiritual, ethereal nature.

¹ “The Unseen Universe,” by Professors Balfour Stewart and P. G. Tait.—[C. J.]

This element of ether has within it the possibility of innumerable sounds and changes of sound ; according to the cabalists the sound becomes apparent to our senses only when it strikes against a material object, such as a vibrating violin-string, which becomes merely a point of reflection for the all-prevading element of sound ; just as a beam of sunlight becomes apparent only by reflection from particles of dust floating in the air.¹

Next in order after the emanation of ether, the matrix of sound, comes the elemental Light, the "fire-element" of the cabalists. It corresponds to the plane of colour and the sense of sight, which should rightly be called the "colour-sense." For colour is really the only quality perceived by the eye. "All objects," says Ruskin, "appear to the human eye simply as masses of colour. Take a crocus, and put it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window, you will see it detach itself as a dark space against the white or blue behind it. In either case its outline is the limit of the space of colour by which it expresses itself to your sight. The fact is that all nature is seen as a mosaic composed of graduated portions of different colours."² This light, or colour-element, is a pure element containing within itself the possibility of all varieties of colour. After its formation, we find the words—

"The evening and the morning were the first day,"

introducing the element of time first with this emanation. The Logos is, as we have seen, eternal ; and the immaterial, semi-physical element of Ether is, as it were, the borderland between the subjective eternal Logos and the objective elements of *fire, air, water, and earth*.

After this light-emanation comes the element called by the cabalists "Air." Its formation in the cosmogony of Genesis is marked by the words—

"The Elohim said, Let there be an Expanse."

This word, for a long time wrongly translated "firmament," is chosen to express the air-element, because from this element we derive the idea of the extension or expansiveness of a body—its ability to fill a certain quantity of space. The air-element corresponds to the sense of touch, so far as this sense conveys the idea of "expansiveness" or "extension." The sense of touch differs from the senses of sound and sight, in that it is distributed all over the surface of the skin, while they are confined to definite sense-organs, or spaces of localised sensitiveness, and, in proportion as the eye and ear have gained in sensitiveness to light and sound, the rest of the skin has lost its power of responding to these sensations. The whole surface of the body

¹ While taking this view of sound, we are, of course, perfectly acquainted with modern researches and speculations on the subject. Our standpoint, however, is so widely different from that of modern science that no comparison with its teachings is possible.

² Ruskin, "Lectures on Art," p. 125.

is, on the contrary, still sensitive to touch, as also to the sensation of heat.¹ There is reason to believe that at one time the body's whole surface could respond equally to all sensations ;² the specialised organs of sense not being then developed, just as the whole surface of the jelly fish still responds to the stimulus of light. An analogy to this condition of unspecialised sensitiveness is furnished by modern experiments in thought transference, from which it appears that the sensations of sound, colour, taste, touch, and smell are all transferred from one mind to another with equal ease. There are some grounds for the belief that when an organ is specialised for some particular sensation it loses the power of responding to other sensations ; that the retina, for instance, will be insensible to heat.³ The sensations of heat and touch are, as we have seen, distributed over the whole surface of the skin ; and from this fact, among others, we are led to consider heat as well as touch an attribute of the element "air." Another reason for this conclusion is the fact that we find heat always associated with expansiveness, or extension. As elucidating this point we may quote the researches in the solidification of gases, and speculations on "absolute zero" in temperature, though want of space precludes us from more than merely referring to them. After air comes the element of water, marked in the Genesis cosmogony by the words :—

"The Elohim said, Let the waters be gathered together."

This elemental water corresponds to the sense of taste, and in part to the idea of molecular motion ; the motion of masses being one of the ideas attached to the Air-element. It might be thought that the sensation of taste might also be derived from solid bodies ; but that this is not so may be inferred from recent scientific researches, which have demonstrated that all bodies, even the metals, and ice far below zero, are covered with a thin layer of liquid, and it is from this liquid layer that we get the sensation of taste from solids. In this element of water are the potentialities of innumerable tastes, every organic body, and even minerals and metals, having a distinctive taste ; zinc and steel among the metals for instance, and sugar, vinegar, and wine in the organic world.

This element is followed by the last emanation, the Earth-element of the cabalists, marked in the Cosmogony of Genesis by the words,

"The Elohim said, Let the dry land appear, and it was so, and the Elohim called the dry land Earth."

This emanation corresponds to the extreme of materiality, solidity, and, amongst the senses, to smell. A piece of camphor, for example, throws

¹ For speculations on a specialised heat sense we may refer to Mr. R. A. Proctor's ideal visit to Saturn's Satellites.

² Readers will remember the translations which appeared in the PATH some time ago giving the German Mystic Kernning's teachings hereupon. [W. Q. J.]

³ *Vide* some experiments with thermal rays in Tyndall's "Heat a Mode of Motion."

off small solid particles in every direction, and these, coming in contact with the nerves specialised to this sense, produce the sensation of smell. This Earth-element is the last emanation strictly so-called. To this point the outward expansion of *Parabrahm* has been tending, and from this point the wave of spirit must again recede.

It must be here stated that these elements, fire, air, water, and earth, are not what we ordinarily mean by these terms, but are, so to speak, the pure elemental or spiritual counterparts of these. Down to this point, Form has been gradually developing, being destined to combine with each of the elements in turn, in the ascending scale.

CHARLES JOHNSTON, F. T. S.

Dublin, Ireland.

(To be continued.)

A SERVANT OF THE MASTERS.

COL. HENRY S. OLCOTT.

A pioneer in a great movement, such as that represented by the Theosophical Society, should be known to the contemporary members of the organization, who ought in justice to have information of the work performed by that pioneer. This is especially the case in our Society, for, although it was started in the United States, Colonel Olcott very soon went to India, and there continued the work begun here. When he left this country there was but one Branch in America, and comparatively few members, but now theosophists are found in nearly every State of the Union. Few of them have had time and opportunity to become acquainted with the facts in respect to Colonel Olcott's connection with the movement, and it is for their information that this statement is especially intended. As his work in India has absorbed most of his time, it has necessarily followed that nearly all new members here were deprived of that attention from him which some of them would perhaps be pleased to receive, and, India being so far distant, he has remained for them almost a stranger. Were that effect of distance not rectified in some way, we might be in danger of taking the position temporarily assumed a few years ago by new members similarly situated in India, who, not concurring in his methods as an American, and feeling that they could perhaps suggest a line of action more suited to the English mind and habits, proposed to the Masters a radical change which would involve his retirement from his then prominent position. The reply from The Brothers is worthy of consideration from every thoughtful theosophist.

"Having disposed of personal motives, let us analyze your terms for helping us to do public good. Broadly stated, these terms are—first, that an independent Anglo-Indian Theosophical Society shall be founded through your kind services, in the management of which our present representatives" (Col. Olcott and H. P. Blavatsky) "shall not have any voice."¹ * * * And supposing you were thus to come—As Madame B. did and Mr. O. will—, supposing you were to abandon all for the truth, to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your hearts the secrets entrusted to you as a trial; had worked with all your energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life; would you consider it just, if, after all your efforts, we were to grant to Madame B. or Mr. O. as 'outsiders' the terms you now ask for yourselves. Of these two persons, one has already given three-fourths of a life, the other six years of manhood's prime, to us, and both will so labor to the close of their days; though ever working for their merited reward, yet never demanding it, nor murmuring when disappointed. Even though they respectively could accomplish far less than they do, would it not be a palpable injustice to ignore them in an important field of Theosophical effort? Ingratitude is not among our vices, nor do we imagine you would wish to advise it."²

What They wanted, and what the Society needs, is a man of intelligence who can and will work for a high and far Ideal regardless of all opposition, unconcerned as to his future reward. In Colonel Olcott such a man has been found, and by knowing what he has done we shall be able to give reasons for our esteem and loyalty.

Colonel Olcott is a lawyer, and for several years practised law in the city of New York. It is a somewhat curious fact that very many of those well known in the theosophical field are lawyers. I might mention Subba Row and Sreenevasa Row, of Madras. The first is a prominent Hindu pleader; the other is Sub-Judge in Madras. Many Americans have met Mohini M. Chatterji, who was admitted to the Bar in Bengal. A prominent member in Poona, India, is Judge N. D. Khandalavalla, and all over India theosophists are to be found acting as lawyers or judges. In England, a former President of the London Lodge was a well known solicitor, and some of the earnest members there now are in the same profession. In America we of course have a great many members who are lawyers.

When I met Colonel Olcott in 1875, the Theosophical Society had not yet been formed. In October of that year a meeting was held in the apartment of H. P. Blavatsky at 46 Irving Place, New York, at which it was proposed to form a Society for the study of those subjects which have since engaged our attention. In a book now lying before me I have the original minutes of that meeting and of others following it, with the names of all present. So if there be persons anxious to claim the honor of being among the founders of the Society, it will be wise first to be sure that their names are in this book. Possibly such registration will some day be accounted an honor by all, as it now is by advanced minds.

At that first meeting I proposed Colonel Olcott as President of the Society, and was made temporary Secretary myself. A Committee appointed

¹ *Occult World*, p. 72 (4th Ed.).

² *id.* p. 73, 74.

to select a name for the infant met several times after that at Olcott's office, 7 Beekman Street, New York, and decided upon the present name. The objects of the Society had been given to Col. Olcott by the Masters before that; they were adopted and have never been changed. Up to this time Olcott had been a well known Club man, and no one supposed that he would ever show such abnegation as he since has in respect to the things of this world. The wisdom of his selection as President has been vindicated by our history. The Society was unpopular from the outset, and had indeed so little money that all the first diplomas were engrossed by hand by one of the members in this city.

During the period between October, 1875, and November, 1878, Col. Olcott received many letters from the Masters on the subject of the Society, in which no promises were made that have not since been fulfilled. He worked steadily with the Society until 1878, and then, in December, went to India with H. P. Blavatsky. When they arrived there, full as many difficulties had to be met as in America, with the additional disadvantage, to Col. Olcott, of being upon strange ground, but they persevered against all opposition. Among such troubles were those caused by the English police, who for a time suspected H. P. Blavatsky to be a Russian spy, a mistake happily remedied by orders from their superiors. In all I say here, it must not be forgotten that the part played by H. P. Blavatsky can never be rightly given to the world, because it would not be understood. Her service and efforts can never be estimated, but they may be glimpsed by intuitional natures.

In Bombay, in 1878, Col. Olcott hired a bungalow as temporary Headquarters. He had then no help and no acquaintance with Indian methods, but Madame Blavatsky and himself started the publication of the Theosophist, and Masters promised to give certain hints through its pages, a promise fulfilled by the publication of "Fragments of Occult Truth" (since embodied in "Esoteric Buddhism") and other articles. A young Hindu gentleman, Damodar Mavalankar, soon came and cast in his lot with the Founders, to be later called to Thibet by his Master. In these early days enough troubles of all kinds were experienced to bend any ordinary man of soft metal, but Col. Olcott went straight onward, depending upon the help of Masters to enable him to overcome all obstacles. When the project of starting a real Headquarters took shape he removed to Madras, where he was helped by Iyaloo Naidoo (now of Hyderabad) and others in getting the present building at Adyar. Various Branches had been established and interest was gradually spreading, but nothing could be done anywhere without Col. Olcott, upon whom all the Hindu members had come to rely. This necessitated much travel on his part at a time when his office assistance only comprised Messrs. Damodar, Ananda, and Babajee. Damodar attended to

a vast mass of correspondence and worked night and day, snatching his brief rest on skins spread upon the marble floor. Ananda, with similar devotion, gave up a clerkship under Government to work at the accounts and general routine, while Col. Olcott travelled North, South, East, and West, lecturing and stirring up the natives to the truths of ancient philosophy, and, in spite of severe and hurried journeys in a country where all our modern luxury of travel is unknown, his speeches are all excellent, and many of them are thrilling from their exquisite eloquence and diction. He also took complete charge of all Conventions, a step which always resulted in greater unity. Going to Ceylon, he inaugurated a great movement there, and was received into the Buddhist Church by the High Priest, who authorized him to admit others also. He had previously been invested with the Brahminical thread by Brahmins in India, an honor by them considered as the highest possible mark of respect and friendship. The Ceylon movement prospered largely, and now has instituted Sunday Schools, a newspaper, and Headquarters of its own. Each year Col. Olcott makes a tour through India, working with indescribable energy, received everywhere with enthusiasm, lecturing to hundreds in crowded halls, opening schools and other reform societies for boys, and increasing the size and usefulness of Branches in all directions. When he conceived the idea of a grand Asiatic Library at Headquarters in Adyar, he pursued it so vigorously that it soon became a fact, and one of the highest importance. Many palm-leaf M. S. S. which would otherwise be lost will be preserved there, and many rare and often hitherto unknown books will be presented. The Library already numbers 460 volumes in Sanscrit (inclusive of M. S. S.), 263 volumes in other Indian languages, and about 2,000 volumes in Western languages, including the Classics and Hebrew. The very learned N. Bhashyacharya of Cuddapah has consented to become its Director and Professor. A Permanent Fund was also started by Col. Olcott with the object of providing sufficient income for the maintenance and repair of Headquarters, and, as this Fund is slowly growing, it is hoped that it may also pay the expenses of propaganda in time. Hitherto all excess of expenditure above the small sums received from dues and charters has been met by the private means of the two Founders.

Envious minds may think that Col. Olcott, now known all over India and Ceylon as well as being a name of note in Western countries, knew that he should gain a greater fame and wider acquaintance by resigning all that most men esteem as most pleasant and valued in life, just at a time too when the tendency is to grow fast to the personal centre, and going to a far land, there to pass his days in unremitting and arduous labors for the good of humanity, for a sublime Ideal. This is seen to be wrong when we consider that he had no certainty of success, nothing to go upon but promises made by Masters, who do not mix in public matters. Moreover, he had a

wide acquaintance here, and all his American friends thought him foolish to go to a distant country on what they call "a wild goose chase," and an impracticable affair all round that "has no money in it." On the other hand, if they now say that he knew well what he was doing when he thus depended on promises made by the Adepts, there is no escape from the conclusion that those Adepts can be trusted, and on their part know the future and what is best for man. The faith of Col. Olcott himself in these great Beings has always remained unshaken, as his last act evinces. He has been several times urged by members to promulgate a creed to be accepted, but has always refused to go one step beyond the original lines and objects laid down by Masters, so that he has been thus greatly instrumental in producing an unsectarian and united Society devoted to spiritual things.

The following extract from a letter to the Simla Eclectic Theosophical Society from the Masters, on this subject, sustains him in his position :

"It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of Truth, no prophet, has ever achieved during his lifetime a complete triumph,—not even Buddha. The Theosophical Society was chosen as the corner stone, the foundation, of the future religion of humanity. To achieve the proposed object, a greater, wider, and especially more benevolent intermingling of the high and the low, of the alpha and omega, of society was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations. This prospect may not smile to all alike. He is no theosophist who objects to the principle. * * * and it is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, '*The Brotherhood of Humanity*,' to become a simple school of philosophy. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a theosophist in the whole society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually propagating himself this idea."

In this loyalty and faith he has found a power which enables him to go on and on under immense strain, ill at times, often in utter darkness as to the morrow's trials, but ever upheld by a self forgetful enthusiasm, ever devoted and forceful as only those men are who live out their inner convictions, who will throw aside all life seems to hold rather than renounce one of these beliefs, and who have based them upon the holy Cause of Universal Brotherhood and the existence of those Masters Who are sharers in the divine and eternal, Who live but for Humanity.

WILLIAM Q. JUDGE.

PARTISANSHIP IN THEOSOPHY.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, MARCH 20TH, 1888.]

Theosophy is both a Philosophy and a Religion, and hence springs from the intellectual faculties which nourish thought and from the emotional faculties which nourish piety. The same fact holds of Theology. It, too, is a combination of a theory of the mind with an aspiration of the heart,

the theory expounding the human and the Divine, and the aspiration impelling the human to the Divine. Theosophy and Theology are alike, then, in uniting a mental system with a spiritual impulse, and in deriving them from identical constituents of human nature. Moreover, it might be shown that there is a parallelism in their claim to exposition from authority, in their assertion that things seen are temporal while the things which are not seen are eternal, in their avowal that light comes only to those who seek it with singleness of heart, and in their aim to uplift humanity through the consoling, inspiring, invigorating influences of those who generously teach, prompt, strengthen their kind.

With so much that is common to these systems in their nature, structure, and purpose, one may very naturally infer some likeness in their dangers, if not in their history; and it is therefore in no way surprising that the brief career of Western Theosophy should have already exhibited some of the traits which have been conspicuous in the far longer course of its sister. Missionary zeal, devoted labor, uncounting sacrifice, the moulding power of conviction,—all are there; but so, too, do we see at times a spirit of assertion, natural perhaps to the devotee, though inconsonant with the philosophy he champions. In its full development, a development reached in the embittered contests over doctrinal questions in the Christian Church, this spirit became so acrimonious and so virulent, so relentless, uncompromising, and savage, that the accepted term for extreme party-hatred is “odium theologicum,” a term which for all time should warn the disputatious and cool the eager. No such development has been attained in Theosophy; it hardly ever can be. Two facts may be relied upon for its restraint. One is that the higher plateaux of spiritual achievement are only gained as the mounting soul expands its sense of brotherhood, toleration, and good-will, *pari passu* with which goes on an atrophy of self-insistence and of all traits making vindictiveness possible. The other is that Theosophy, having no visible hierarchical system, offers no external rewards to partisans,—no mitres, no professorships, no prelatical thrones to tempt ambition and compensate zeal. From controversies like the Arian, and from persecutions like the Papal, we are therefore free.

And yet no discreet Theosophist can say that there are not symptoms of the disease and a consequent need of treatment. Sometimes in literature, sometimes in the Theosophical Society, sometimes in private speech or act, we see an attitude expressing a state of mind which may fitly be called *partisan*. And just so far as it is really so, and just as far as its principle, if logically carried out, would result in some measure of repression, does it embody inchoately a Theosophical Ignatius Loyola. And, conversely, if such an inchoate monster is to be effectually slain, it will be by destroying the source from which comes his vitality.

First let us look at some manifestations of the partisan spirit, and then inspect the cause through the killing of which they too will die. Perhaps we cannot do better than take the departments already referred to.

1. *Literature.* In the explication of any doctrine, especially of any doctrine at variance from that generally held, there of necessity come efforts to show its conformity with admitted facts and that this conformity is not found elsewhere. Both efforts exact argument, and both meet response. Then comes rejoinder, probably excitement, possibly warfare. The argument and the rejoinder are right, the excitement and the warfare wrong. That they are theosophically wrong will appear later on; that they are philosophically wrong may be evidenced now. Coolness is the attribute of him who is sure of his footing, and of him who knows that to allow perturbation through anger is to give advantage to an opponent; dispassionateness belongs to him who knows that opinion is fallible, that truth has many aspects, that no sincere seeker can be wholly wrong, and that there is common ground beneath contentions; calmness marks him who feels that controversies should be impersonal, that right may be trusted to vindicate itself in time, that spectators are repelled by bitter speech. But is it certain that these facts have always had recognition in our polemics? How as to Theosophical treatment of contemporary science? I have been pained, annoyed, revolted even, at the tone of malignant contempt assumed in part of our best literature towards scientific men and books. It may be that they have stopped short of nature's deepest meanings and have attributed to matter the potency which is spirit's; but their learning, their patient search, their tireless determination to fathom facts, their utter self-abnegation when a truth is to be exhumed or a law disclosed, and the countless, immeasurable, priceless blessings with which they have enriched and prolonged the life of man, it is ungenerous to question and senseless to deny. They may be at times dogmatic. But if dogmatism is unseemly in physical science, is it less so in metaphysical science? If curt contempt is the Occultist's portion from the Professor, is stinging speech the Occultist's best reply? What difference is there in principle between arrogance in the realm of matter and arrogance in the realm of mind?

In less pronounced colors the partisan spirit has sometimes tinged the treatment of Theosophic doctrine. It is understood that the discussion of whether man's nature is susceptible of a four-fold or a seven-fold division has not been without an infusion of gall. No one will claim that comparison of views on exoteric Christendom has always been conducted with judicial placidity. Take, too, the matter of vegetarianism. To say that to certain people, for certain purposes, and at certain times a purely vegetable diet is essential, is to take a defensible, nay, a demonstrable, position. But to say that the killing of animals is minor murder, that beef constitutes

an impassible barrier to beatitude, and that the use of vegetables is a dictate of morals, like truth, or honor, or honesty, is really to distort fact into phantasy and to bring ridicule upon religion. Even more than this ; by leveling, like the scientist, spiritual matters to a physical basis, it exemplifies the old proverb of the meeting of extremes, for it is as gross materialism to condition the soul's functions upon the stomach as to condition them upon the brain. Almost the first remark once made to me by a warm Theosophist was, "I trust you are a vegetarian." The tone of suspense, of anxiety, of foreboding implied that otherwise my case was hopeless. So in certain Theosophic articles we are told that, if spiritually stationary, it is because we are not leading "the life," and that "the life" cannot be led if we eat meat. Surely this is the note of a partisan. It recalls the ecclesiastical threat that our souls cannot be quickened till our bodies have been baptized.

2. *The Theosophical Society.* This has not as yet been split asunder into sects. But it easily might be if either of the two sect-producing forces is allowed to work. One of these is the recognition of a body of dogmas, adhesion to which distinguishes orthodox believers from dissenters. The other is unthinking servitude to a spiritual leader. Both forces may be studied in Church History. Theosophy discountenances both. It distinctly states that Truth is One, and that apprehension of it will become so only as interior vision escapes the perturbing influence of self-assertion ; also that Truth has no value except as realized within, any formal, undiscriminating, thoughtless clinging to a system or a man being absolutely worthless. This sternly individual process of enlightenment precludes the sect idea, for it insists that each man must develop on his own lines, and it forbids an objective measure by which all are to be gauged. There have been times when the cries "I am of Paul" and "I of Apollos" have neared an utterance in the Society, and those are the times when the teachings of the Founders should be re-memorized and the records of Church History re-read.

It may be, too, that broad reaches of Theosophic thought, deep experience of Theosophic moulding, rich perception of Theosophic future, have not saved from a somewhat narrow estimate of the Theosophic mission. The profundity and abstractness of Occultism create at first a very natural supposition that its appeal is only to the higher classes. Two facts at once rebut this,—the welcome it receives among the lowly, and the obvious working of Karma in the distribution of social status. Yet the supposition recurs ; and if some of our ablest brethren have felt their sympathies limited or their energies curtailed, it may be because of a certain clannishness, a certain partisanship, which they would eject at once if they so read it.

Clearer than daylight is the truth that any factious organization, any covetousness for office, any effort to carry personal preferences through force

of votes, is as incompatible with sincere devotion to the Society as with sincere devotion to a Church. And so would be any action, spirit, policy, aiming to use the Body as an agency for a member, the whole for the purposes of a part.

3. *Private speech or act.* The possibilities here have been largely indicated above. Yet it is entirely conceivable that the most hospitable thinkers among us are not wholly beyond a start at the presentation of new truth, a suspicion that it is unorthodox because unfamiliar. There is required a very wide training outside of Theosophy to secure full acceptance of some very elemental maxims. For instance: The novelty of a thought is no presumption against its correctness; Propositions are not strengthened by their appearance in print; Affirmations by great names do not dispense from judgment the humblest learner; Self-respect requires the confession, not the maintenance, of mistake. In the onward course of an Occultist any one of these maxims may often need recall; for prejudice is a long-lived influence, swaying sentiment pro or con, vitalizing the instinct of party vindication or of personal consistency.

Nor are we private thinkers safe from yet another pitfall,—race prepossession. Much proper discussion goes on over the comparative merits of the Orient and the West. When any one of us has assigned to each what he conceives its due, it is still possible for a partisan spirit to arise. For warm appreciation may be unqualified; it may refuse to allow error or may always condone it. The services of either section may seem so vast as to make criticism impertinent and discrimination a sacrilege. It is just here that the motto of the Society comes in,—“There is no religion higher than Truth.” There is no record so shining, no name so eminent, no position so dignified, as to screen from the application of impartial tests. And it would be a sorry day for the Theosophic cause if the concession was ever made that a hemisphere, a race, a class, a man, or a book, was exempt from respectful, but self-respecting, analysis.

Every form of partisanship, however and wherever displayed, and whether by a Theologian or a Theosophist, is traceable ultimately to one single source,—a conviction of infallibility. When any man is dogmatic or sectional, it is because he knows himself to be right. Caution comes from doubt. But no man can really *know* himself to be right. To infallibility there is one essential pre-requisite,—Omniscience. Approaching it there may be a state so closely allied with the Divine, so dissociated from fleshly bonds that the spiritual eye sees Truth without a medium, without an error. And it may be remarked, in passing, that in such a state all contradictions will vanish and all eyes perceive alike; from which fact follows the consequence that, during our era of controversies and of combats, no such state can have been attained. Nor can it ever be attained during incarnations.

Inevitably the ties of matter bind and confine the spirit's range; the vision is not cloudless or serene; influences from the flesh pervert, distort the mind. No man sees truth absolutely, but only as its light is colored by his constitutional environment. Oliver Wendell Holmes has aptly stated this with an illustration from chemistry. We cannot, he says, get the pure article, for that is combined in the mind with our personal qualities: what we get is the *Smithate* of Truth or the *Brownate* of Truth. But every dogmatist, every partisan, assumes virtually the reverse. He really claims, in the particular topic, to be free from error, to have a right to his own way because that way is in itself right,—in other words, to be infallible. Philosophy and the deeper consciousness unite to nullify that claim.

Partisanship in Theosophy is untheosophic. It is this not merely because it contravenes the doctrine of Fraternity, jeopardizes the existence and the expansion of the Society, invites all the evils which ecclesiasticism might teach to shun, disappoints the hopes of those who thought to find a refuge from the strife of creeds, and paralyzes the functions of the Higher self; but because it impugns the conviction that there is no monopoly of truth to race or caste or man, and because it falsifies the law that we advance only as we abate selfishness and increase docility. Any man can tell whether he is guilty of it by inquiring whether his opinions are soluble. If they are not, he may be a student or a sciolist or a dilettante, but not a disciple, not a Theosophist. And if at any time, for any purpose, or with any motive, he feels the impatient spirit rise within him, he may know that its root is a consciousness of infallibility and that its perfected fruit would be a devastation of mankind.

ALEXANDER FULLERTON, F. T. S.

CONVERSATIONS ON OCCULTISM.

THE KALI YUGA—THE PRESENT AGE.

Student.—I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery, and the like, and bewailing the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in.

Sage.—The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of

European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga—to use a sanscrit word—in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words “present age” must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called “an age,” and the truth of the Eastern doctrine is denied. Hence we find writers speaking of the “Golden Age,” the “Iron Age,” and so on, whereas they are only parts of the real age that began so far back that modern archæologists deny it altogether.

Student.—What is the sanscrit name for this age, and what is its meaning?

Sage.—The sanscrit is “Kali,” which added to Yuga gives us “Kali-Yuga.” The meaning of it is “Dark Age.” Its approach was known to the ancients, its characteristics are described in the Indian poem “The Mahabharata.” As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for anyone to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

Student.—What are the characteristics to which you refer, by which *Kali-Yuga* may be known?

Sage.—As its name implies, darkness is the chief. This of course is not deducible by comparing to-day with 800 A. D., for this would be no comparison at all. The present century is certainly ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no proof of progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. For the darkness he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang; here a great experiment with entirely new conditions and material was tried; here for many years very little poverty was known; but here to-day there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent, the rich and the poor

would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor ; now, on the contrary, the rich wonder why the poor do not go to the poorhouse, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors. All this is of the quality of spiritual darkness.

Student.—Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn?

Sage.—It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyse the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle ; they interblend, so that, although the wheel of one period is still turning, the initial point of another has already arrived.

Student.—Are these some of the reasons why Mr. Sinnett was not given certain definite periods of years about which he asked?

Sage.—Yes.

Student.—Has the age in which one lives any effect on the student ; and what is it?

Sage.—It has effect on every one, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold back the age's heavy hand, and it is all the more difficult because that influence, being a part of the student's larger life, is not so well understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alterations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers. In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us.

Student.—Was that why Jesus said, “Father, forgive them, *for they know not what they do*?”

Sage.—That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

Student.—What mitigation is there about this age? Is there nothing at all to relieve the picture?

Sage.—There is one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under *Kali-Yuga's* reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

Student.—Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc.?

Sage.—Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils. Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

Student.—Admitting all you say, are not we, as Theosophists, to welcome every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

Sage.—That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery. They each do a great and appointed work that no true Theosophist should ignore. And it is also the duty of the latter to make similar efforts when possible, for

Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

Student.—I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

Sage.—The real Occult Teachers have no hostile attitude toward these things. If some persons, who like theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

Student.—Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

Sage.—The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

ANSWERS TO QUESTIONERS.

From G. M.

(1.) During sleep I have a feeling that I can fly by an intense act of will. I then do float in dream over the ground, my body seeming rigid. The force exhausts, then I have to descend. What is your explanation of this?

Answer.—It is part of the effort of your inner man to demonstrate to your outer self the existence and action of unrecognized and unfamiliar forces, which every man has in him the latent power to use. Dreamless slumber is better.

(2.) In Theosophical books I find occult or magical phenomena referred to. I am disposed to reject these and consider their publication of a very questionable character in light of matter for the improvement of intelligent seekers after truth. Still I do not deny them, and hold myself open for conviction in any direction.

Answer.—Why then bother yourself with the phenomena of your dream state? The dream of flying is as much a phenomenon as any other that Theosophical literature contains. The proper attitude for true theosophists is not to be ready or anxious to bring conviction as to any phenomena to inquirers. Hence we cannot enter into proofs. We know personally that phenomena of a most extraordinary character have taken place, and are still occurring; we also agree with you that the constant publication of accounts of phenomena is unwise. Still it must sometimes be done, as some minds have to advance through the aid of these things.

We also know that the Masters who are behind the Theosophical Society have, in writing, condemned the thirst for phenomena made so often degrading, and stated that the Society ought to progress through its moral worth. One phenomenon can be seen by but a limited number of people, some of whom even will always doubt, and each one hearing of it afterwards will want a repetition for himself. Further than that, it would be certain to bring on a thirst for mere sight-seeing, resulting in a total forgetfulness of spirit. But, on the other hand, there are laws that cannot be guessed at without phenomena. And in each human being is a complete universe in which daily occur phenomena that should be studied. This is the proper realm for each student to investigate, for therein—and nowhere else—is placed the gate through which each one must advance. ZADOK.

From G. B.

Why does the Baron in Mr. Sinnett's "Karma" advise Mrs. Lakesby not to communicate with the "astral spectres" she saw about the Professor?

Answer.—The answer to this will not yet be well understood. The English language has not acquired the needed words. The Baron's reply was that thereby the real ego of the deceased would be retarded in its advancement, and Mrs. Lakesby might lay herself open to influences from the astral world that would prey upon her unexpectedly.

This answer opens fire at once upon the whole "philosophy" of spiritualism, and contains a challenge of the ignorance of most seers and nearly every student of psychical laws. The ordinary spiritualist sees complete proof for the returning of deceased friends in the phenomena of the séance room, and nearly every seer is fascinated with his or her own pictures in the astral light and the absolute truth of what is seen.

Mrs. Lakesby did not see the spirit of any person, but only the *reliquae*. The *spirit* is never seen, and the soul is engaged in experiencing a certain portion of its deserts in other states. These states are unnameable and in-

comprehensible to English speaking people. But for a period there is a magnetic connection between that soul and the *reliquae* seen at séances and by seers. By means of that connection the soul is prevented—against its will, except when it is extremely wicked—from passing through its purification preparatory to entering into *devachan*. This purification, or preparatory state anterior to *devachan*, has not been explained by theosophical writers. It is, nevertheless, a fact of the highest importance.

The second portion of the Baron's reply is also valuable. When a seer or medium perceives these shades of the departed and desires to communicate with them, a crowd of nature-spirits, of no moral character but solely moved by magnetic impulse, rush into the shade of the deceased and give it a temporary life. They too are then able, on their part, to see the seer or medium, and may and do often transfer themselves from the shade to the medium, whose lower, baser nature they occupy and vivify. By thus incorporating themselves with the *reliquae* of dead persons, these elementals stop the process of disintegration of the atoms of matter composing the shade, which would have gone on to completion if left to nature. As soon as this disintegrating process is inhibited, the soul itself is held, so to say, in a vise which it is powerless to open, and unaware as well from whence comes the disturbance. Thus, then, these who run after their deceased friends' shades or reappearances are each day condemning their loved ones to a longer and more painful stay in a state that closely corresponds to the Christian hell.

I know my words will sweep unheeded over the forest in which our spiritualistic friends are wandering, but some sincere students will believe me.

HADJI.

LITERARY NOTES.

REINCARNATION.—By E. D. Walker. A monograph upon one of the two basic truths of Theosophy is of incomputable value in the present era. And this is not an ephemeral essay, but a learned and carefully-analyzed treatise, opulent with facts, arguments, citations, and examples, delicate as to sentiment and glowing as to diction. Its chapters on Western Evidences, Objections, Authors, and Poets, on Reincarnation among the Ancients, In the Bible, In Early Christendom, In the East to-day, on Eastern Poetry, Transmigration through Animals, Death, Heaven and Hell, and Karma, show the range of its study. In an admirable explication of seven conclusive arguments for the doctrine, the author says, "Now that we know the evolution of the body, it is time that we learned the evolution of the soul," and "The fact of an intellectual and moral evolution proceeding hand-in-hand with the physical can only be explained under the economy of nature by a

series of reincarnations." These sentences give the *motif* and this the outcome :—

"We conclude, therefore, that reincarnation is necessitated by immortality, that analogy teaches it, that science upholds it, that the nature of the soul needs it, that many strange sensations support it, and that it alone grandly solves the problem of life."

Profuse quotations prove that the Occult teaching is ancient, far-spread, philosophic, scientific, and not inconsonant with "orthodoxy." Indeed, the argument of Dr. Edward Beecher is shown anticipated in the dictum of Hierocles, "Without the doctrine of metempsychosis it is not possible to justify the ways of God."

The treatment of heredity, (p. 58-59) is peculiarly excellent, as well as illustrative of Mr. Walker's extraordinary skill in compacting ideas into the fewest and best-chosen words. The whole book is rich thought, flowing melodiously along in the rhythmical beauty which no author attains who is not a musician in soul. Sometimes a vivid image makes poetry in matter that which is poetry in form ;—"They (aspiring souls) became so buoyed with spiritual forces that a slight touch shifted the equipoise and translated them into the invisible." Chapter XI, Esoteric Oriental Reincarnation, is a marvel of condensation and lucidity. In a note thereto the author, perhaps unwisely, expresses "certainty" that the figure seven in human evolution is symbolical, not literal. On Page 242 is a striking picture of what belief in reincarnation will do for a race, and on Page 100 is given the very remarkable fact that the last edition of Alger's famous *History of the Doctrine of a Future Life* announces the author's entire conversion to reincarnation as the result of 15 years' additional study. The Introduction is so admirable that we should rejoice to see it adopted and circulated by Theosophists as a Tract.

Though Chap. I, What is Reincarnation ?, shares with every other the author's singular beauty of style, it is not entirely satisfactory. It is a description rather than a definition,—true and well illustrated, but a trifle hazy to those not yet believers. For what Reincarnation *teaches* is more apparent therein than what it *is*. Two Americanisms will be pounced upon by English reviewers, "aggravating" for "annoying" (Preface, p. ix), "since" for "ago" (Page 36).

Upon this book we make two emphatic remarks. First, each Theosophical Society should at once add it to its Library, and each member read and absorb it. Second, we urge upon Mr. Walker the preparation of a twin volume upon Karma. This is sorely needed, and the man fit to furnish it has appeared. (*Houghton, Mifflin & Co.*, \$1.50).

THE GOLDEN RULES OF BUDDHISM,—Compiled from the Bana books by Col. Henry S. Olcott, P. T. S. Col. Olcott's compilation is intended for the moral instruction of Buddhist youth, and is so endorsed by Sumangala, the High Priest. It is a series of maxims under eight heads, "The true Buddhist Priest" having the largest number. These precepts are admirable, high-toned, healthy, and vigorous, with an occasional pithiness of illustration

which fastens them to the memory as with a nail driven by the Masters of Assemblies. These are excellent:

He who holds back rising anger like a rolling chariot, him I call a real driver ; other people are but holders of the reins.

Hatred is never quenched by hatred ; hatred ceases by showing love : this is a old rule.

Kinsfolk, friends, and lovers salute a man who has been long away and returns from afar. In like manner his good works receive him who has done good and has gone from this world to the other ;—as kinsmen receive a friend on his return.

Once—as happens many times in the Book of Solomon's Proverbs—the conclusion, however true, does not seem to follow from the premises :—

The fields are damaged by weeds, mankind by passion ; therefore a gift bestowed on the passionless brings great reward.

The Western mind may perhaps demur to the statement that 98 diseases springing from the killing of cattle have replaced the three primitive ills of humanity, but any mind, Western or Eastern, may find real gold in these Rules. They illustrate anew the fundamental unity of Religions.

THE SECRET SYMBOLS OF THE ROSICRUCIANS.—By Dr. Franz Hartmann, F. T. S. (*Boston, 1888, Occult Publishing Co., \$6.00*). This is a large and well gotten up book printed on fine paper. It would be impossible to fitly review it in our small magazine, as to do that would be to republish it. It is 12 inches by 16, bound in black cloth. There is an introduction by Dr. Hartmann covering 16 pages, followed by 54 pages of the matter translated, consisting of numerous full page plates with the descriptions and inscriptions upon them. The plates are all colored by hand. The first plate is the "Great Mystery, the Universal Study." We quote from the introduction : "In the Secret Symbols of the Rosicrucians the science of Nature as a whole, with all the powers living and acting therein, has been laid down. These are easily comprehended by him who finds the key to their understanding within his own heart."

"The symbols of the ancient Hermetic Philosophers have been adopted by the modern Christian Churches."

"The surest sign of the decay of a religion is when the secret meaning of its symbols becomes entirely lost, * * the continual disregard of the true meaning of the symbols of the Christian Churches will surely lead to the decay and dissolution of the latter."

His effort is, "to return the true meaning to the sacred symbols of the past, and to induce those who desire the truth to study the signs by which the fundamental laws of physical and spiritual evolution have been represented for better than could possibly be done by a verbal description." There is also included a "Vocabulary of Occult Terms, written for the purpose of mitigating the confusion created by building of the Towers of Babylon"; it covers nine pages. Part II is a "Treatise on the Philosopher's Stone, by a philosopher still living, but who does not desire to be known, for the in-

struction of those who love the Secret Doctrine, and for the guidance of the Brothers of the Golden and Rosy Cross." The addition of the "Golden" to the "Rosy Cross" is new.

PROTEUS is the name of a brochure of 33 pages published anonymously. It was read at a recent meeting of the Cincinnati Theosophical Society. Its intention is to emphasize the doctrine that "the Son of man is evolution," and that "Shakspeare existed in potency in the Sun." Our space is so limited that we cannot print the many excellent extracts kindly sent us from Cincinnati. Two good ones are these: "Humanity was strictly implicated in the primal atom, imaged on the protoplasm, and inter-twined with the whole chain of organic and inorganic being. In man is the first principle of the seed of all living things," and "Out of the lowliest forms man has come to be something, and will come to be much more." The first is from page 9 and the second from page 27. Its style is polished and highly florid.

LES LYS NOIRS.¹—By Alber Jhouney, we have received from M. Georges Carré, who edits this collection of poems. It contains several upon some of the mysteries of the Cabala. We must postpone further notice till next month.

A VISISHTADWAITA CATECHISM.—By N. Bhashyacharya, F. T. S., Pandit of the Adyar T. S. Library. This is No. 3 of the series of Catechisms of the oriental religions promised from the Adyar Library, and gives in a condensed and lucid form the life and teachings of the Founder of the Visishtadwaita Philosophy. It seems, so far as an Occidental can judge, to follow the main lines of orthodox Hindu thought, and to accept the profound metaphysical and theological analyses of the East, clearly stating, too, the workings of Karma and of Jiva. A very good specimen of its teachings,—a specimen which we commend to Christian admirers of the Old Testament,—is this :

Q. But is not Brahma said in the Scriptures to be nirguna, (devoid of attributes and qualities)?

A. Yes, but by this it is not meant that Brahma has no attributes whatever, for every reality must have attributes (and Brahma is a reality) ; but what is meant is that Brahma is devoid of those qualities of Prakriti to which mankind is subject, such as bad qualities, material limitations, and imperfections.

Some of the speculations are almost verbally like those of Christian doctors upon the Trinity ; and it may be that the wide-spread tendency to triangulate Deity comes, as Holmes has suggested, from our instinctive conception of completeness as having three dimensions. This valuable and neatly-printed little book exhibits, among other truths, the certainty of sects as the outcome of speculation on the unseen. The homoousion and the homoiousion are the type of theological severances all the world over. It seems that the followers of Sri Ramanujacharya have divided into two sects, and one of these into twenty more, but our author pursues the story of differentiation no further.

¹ Paris, 1888, Georges Carré, editor, 58 Rue Saint André des Arts. Paris.

THEOSOPHICAL ACTIVITIES.

IN AMERICA

Interest in Theosophic studies not only continues all over the United States, but grows with such rapidity as to surprise those who are not in the secret of the great strength and wide effect of the influence that is behind the movement. A few years ago there were inquirers here and there, who now and then sent letters asking for information, but now the letters from seekers come in daily, and the body of informed members is hourly increasing. The policy always inculcated by the Masters, whenever they have spoken, is showing its results. That line of action is to stand not as judges of those who seek truth, or as measurers by certain self-settled standards of those who apply, but to accept all seekers unless they are known to be thoroughly bad—a difficult question for any one to settle. Some Branches therefore took in numerous persons at a distance, notably the first Chicago T. S., which now can boast of members in three Branches who were “raised to the degree” in Chicago.

ARYAN T. S., N. Y.—The *Abridgement of Discussions* No. 5 is ready, and has gone to many inquirers and members. These have been found very useful. Copies will be mailed from PATH office on receipt of postage.

THE ANNUAL CONVENTION.

The assembling of the Convention of the American Section is now definitely fixed to begin April 22d, 1888, at the rooms of the *Ramayana T. S.* at 629 Fulton Street, Chicago, and notice has been sent to all entitled. A number of Branches will be represented by Delegates in person, and as there are two in that city and four in the neighboring cities of St. Louis and Cincinnati, the gathering will in doubt be large and interesting. We will endeavor to have a full report of the meeting in May PATH.

NEW BRANCHES.

In OMAHA Nebraska, the *Vedanta T. S.* has just been organized; Wm. E. Copeland, Prest, Dr. J. M. Borglum, Vice Pr., W. S. Wing, Rec. Sec, J. H. Murray, Treas., Mrs. J. Shill, Cor. Sec., No 2722 Franklin St. This promises to be active and of good influence.

In GRAND ISLAND, Nebraska, The *Nirvana T. S.* was organized March 13th; Prest Dr. M. J. Gahan, Sec'y, Chas. Rief, Vice Pr, L. D. Proper, Rec. Sec, Martin Ennis.

In SAN DIEGO, California, the *Point Loma Lodge, T. S.* will organize this month under charter just issued. Dr. Thos. Docking will probably be President.

In ST. LOUIS, Mo, a new Branch has just been asked for, to be called *Esh-Maoan T. S.* Dr. A. C. Bernays, it is likely, will be president. They promise several new members.

From MICHIGAN letters are at hand pointing to the early establishment of a Branch there which several persons of influence may form. It will be in the nature of a private one, having an officer who will be known to inquirers.

There can be no objection properly raised against several Branches in one city, as no one body could accommodate all classes of minds.

It is to be hoped that where two or more Branches exist in one town, they will every now and then hold joint sessions. This idea, if carried out, will not only preserve harmony, but do much in discovering truth and aiding members in their studies.

HARTMANN.—Dr. Franz Hartmann, F. T. S., the author of *Black and White Magic, Secret Symbols of Rosicrucians, etc.*, is visiting in New York, and will return next month to Austria. Any correspondence for him can be addressed to the PATH.

IN INDIA.

CEYLON.—A Buddhist Fancy Bazaar was held this year at the Theosophical Headquarters in Colombo, Ceylon, and was very successful. The Ceylon work is chiefly Buddhistic, since that Island is a great centre of the religion of the Tathagato. This should give pause to secularists, because it shows our Society working in Ceylon with Buddhists, in India with Hindus and Parsees, and in the Occident with all sects and no sects.

THE THEOSOPHIST offers a first prize of 50 rupees or a gold medal of that value for the best article, essay, or story, and a second of 20 rupees or a silver medal costing the same; the subscribers by vote are to award the prizes; the result will be announced December, 1888.

HEADQUARTERS' LIBRARY.—The funds for paying the Pandits are coming in, several Indian Theosophists having pledged monthly contributions. The staff of Pandits are to translate, copy, and see to the publishing of the most precious among the ancient scriptures. This Library, like most of the Society's working ideas, is due to Col. Olcott's exertions.

THE MAHA RAJAH OF DARBHANGA, who gave 25,000 rupees to the Library Fund, is well known for benefactions. The London *Times* says he has spent \$1,700,000 in this way. He is at the head of a Hindu princely family which became eminent under the great Mogul Emperor Akbar; he is now in the Indian Legislative Council, and a member of the Theosophical Society's General Council.

PHOTOGRAPHS of Delegates to last Convention and of the South Front of the Headquarters building can be had by sending to the Manager of *Theosophist*, Adyar, Madras, India, at rupee 1 annas 8, or about 60 cents; U. S. postal orders can be got for India.

TEA TABLE TALK.

Students have from time to time asked me to suggest means of occult study other than those of book learning ; means whereby they might come into closer observation of the workings of Law, or better realize the universality of principles, such as Mind, Brotherhood, and so on, and their actuality in daily life. To such I suggested a method in vogue in the East among younger disciples as yet not accepted by a Brotherhood, but still on probation. These chelas are divided into groups of three. Each person of such a group keeps note of the day's events, thoughts, and deeds, and compares his diary with those of his comrades of that group, when it soon becomes apparent that they are working as a unity, and are being guided in the same direction. They are thus put in a training which quickens the intuition, strengthens faith and fraternal conviction, and helps them to a more ready recognition of the suggestions of their unseen "Teacher", if they are later accepted and put in magnetic rapport with such a Being. Our revered Madame Blavatsky has also testified to the excellence of this method from her personal observation of its working and results.

Two students of my acquaintance had occasionally corresponded upon occultism, and were desirous of strengthening one another in the belief in Universal Brotherhood as a law, and also of demonstrating to their own satisfaction the actuality of a universal principle of mind. They wanted, I may say, to see it for themselves, being without much experience in these matters. They had never met, never seen photographs of one another, knew nothing of one another's surroundings, next to nothing of one another's circumstances or lives, and resided in cities hundreds of miles apart and in different States. One of them did not even know so much as the real name of his correspondent, and was aware that he did not. They agreed to take a certain hour of each Sunday in which to "think to" each other. R. was to think on the first Sunday, while W. remained passive and tried to receive the thought. The next Sunday this process was reversed ; it was then R. who passively awaited the active thought of W. On the first Sunday, the hour over, W. sent to R. the results following. The whole record is now in my possession. Remarks in brackets show the subsequent comments made by R. as to the correctness of W.'s impressions, and vice versâ next Sunday.

FIRST SUNDAY, W. TO R.

1. Saw colors ; olive and red, very deep. Might be colors of your walls. (Yes. The walls are olive with deep red band, gilt edged.)
2. A man in upstairs back-room, lying back in arm chair ; hands raised and clasped over head ; eyes fixed on ceiling. (Correct ; but it was *front*-room.)
3. You thought : "I wish I knew W., then it would be easier to fix my mind on him." Then you took one of my letters and held it, to get in magnetic rapport. (I did all that just so, and for the reason named.)

4. Trying to impress me with an accident, something that happened to you ; perhaps about Theosophy. (It was a burn on my hand I was trying to impress.) W. remembered later that he felt pain in hand at time but took it for " writer's cramp."

5. A text from Gita : " Whose soul participates in the soul of all creatures." (No.)

6. An interruption and idea of impatience at interruption. It is a child ; boy, I think. (Yes ; my son, with a question.) W. had not known that R. had a boy.

7. That the mind is hard to restrain, and you wish to know some means of concentration. That " it is harder to think firmly of W. than I supposed it would be." (Correct. I thought : " The mind is restless and hard to restrain, but is reducible by long practice and absence of desire.")

8. As I feel you, you have a very tense, strained, dogged feeling. Try to discontinue this and rest in the Supreme. (Yes. I felt strongly that way, but will try to discontinue it.

9. You hear the bell sound, and louder than usual. (Yes ; I did, and at close of hour.)

SECOND SUNDAY, R. TO W.

1. Tall, slim man. Dark brown whiskers, mustache ; in slippers and dressing gown, lying on divan or lounge in darkened upstairs room. Blue appears here, but in what connection I cannot say. (Incorrect entirely. No such person in house).

2. My Brother, persevere and your psychic powers will grow. (No.)

3. As if you were standing by me with your hands on my head. (Correct, but I tried to stand rather behind you.)

3. That you find it difficult to separate the higher from the intellectual faculty. (No).

4. One tinkle of bell more distinct and louder than usual. Seems as though you were trying to tell me some secret in psychics and trying very hard. (Partly correct. I tried to make you hear bell and to tell you a text in Gita.)

5. As though fingers were being pressed upon my eyes. (Yes).

6. A lady appears here ; do not get it clearly. Seems as though some one were sick and you were wanted. (Partly correct, in so far as that I was wanted, but no one came.)

7. Some of my letters appear to be arranged in some mystical manner as regards number and form. (No : wholly incorrect. Have only kept one or two in bundle with others.

8. " I will try to impress him with the fact "— I was interrupted here and could not resume.

THIRD SUNDAY, W. TO R.

I had severe bilious attack and began half an hour earlier than time fixed upon, and so thought of you before you were ready to impress me.

1. You are thinking of business and business engagement. Mental debate. "A bird in the hand worth two in the bush." Seems as if a woman held to the idea which the proverb expresses. (Correct. My wife's idea.)

2. Children (2) standing near as if inquiring and being answered. (One child : correct).

3. You looked at watch for time. Laid newspaper across knee ; clasped hands over body ; closed eyes, leaning back : it was just our hour. (Yes.)

5. *Brotherhood. Unity. Patience.* Something about Gita text and general idea of progress and effort on Path. (Correct. From Mohini's translation of Gita. "By degrees find rest in the inner Self, possessed of *patience*." "Who everywhere perceives the *Unity* perceives the ego which is in every creature." Also thought ; "My heart goes out toward my friend W. in *brotherly* affection and a feeling of *Unity*. Let us seek Divine Wisdom.)

Regarding the above, W. tells me he mailed his impressions and R. mailed his thoughts in such wise that they crossed in the mails, thus affording double verification.

6. Table with draughting instruments. It is long and narrow. A window on left as you face it. Compass and blue paper conspicuous. (This is mine, but is at my office. Correct).

7. Had violent headache and fell asleep here before time was up. (My head felt queer. I am not subject to headache, so there must have been sympathy.)

8. I talked to you to-day of our duty to others. "Having received, freely give." (I got this.)

These students, satisfied with their results, then abandoned the special séances for a general and daily effort to strengthen one another without particular efforts like the above. In this they were probably wise, for a love of the results, and hence of phenomena, might perhaps have been engendered.

Quickly told me of a curious case of second sight. He was standing on the curb, corner of Wall and Nassau Sts., New York. The eastern corner opposite (Broad and Wall) is about ten feet further to the east. The day was wet and he thought ; "What a disagreeable crossing ; there ought to be a cross-walk at this diagonal crossing !" Suddenly for an instant he seemed to see men laying a cross-walk there ; then they vanished. Two weeks later he passed and found a cross-walk laid there between those two corners.

The Professor had a queer morning experience. He slept well (always does, I'll wager !) ; his watch hung on the bedpost in his waistcoat, just near his head. On waking he turned over, closed his eyes again, and lazily wondered what time it was, and then, "I must look at my watch." Immediately the face of the watch appeared before his closed eyes, showing 7.10 as the time. He started up to prove it, and taking out his real watch, found it marked precisely 7.10. I amused myself asking him which really was his "real" watch, the astral one or the other. The Professor does not quite digest these occult experiences yet, and I must admit it seems rather lacking in tact of them to come and thrust themselves upon science, when science does not want them. But what would you have ? The Occult is "no respecter of persons."

JULIUS.

“THE SINGING SILENCES.”¹

BY NIZIDA.

Rapt in rare dreams one morn I lay
Upon the threshold of the day ;
My body, in soft languid sleep,
Releas'd my soul, whose wings might sweep
Through Fancy's bright realm, far and wide.

At length before mine eyes did glide
A vision of a stately Rose.
Within its ruby-vesture close
A dew-drop lay : e'er long it broke.
At once a sound of music woke,
And shudder'd thro' the petals red ;
And, wafted wide, afar it sped.
Then in my ear the words below
Were whispered, as I wakened slow.

O Rose, sweet Rose !

Sublime repose

Is thine, self-pois'd in still content :
But Love thy stillness doth resent.
Within the fragrant silence of thy breast
He sends a drop of aqueous light,
Red-blushing, like thy bosom ruby-drest.
And, yielding to a fond delight,
It melteth, for thy love, away,
E'en as its crystal curves evaporate
Harmonious sounds reverberate,
And shiver in their echo-play
Amidst thy waxen petal-walls
Concav'd, to bear the incense-freight
Of thy sweet breath. Soft echo calls
To echo, as they die away,
Slow swooning in sweet ecstasy ;
And all thy round, rose-bosom sways
Harmonious,—saith my fantasy.

Within life's seeming silence dwell
Soft, mystic sounds, whose whisp'rings swell

Upon the soul's attentive ear,
Out-breathing music, far and near.

The Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.—*Katha-Upanishad*.

OM.

¹ See PATH for August '87.

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BY WALTER HUBBELL.

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HASCHISCH.

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The Universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason.—*Isis Unveiled, Vol. I.*

He, being One, rules over everything, so that the universal germ ripens its nature, diversifies all natures that can be ripened, and determines all qualities —*Svetasvatara-Upanishad, 5th Adh.*

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THE BHAGAVAD-GITA.

(Continued from March number.)

We are still on the second chapter. If my object were merely to skim through the poem, showing where it agreed with, differed from, or reconciled the various systems of philosophy that were followed in India, we could have long ago reached the end of the book. But we are looking at it in one of its aspects—the one most important for all earnest students—the personal interior view that aids us to reach Moksha.¹ From this standpoint we can easily defer a consideration of the philosophical discussion to a later period.

Let us take up some of the instruction given in the portion of the second chapter just finished. The remainder of the lecture is devoted to a reply from Krishna to Arjuna's question as to what is the description, appearance, carriage, and conversation of the man who has attained to steady meditation.

¹ Salvation.

Krishna says that "the subject of the three Vedas is the assemblage of the three qualities." These three qualities are *Satwa*, *Rajah*, and *Tamo*, and are separately treated in a succeeding chapter. Now *Satwa-guna*¹ is a pure, high quality, the opposite of *Tamoguna* which is darkness and indifference. Yet the remarkable advice is here given, "be thou free from these three qualities." It is a very great wonder that this has not been pounced upon before as showing that Krishna directs his follower to renounce the quality of goodness, and thus directly encourages wickedness, but as that is immediately followed by the direction to "repose upon eternal truth," possible critics have been perhaps deterred by the seeming paradox. It is evident at once that a higher sort of *Satwa* is referred to in the words "eternal truth." *Satwa* is the Sanscrit for *truth*, and is not qualified when its place among the three qualities is given, so that, when the disciple frees himself from this ordinary *Satwa*, he is to take refuge in its eternal counterpart. Further, the instruction is not to *renounce* truth or either of the other two qualities, but to remain freed from the influence or binding force that any sort of quality has upon the human Ego.

It is difficult for a great Being such as Krishna to convey to the inquiring mind these high themes, and so, perforce, language must be used that forever has two meanings,—it continually retreats before us, going from one to the other. "*Satwa*"—truth—had to be taken to express the highest quality of any being who possesses them, and yet, when we begin to speak of the highest conceivable state in which attributes are absent, we still use the same word, only adding to it *eternal*.

The essence of the instruction given by Krishna is *to become devoted*, as he says, "Therefore give thyself up to devotion." He prepared the way for that by showing, as adverted to in the last article, how erroneous it was to follow even the special ceremonies and texts laid down for the people in the Vedas. Those ceremonies procured either rewards in heaven, or upon the earth during subsequent lives as well as in those in which the ceremonies were performed. We can more easily understand what Krishna meant if we will suppose him to be referring to a doctrine that in those days was precisely similar in its scheme of rewards to the old-fashioned Christian belief that, by following the Scriptures, one secured happiness and prosperity on earth and great bliss forever in heaven with the saints. This is declared by him to be a deluding doctrine. He does not say that the rewards as laid down will not follow the practice, but implies that they will. But as the wheel of rebirth will eternally revolve, drawing us inevitably back to a mortal body, we are continually deluded and never succeed in attaining to God,—that being the goal for us all.

Heaven, whether it be that of the Christian or of the Hindu, is what Buddha

¹ Quality of Truth or Purity.

called a thing or state that has a beginning and will have an end. It may, surely, last Æons of time, but it will come to an end, and then the weary task of treading the world—whether this or some other one—has to be recommenced. Hence Krishna said that men were deluded by those flowery sentences proclaiming a means of reaching heaven, than which there was nothing better.

Doubtless there are many students who, believing in the possibility of reaching heaven, say that they are willing to take the risk of what may happen after the enjoyment for such a long period is ended. But those risks would not be taken were they well understood. They are numerous and great. Many of them cannot be stated, because, in order to be understood at all, more must be known of the power of mind and the real meaning of meditation. But the ordinary risks are found in what we may roughly, for the present, call delayed Karma and unspent affinities.

The power of these two has its root in the vast complexity of man's nature. Such is its complexity that a man cannot, as a complete being, ever enjoy heaven or any state short of union with the Divine. Learned theosophists talk of a man's going to Devachan, and of his being here on earth suffering or enjoying Karma, when as a fact only a small part of him is either here or there. When he has lived out his life and gone to Devachan, the vast root of his being stands waiting in the One Life, waiting patiently for him to return and exhaust some more Karma. That is, in any one life the ordinary man only takes up and exhausts what Karma his bodily apparatus permits. Part of the power of Karma is in the "mysterious power of meditation," which exhibits itself according to the particular corporeal body one has assumed. So the man may in this life perform "special ceremonies" and conform to texts and doctrine, attaining thereby the reward of heaven, and still have left over a quantity of that "mysterious power of meditation" unexpended; and what its complexion is he does not know. Its risk therefore is that it may be very bad, and, when he does return from heaven, his next body may furnish the needed apparatus to bring up to the front this mass of unexpended Karma, and his next compensation might be a sojourn in hell.

In reassuming a body, the "mysterious power" spoken of reaches out to numberless affinities engendered in other lives, and takes hold of all that come in its reach. Other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only act through them and him. Their influence cannot be calculated. It may be good or bad, and, just as he is swayed by them or as his sway the other being, so will work out the Karma of each. Krishna therefore advises Arjuna to be free from the influence of the quality, so that he may obtain a *complete* release. And that freedom can only be attained, as he says, by means of Devotion.

These effects, divergencies and swaying, are well known to occultists, and, although the idea is very new in the West, it is not unknown in India. This law is both an angel of mercy and a messenger of justice, for, while we have just stated its operation as among the risks, it is also a means whereby nature saves men often from damnation.

Suppose in some life long-past I had a dear friend, or wife, or relative, with whom my intimacy was interior and deep. Death separates us, and in subsequent lives he devotes himself to truth, to wisdom, to the highest in him, while I go on careless of all but pleasure in the present. After many lives we meet again as either friends or acquaintances. At once the old intimacy asserts itself, and my former friend—although maybe neither of us knows it—has a strange power to touch my inward life, and wakes me up to search for truth and my own soul. It is the unexpended affinity, and by its aid nature works my salvation.

Then we should both seek devotion. This devotion is what is inculcated by the Adepts to their Chelas. It involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible. We must by means of this mental devotion to the Divine, which means abnegation of all the rest, dismiss all results of our actions. It is not ours to say what shall be the result of an action; the Law will bring about a result much better, perhaps, than we had imagined. If the results, if the passing daily circumstances, are not those we expected, then by means of Devotion we accept them as just what the Law intended. But if we fix our desire on accomplishing even a seeming good result, we are bound by that desire, no matter whether our wish is accomplished or not.

This exhortation to devotion is at once the most simple and the most difficult. Some deride it because they want powers and "development;" others because they think it too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him.

WILLIAM BREHON, F. T. S.

(To be continued.)

He who in any way reviles, impugns, or abuses the person or fountain from which comes his knowledge, or the impulse that leads him to the acquirement of truth, is unworthy of the name of disciple.

It is one thing to have that knowledge which disciples have, but it is quite another thing to be a disciple. The possession of the first does not infer the second.

THEOSOPHY IN TENNYSON'S "IDYLLS OF THE KING."

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY.]

IN TWO PARTS.

PART I.

Of all of Tennyson's works, the two in which we find the deepest thought and the broadest scope are "In Memoriam" and the "Idylls of the King". In the former the thoughts, the questionings, the hopes of a strong intellect and warm heart in the presence of a great sorrow are clearly written in beautiful verse; one may read, study, and meditate long on it, for it deals with the profoundest problems of life: but one does not have to look for a second meaning hidden beneath the apparent. Quite different is it with the "Idylls," where the external form is that of a collection of legends from the misty past of Britain, from that period between the times of the Roman and the Saxon of which history tell us nothing. And probably the greater part of the readers of these poems, even among those who admire them, see nothing more than this; overlooking the clear statement of the author in the Epilogue:—

"this imperfect tale
New-old, and shadowing Sense at war with Soul,
Rather than that gray king, whose name, a ghost,
Streams like a cloud, man-shaped, from mountain peak,
And cleaves to cairn and cromlech still."

It may be interesting to us to look at this a little more closely; and the first thing we notice is that the Idylls are not so many independent poems, but constitute one organic whole, though written at widely different times.

The idea of a great poem, based on the Arthurian legends, appears to have been a favorite conception of Tennyson at an early date. The fragment "Mort d' Arthur" was published in 1842, but the poet apparently not having received encouragement for the greater work of which this was to be a part, the original plan was forgotten, or at any rate kept back; and four of the idylls appeared in 1859 as separate poems, without indication of belonging to a larger work. But when, in 1870, the four other idylls and the introduction had been given to the public, and the work appeared in the form we now have it, the earlier parts were found to fit perfectly into their places, though these were not at all determined by the order in which they had previously appeared. Only slight verbal alterations had been made in them; but the "Mort d' Arthur" had now the title "The Passing of Arthur," a very significant change; its length was about doubled by the verses

prefixed and added to the original, which remained almost unchanged in the midst. As a counterpart to this, an entirely new "Coming of Arthur" was prefixed to the series; and in these two, the Coming and the Passing, we shall find a great part of the occult and symbolical ideas which we are seeking.

As a general statement of the work, nothing that I can say will be so satisfactory as some quotations from an article which appeared in the *Contemporary Review* at the time of the first publication of the complete work. Though in some of the details we may differ from this writer's interpretation, his appreciation of the great motive is certainly striking.

"Our first impression on reading the Idylls is one of simple and complete external loveliness—of a series of gorgeous landscapes taken exactly from nature—of a glittering and splendid revival of the past—of knightly days and doings set to mellifluous music under the shining skies of chivalry. Soon, however, artistic unities begin to emerge and add the charm of purpose and intention, if only in the sense of aesthetic completeness. We go from the marriage season of *Spring* in the "Coming of Arthur," where the blossom of the May seems to spread its perfume over the whole scene, to the *Early Summer* of the honeysuckle in "Gareth," the quickly following mowing season of "Geraint," and the sudden summer thunder shower of "Vivien"; thence to the "*Full Summer*" of "Elaine," with oriel casement "standing wide for heat;" and later to the sweep of equinoctial storms and broken weather of the "Holy Grail." Then the *Autumn* roses and brambles of "Pelleas," and in the "Last Tournament" the *close of Autumntide* with all its "slowly mellowing avenues," through which we see Sir Tristram riding to his doom. In "Guinevere" the creeping mists of *coming winter* pervade the picture, and in the "Passing of Arthur" we come to the "deep midwinter on the frozen hills," and the end of all, on the year's shortest day,—“that day when the great light of heaven burned at his lowest in the rolling year.” The King, who first appears on “the night of the new year,” disappears into the dawning light of “the new sun bringing the new year,” and thus the whole action of the poem is comprised precisely within the limits of the one principal and ever-recurring cycle of time.

Note also the keeping which exists between the local color in each poem proper to the season, and the dramatic action which is presented in it.

* * * * *

But, by the time we have discovered and followed out such unities as these, we find that the whole series of poems is gradually transforming itself into a moral series and unity, with a significance far greater than any aesthetical one. We come to see, at length, that the high cycle of the *soul* on earth is set before us, as completely by the human actions and passions

of the piece as the cycle of the year by its landscapes and seasons. *

* * * * The central figure of the poem appears and reappears, through all the series of events, in a way which irresistibly suggests that more, if not quite clearly what, is meant by his kingship than mere outward kingliness. So that when we are at last plainly told in the Epilogue that he shadows Soul in its war with Sense, a sudden clearance of haze seems to take place, and a sort of diffused and luminous gleaming of which we had been dimly conscious all along "orbs into a perfect star" of meaning.

If now we read the poems by the light of this meaning, we shall find the Soul come first before us as a conqueror in a waste and desert land, groaning under mere brute power. Its history before then is dark with doubt and mystery, and the questions about its origin and authority form the main subject of the introductory poem : "Many, themselves the basest, hold it to be base-born, and rage against its rule."—

"And since his ways are sweet,
And theirs are bestial, hold him less than man ;
And there be those who hold him more than man
And dream he dropt from heaven." * * *

The inscrutableness of its origin being thus signified, we see next the recognition of its supremacy, and its first act of knighthood the inspiration of the best and bravest near it with a common enthusiasm for Right. The founding of the Order of the Round Table coincides with the solemn crowning of the Soul. Conscience, acknowledged and throned as King, binds at once all the best of human powers together into one brotherhood, and that brotherhood to itself by vows so straight and high,—“That when they rose knighted from kneeling, some were pale as at the passing of a ghost, some flushed, some dazed,” etc. At that supreme coronation moment, the Spirit is surrounded and cheered by all the powers and influences which can ever help it ; earthly servants and allies, and heavenly powers and tokens ; the knights, to signify the strength of the body ; Merlin, the intellect ; the Lady of the Lake, who stands for the Church and gives the soul its sharpest and most splendid earthly weapon ; and, above all, three fair and mystic queens, “tall, with bright, sweet faces,” robed in the living colors sacred to Love and Faith and Hope, which flow upon them from the image of our Lord above. These surely stand for those immortal virtues which only will abide “when all that seems shall suffer shock,” and leaning upon which alone, the Soul, when all else falls from it, shall go towards the golden gates of the new and brighter morning.

As the first idyll seems to indicate the coming and the recognition of the Soul, so the ensuing ones show how its influence waxes or wanes in the great battle of life. Through all of these we see the body and its passions

gain continually greater sway, till in the end the Spirit's earthly work is thwarted and defeated by the flesh. Its immortality alone remains to it, and, with this, a deathless hope. From the sweet spring breezes of "Gareth" and the story of "Geraint and Enid," where the first gush of poisoning passion bows for a time with base suspicion, yet passes and leaves pure a great and simple heart, we are led through "Merlin and Vivien," where, early in the storm, we see great wit and genius yield ; and through "Lancelot and Elaine," where the piteous early death of innocence and hope results from it ; to the "Holy Grail," where we see Religion itself, under the stress of it, and despite the earnest efforts of the soul, blown into mere fantastic shapes of superstition. In "Pelleas and Ettare" the storm of corruption culminates, whirling the sweet waters of young love and faith out from their proper channels, sweeping them into mist, and casting them in hail upon the land. Then comes the dismal "autumn-dripping gloom" of the "Last Tournament," with its awful and potent close ; and then in "Guinevere" the final lightning stroke, and all the fabric of the earthly life falls smitten into dust, leaving to the soul a broken heart for company, and a conviction that, if in this world only it had hope, it were of all things most miserable.

Thus ends the "Round Table" and the life-long labor of the Soul.

There remains but the passing of the soul "from the great deep to the great deep," and this is the subject of the closing idyll. Here the "last dim, weird battle," fought out in densest mist, stands for a picture of all human death, and paints its awfulness and confusion. The Soul alone enduring beyond the end wherein all else is swallowed up sees the mist clear at last, and finds those three crowned virtues "abiding" true and fast, and waiting to convey it to its rest. Character, formed and upheld by these, is the immortal outcome of mortal life. They wail with it awhile in sympathy for the failure of its earthly plans ; but at the very last of all are heard to change their sorrow into songs of joy, and departing vanish into light. * * *

Looking now at the individual parts of the poem, what strikes us most in the "Coming of Arthur" is the doubt and obscurity that cover the origin of the King, that is, of the soul. No two can agree as to it, and every man's judgment is a standard for determining his own character. Merlin, hearing all their conjectures, laughs at all, and answers in half mocking words that show the impotence of the intellect to trace the origin of the soul ;

"Rain, rain, and sun ! a rainbow in the sky !
A young man will be wiser by and by ;
An old man's wit may wander ere he die.

Rain, rain, and sun ! a rainbow on the lea !
And truth is this to me, and that to thee ;
And truth or clothed or naked let it be.

Rain, sun, and rain ! and the free blossom blows ;
 Sun, rain, and sun ! and where is he who knows !
 From the great deep to the great deep he goes."

But almost immediately after we have again Merlin's word, as Bellicent tells it ;

"Merlin in our time
 Hath spoken also, not in jest, and sworn
 Tho' men may wound him that he will not die,
 But pass, again to come ! and then or now
 Utterly smite the heathen underfoot,
 Till these and all men hail him for their king."

The intellect may not comprehend the soul ; whence it came and whither it goes are beyond the range of the intellect ; but its supremacy must be acknowledged, its immortality asserted, and its certain victory soon or late, if not in this earth life, then sometime when it returns again, over all that is beneath it. This belief that Arthur cannot die, but only pass to come again, is repeated again and again in the poem.

In the idyll "The Holy Grail" is a description of the great hall of the knights at Camelot, where the King held his court, which seems to me very suggestive.

All the sacred mount of Camelot,
 And all the dim, rich city, roof by roof,
 Tower after tower, spire beyond spire,
 By grove, and garden-lawn, and rushing brook,
 Climbs to the mighty hall that Merlin built.
 And four great zones of sculpture, set betwixt
 With many a mystic symbol, gird the hall ;
 And in the lowest beasts are slaying man,
 And in the second men are slaying beasts,
 And on the third are warriors, perfect men,
 And on the fourth are men with growing wings,
 And over all one statue in the mould
 Of Arthur, made by Merlin, with a crown,
 And peak'd wings pointed to the Northern Star,
 And eastward fronts the statue, and the crown
 And both the wings are made of gold, and flame
 At sunrise till the people in far fields,
 Wasted so often by the heathen hordes,
 Behold it, crying, "We have still a King."

Compare with this what the old man says to Gareth of this same city :

"And as thou sayest, it is enchanted, son,
 For there is nothing in it as it seems,
 Saving the King ; tho' some there be that hold
 The King a shadow, and the city real."

F. S. COLLINS.

THE TIDE OF LIFE.

(ANNOTATED BY H. P. BLAVATSKY.)

(*Concluded.*)

—“Where the daisies are rose-scented,
And the rose herself has got
Perfume which on earth is not.”

Form exists on an ideal plane, as a purely abstract conception ; into this region, and the similar one of Number, pure mathematics have penetrated.¹ Modern speculations,² as well as the ancient cabalists, have asserted that every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance ; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding them all together in one Divine Unity.³ From the standpoint of the terrestrial Globe, the first modifications of the last emanation, Primordial Earth, is the mineral kingdom, in which the primal earthy matter is modified by the element of Form. There is every reason to believe that, if any existing mineral or metal could be reduced to the condition of “primordial earth,” it could be re-formed into any other mineral or metal. The specialization of the minerals, or “formation of the mineral kingdom,” is perhaps marked in the Genesis-Cosmogony by the words,—

“The Elohim called the dry land Earth,”

Name and Form being cognate attributes of a specialized entity. As we have seen the gradual evolution of form in the descent from spirit to matter, so the gradual dissipation of form will be seen in the ascent from matter to

1 It is through the power to see and use these “abstract” forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the “abstract form” desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to state, how difficult to believe ; yet quite true, as many a theosophist very well knows. The oftener this is done with any one form, the easier it becomes. And so it is with nature : her ease of production grows like a habit.—[H. P. B.]

2 “Geometrical Psychology,” Miss Louisa Cook.

3 Here is the key so much desired by enterprising—indeed all—students. It is by means of these correlations of color, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person ; it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of color, form, sound, or whatever else.—[H. P. B.]

spirit. The crystal, for example, retains its form always unchanged, and the form of the tree is more lasting than that of the bird or animal. The second modification of the Earth element, still from the standpoint of the world, is the vegetable kingdom, in which to form and substance is added molecular motion, or vitality, called in Brahman cosmologies *Jiva*.

This vitality, or capacity for molecular change, corresponds, as we have seen, to the water element; one of the elements, in ascending order of spirituality, being picked up by each of the successive kingdoms of ascending evolution. The formation of the vegetable kingdom is marked in the Genesis cosmogony by the words—

“The earth brought forth grass, herb yielding seed, and tree bearing fruit,”

words which point to a perfectly natural evolutionary process under the energizing power of spirit—the physical aspect of which is the “Tendency to Evolution” of the Scientists—and not that violent and unnatural process termed a “creative act.”

We may remark, by the way, that the three divisions of the vegetable kingdom in this cosmogony correspond to three perfectly well defined geological epochs, that of the Cryptogams, of the Phænogams, and of the Fruit-trees, examples of which are respectively ferns, pinæ, and orange-trees.¹

These two changes of matter are looked at, as we have said, from the standpoint of the Earth. The cosmogony now pauses, and, in order to make its account of Evolution complete, inserts here the first change of the same element from a different point of view, that of astronomy. This first change is the congregation of the primal nebulous matter into suns and planets, marked by the words—

“The Elohim said, Let there be Lights in the firmament,”

the sun, moon, and stars being subsequently particularised. From our previous views of the Elemental Light we shall be fully prepared to infer that, just as what we call sonant bodies seem not to be real sound-creators, but merely sound-reflectors, so these “Lights in the firmament” may not be real light-creators, but merely light-reflectors; and this view is borne out by the fact that in this cosmogony the formation of Light precedes that of the Light-givers. Leaving the astronomical standpoint, let us consider the next step in upward evolution.

To the shape, substance, and vitality of the plant—drawn respectively from the Elements of Form, Earth, and Water—the animal kingdom adds locomotion, corresponding to Air element, one attribute of which we have seen to be that locomotion, or movement as a whole, which distinguishes the animal from the plant. Thus we see another link of the ascending chain of the elements picked up. The earliest representatives of this king-

¹ For further information on this point readers are referred to “The Color-Sense” by Grant Allen.

dom are, as modern science has shewn, the *protozoa*,—water-animalcules. Their formation is correctly placed first in the Genesis cosmogony, marked by the words—

“The Elohim said, Let the waters bring forth abundantly the moving creature which hath life.”

Here we again find words which distinctly mark a perfectly natural process of development. Just as we had the earth “bringing forth grass”—or “sprouting forth sproutage,” to translate it more literally,—we now have the waters “bringing forth the moving creature which hath life,” as soon as proper cosmic and elemental conditions were presented. If the proper cosmic and elemental conditions could be artificially produced, we have every reason to believe the “tendency of Evolution,” or the “Downward pressure of spirit,” might again cause the waters to produce the “moving creature which hath life”—the *monera*,—in fact, that what is unscientifically termed “spontaneous generation” might take place. After this follows the formation of fish, birds, and beasts,—the vertebrates or “back boned” creatures; the invertebrates being grouped under the two general heads of the “moving creatures in the water” and the “creeping things upon the earth.” In the account of the production of the animal kingdom and of the birds, we have terms used which could only apply to a natural process of development, and not to a “creative act.”

“The Elohim said, Let the earth bring forth the living creature after its nature, cattle, and the beasts of the earth.”

The Animal Kingdom adds to the plant the quality of locomotion under the stimulus of the instincts,—which corresponds, as we have seen, to the air-element. A slight consideration of the nature of this locomotion under stimulus will shew that we are justified in assigning this quality, with its distinctive element, to the principle of *Kāma* in certain Eastern classifications.¹ Could this principle—or, rather, the specialised portion of the air-element embodying it—be isolated from the lower elements, we should have a sort of aeriform vehicle, or ethereal body, depending for its form on the attractions specialising it. Of such an isolated air-body we shall speak when we come to treat of the elements.

Three times has the earth *brought forth*,—plants, fishes, animals. But at this point we perceive a change. Evolution so far, from the mineral, through the vegetable, up to the animal, appears as an ascending arc. In this the cosmogony of Genesis agrees with the sacred theories of the East, as well as with the views of modern science. But in Man we find a turning point, at which the ancient cosmogonies agree in branching off from modern science. The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending

¹ Vide “Esoteric Buddhism,” chapter on “The constitution of man.”

through the vegetable and animal kingdom and marking the evolution of the physical body, while the other curve descends from a superphysical, spiritual race, called by some the "Progenitors" or "*Pitris*," by others the "Planetary Spirits" or "Descending *Dhyān Chohans*." This curve marks the downward evolution of man's spiritual nature, the development of the soul.¹

As we should expect from the Oriental character and high antiquity of the cosmogony of Genesis,—dating as it does from a time when the "downward evolution of the soul" had not progressed so far as it now has, and when man had not yet lost his spiritual insight,—we find this doctrine of man's divine progenitors clearly visible. In the case of the plants, animals, and marine creatures, we found terms applied which could only be used of a regular, unbroken process. When we reach Man, a new and striking expression is introduced—

"The Elohim created man in their image, in the image of the Elohim created they man."

The pressure of the descending evolution of the Planetary Spirits or Elohim—seeking for objective, physical existence—upon the previously formed animal kingdom, caused the evolution of a fitting physical vehicle from the highest representatives of that kingdom. Hence we get physical man as we know him, descended on the one side from the animal kingdom, and on the other from his divine progenitors, the Planetary Spirits. We have compared this dual evolution to two converging curves. A too great attraction towards the material, physical side of man's nature keeps the modern materialist from seeing more than one of these curves. The modern Scientist is colour-blind to spirit, to him man is merely—

"A quintessence of dust."

But to intuitional minds at the present day, as to our more spiritual ancestors, both curves are visible; besides the physical man they could see the spiritual man

"In action like an angel; in apprehension like a God."

To return to the standpoint from which we viewed the previous kingdoms, we perceive that the introduction of this new factor in evolution corresponds to the addition from above of a new element in the series of ascending

1 There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth "Round" in the middle of which begins the turning point upward—i. e. from the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3d Round, and being quite ethereal, transparent. The first man (Humanity) is Ethereal too, for he is but the shadow (*Chhaya*) "in the image" of his progenitors, because he is the "astral body" or image of his *Pitar* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a "coat of skin" from the terrestrial elements and kingdom—mineral, vegetable, and animal.—[H. P. B.]

spirituality. With man is added the Fire-Element, in its aspect of the divine light of reason. It corresponds to *manas* in Eastern systems. Another aspect of *manas*, considered idealistically this time, by virtue of which it "creates for itself an external world of delight,"¹ would correspond to the quality of colour in the fire element. Of the earliest races of men we learn that they were purely frugivorous and perhaps androgyne.

With the formation of man the cosmogony of Genesis closes. We are justified in supposing that, as the union of form with the elements of Earth, Water, Air, and Fire produced the objective Mineral, Vegetable, Animal, and Human kingdoms, so these elements, divorced from Form, should have their appropriate kingdoms of beings, or forms of life, if we can use this term for something so widely different from all ordinary forms of life. These subjective kingdoms of the four elements would correspond to the Rosicrucian conceptions of "primordial earth" and the "Fire, Air, and Water Elementals."

We may go further than this, and, carrying on our inference, postulate for the spiritual ether, and even for the divine Logos, their appropriate qualities of being. To a conception somewhat similar to what the last of these would involve, the Gnostics gave the name of *Æons*; for the first—the ether-beings—we have the Indian titles of *gandharva*,—celestial musician,—or *Deva*. But having gone thus far, we are driven a step further. We have already seen all the links in the chain of elements in ascending spirituality picked up one by one by the ascending tide of Evolution, up to the elemental fire; let us advance a step, and postulate that the other two emanations or planes—the Ether-Spirit and the Logos—should ultimately be picked up by the Evolutionary tide. With the resumption of the first, instead of a human being we should have a "Spiritual Man," and from a re-union with the Logos we should have a "Divine Man, Perfected and Eternal," or, giving to these conceptions the names already appropriated to them in the East, we should have in the first case a *Mahatma*, in the second a perfect *Buddha*.

It is now time to point out that the pure elements of Ether, Fire, Air, Water, and Earth are not these bodies as we know them. The five classes of objects (corresponding to these five elements) known to us, being all on the physical plane, all belong properly to a single category, and may be called for the sake of distinction the Mundane Elements. To make this clearer, let us suppose that Mundane Earth—the mineral kingdom in its various forms—is composed of five parts of the element earth, while Mundane Water (everything cognized by the sense of taste) is composed of four parts of the element of earth added to one part of the element of water. Similarly the Air-element known to us on the physical plane (corresponding,

¹ Vide Sankaracharya's "*Viveka Chudamani*,"

as we have seen, to the sense of touch) is composed of four parts of the earth element, with one part of the pure elemental air added ; and the Fire and Ether elements as known to our physical or waking consciousness are each composed of four parts—with one part of fire and ether respectively added.

These considerations will prepare us to believe that the real elements are purer and more spiritual than their representatives on the physical plane,¹ and that they will be represented by different compounds on each plane (or as it is called in some works, *planet*) on the water plane (or planet) : for instance, what we may for convenience term Undine Earth will be represented by four parts of the Water element and one part of the earth-element; Undine water will be five parts elemental water ; while Undine air will be composed of four parts elemental water, added to one part elemental air, and so on.

The composition of the elements as present on each plane or planet may similarly be deduced by observing carefully the principle which governs these combinations. We should warn our readers that these examples are given by way of illustration, and not as representing accurately and numerically the combined elements as they actually occur ; they are really formed on a much more complex principle.²

In our illustrations we have, for convenience sake, confined ourselves to the five objective elements, though of course it must not be forgotten that the energising spirit runs through the whole series on every plane.

The pure spiritual or elemental ether is the macrocosmic counterpart of that principle of the microcosm termed *Buddhi* by eastern mystics.³

The Logos corresponds to *Atma* in the same speculations.

We have seen that to the four principles—Form or *Linga*, Vitality or *Jiva*, Substance or *Sthula Sarira*, motion under desire or *Kâma*—of the animal, Man has added a fifth,—corresponding to the macrocosmic elemental Fire,—human reason, or *Manas*.

Our speculations as to the two superhuman Kingdoms are also in harmony with these eastern theories ; the element of *Buddhi* being added to form the *Mahatma* ; and *Atma* completing the *Buddha*, perfected and divine.

The perfect Buddha, though not possessing a physical body, or, indeed, being united to principles on any of the objective planes, will still retain the spiritual counterparts of these principles, corresponding to groups of

1 This is one reason for calling the objective phenomenal world an "illusion." It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air, and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes : the moment the combination is entirely broken, the phenomena cease and we see the objects no more.—[H. P. B.]

2 Vide *Man* ; *Fragments of Forgotten History*, p. 13 note.

3 Vide "Esoteric Buddhism."

experiences gained on each plane. It is by these spiritual principles that the *Buddha* is richer than the *Æon*; it is in virtue of them that the *Ascending* excels the *Descending Planetary Spirit*, or *Dhyan Chohan*. These spiritual principles constitute the end and aim of evolution, and justify the cosmic expansion and involution.

The evolutionary tide, in generating the higher kingdoms, has flowed, as we have seen, from the earth-element towards pure Spirit. In obedience to this tendency, man in achieving his apotheosis must, gradually loosing his hold on the world of Matter, add to his treasure in the worlds divine; until humanity becomes ever freer, stronger, and more perfect, and returns at last, refreshed, to his home in the bosom of the perfect God.

CHARLES JOHNSTON, F. T. S.

THE THEOSOPHICAL FIELD.

After more than a dozen years of theosophical activity, the question arises: "Where is the best field for Theosophy?" It is coupled with the admission that Theosophy does not recognize the missionary spirit; it does not believe in what are called "converts" to any great extent. Proclaiming the entire freedom of man, the dignity and sacredness of the human soul, it does not run about attacking the Ideals of others, nor yet thrusting Truth upon the crowd as a huckster bawls his wares. In this Theosophy is pre-eminently well bred; it teaches one to mind his own affairs. In recognition of this liberality the attitude of theosophical workers is that of persons who stand ready at all times to answer or instruct questioners without going out into the highway to drag them in. They know that only those persons are ready for Theosophy who have grown up to it, who have gradually evolved to it through their inner experience. There is no need to importune such persons; they seek us out.

The Theosophical Society has had, of course, to suffer from the advances of those who want to use it as a stalking horse, or those who think that occultism may for a time afford them a piquante pose; also from that elegant condescension which is the thin enamel to innate vulgarity, worn by persons who imagine that they can confer a service or a prestige upon Universal Truth. This is much as a festoon of attitudinizing monkeys may imagine they lend a lustre to some spreading monarch of the forest. A fond conceit, worthy of our puling civilization, leads these immature individuals to imagine that their money, their touting, or their small names are gifts of price to the Religion of the Ages, and should be gratefully recognized. They may do much for themselves through Theosophy, but for *it* they can do nothing whatever. Universals have their root in Being,

and man can only lift himself to them. He must come to need them ; he must feel that the Truth is an imperious, an absolute, necessity in his life, before he is ready to make sacrifices for it. He is inevitably called to sacrifice, in some form or other, as the world uses the word. When the ploughman rends the wild soil ; when the pruner uses the hook or the sculptor smites the redundancy of marble into dust as the fair form emerges, they do not use the word sacrifice at all ; neither does the theosophist when he endeavors to break the clay mould and find within it the *Magnum Opus*. Theosophy is blind to all the prizes of the world ; it has nothing to offer men but the Truth and a search for the Truth, and they must be well out of the nursery and leading strings before they can participate in either ; they must be wholly able to stand alone. In the same way the Theosophical Society welcomes all well-intentioned persons, but, whether consciously or not, every member gains more than he or she gives. They share in the magnetic life of a powerful organization, using the word powerful in the sense of real, essential power. If they do not understand the force and value of this privilege they are out of place in the Society : the more they give in sympathy, harmony, or any kind of encouragement, the higher the blessings they receive.

It was supposed, and perhaps naturally, that the best field for theosophical teachings would be found among the cultured classes. The world was to be convinced of error, and an appeal to the intellect seemed in order. Moreover, their influence and example would react upon classes less favored (apparently) by karmic circumstance, and would induce these to follow the lead of their more educated contemporaries. It seemed to some that the heaven would work best from above downward.

Events have not justified this conclusion. Many persons of the highest intelligence and culture have accepted Theosophy. Some of them are our most valued workers, and he can do the most work who has the most ability to make himself heard by his fellow men. For the worldly plane this holds good incontestably. All that such members have done for Humanity and for themselves cannot be overstated. The heroic and revered Madame Blavatsky stands at their head, but beyond and above our arguments because of her attainments and leadership. Yet the fact that we have found able champions in this class does not controvert that other fact that such members are numerically rare. They are outnumbered by others of their order who content themselves with intellectual appreciation and a watch for flotsam and jetsam in the way of knowledge, ready in a moment to desert.

Theosophy is not a creed, but a new life to be lived, and the question is ; "Where shall we find the most persons who are ready to live it?" In the opinion of the writer they are to be found among the working class, so far as the United States is concerned. This belief is based upon radical

differences inherent in these classes themselves. The term "working class" may be used for the purposes of this article, and includes all wage earners, especially artisans, mechanics, clerks, and various employés of both sexes. In itself the term is a misnomer, because in the United States we are nearly all workers.

The very first condition of Theosophical progress is the abandonment of the personality. This includes the ability to discard all our preconceptions and ideals for the Truth, for that stands above all human ideals. While searching for the Truth, "the processes of preparation go silently on till the individual, all unconscious, reaches the moment when the one needed force touches him, and then every prepared constituent falls instantly into place and the being is—as it were—reconstructed at once. Conceptions, relations, aims are revolutionized." Until this moment comes, the individual must possess the power of standing uninfluenced by all external conditions. He must be able to think from and for himself; there must be no attraction for any other aim; he must hold himself fluidic and free.

Apart from educational advantages and a quickened intelligence, the cultured classes have the additional ones of worldly experience, observation, and comparison. But they are like the microscopist who loses the ensemble in the ramification of detail; it is a very transient and small world that they know so well. They eat the fruit, but of the orchard they know less than nothing in their mistaken conceptions of life. They are to some extent cosmopolitan, but only in a surface sense and in limited degree as compared with your occultist, the cosmopolitan *pur sang* who must be equally at home, not only in all lands and spheres, but in all elements. They have reached an infinite perfection of detail; they have an extensive and varied knowledge of effects—such effects as art, science, statecraft, literature, and less noble interests—but they are too far dazzled by these to think of looking behind them for causes. Their advantages weight them enormously by what the French call "the defects of their qualities." They have so much that they fear to lose! They are bound by the million cobwebs of social prejudice, of public opinion, of their family or personal record. There is nothing so confining as cobwebs. Chains may be broken by native strength, but of cobwebs we are scarcely aware; we think to brush them away, but they cling and obstruct the clear sight. In the very nature of circumstances the position of the cultured man or woman is largely based upon suffrage à la mode. Wealth may command it, but this also traps us with innumerable enticements; the more refined our nature, the more subtle, the more enchanting these pleasures may be made. The intellectual have formed mental habits which they cannot break, or, if they can, they will not. These processes have made them what they are, and they value what they are. They are encrusted with a growth which seems to them precisely the most

desirable in the world. They are the aloe flower of an elaborate although shallow civilization ; they have forced themselves with exceeding great care. They have exquisite ideals ; their creeds are pure, their code of honor subtle ; whether they carry them out or not, there is nothing finer to be found outside of Theosophy. Their personalities are thus their gods ; they cannot become self-iconoclasts. They are ready to seek Truth, even, upon accepted lines, but they dare not trust themselves outside of those lines in transgression of that social code by virtue of which they are pre-eminent. They do not see that this pre-eminence is that of a weather cock upon a steeple ; their position depends upon prompt subserviency to self-imposed tyrants. It is impossible for them to look at facts in their own light ; it is not done ; what would people say ? You who demand it, you Truth, you are *impractical* : this is the final anathema of the 19th Century, and a great bug-bear for conservative souls. If Truth clashes with our present institutions, let us have Truth and build up a better civilization. They demur ; no doubt they suspect they would have but little hand in it. The cultured classes are thus prevented by all the tendencies and surroundings of their lives from thinking independently. They have given too many hostages to fortune. Numbers have an intellectual appreciation of Theosophy, but that does not carry one far ; they become disheartened for want of personal progress. Like the Prince of fairy tales who climbed the hill of Difficulty for the golden water, they hear the voices of the stones behind them flouting, jeering, calling them back : they falter, turn, and become stones like their predecessors. Others feel an emotional attraction, but heart alone may lead to hysteria quite as well as to sympathy. Their vivid charm, their intelligence, and their virtues are beside the question. They are too pre-occupied to have any intuitions of an underlying current of real life. What is needed is interior conviction, freedom, imagination, elasticity, a superb audacity, perfect fearlessness of all results, confidence in one's own soul as the arbiter of destiny, an entire independence, even of one's own mind : we must be swift to seize the floating clues which drift by us in the darkness ; we must have a prescience of the unseen. All this the cultured classes cannot have while they lean upon personages and an arbitrary social system like houses of cards. They would ask what Theosophy has to offer in return for so much effort, and when we answer "The Truth," they would reply courteously that they are satisfied as it is. This is not true ; they are not satisfied, but they are epicurean ; they dread knowing anything less delightful than themselves. I would not be misunderstood, I who feel their peculiar charm so keenly. When from this hotbed arises a nature capable of freeing itself, capable of self reliance, of accepting Truth without counting any cost, that nature makes itself respected everywhere ; it is a centre of energy, and Theosophy has a priceless co-adjutor. The combination is rare because the

conditions are unfavorable. We have the statement of Christ for believing that "it is easier for a camel to pass through the eye of an needle than for a rich man to enter the Kingdom of God,"—the mystical region which He said is "within us."

With the working classes the case stands otherwise. In the social order they have no traditions, no Molochs they fear to offend. They are not the slaves of their ideals, but with the first dawn of leisure they look about for an ideal, and they test those of other men. They have come into contact with a more brutal phase of error. Materiality has exhibited itself to them in its grossest aspect; they have not seen it sensuously apparelled, or mounted upon a pedestal of Intellectuality with crowds of fame-worshippers at the base. Illusion wears for them a mask of iron instead of an alluring veil. They have been blinded by sorrow rather than joy. They feel an instant need of Truth. She is within their grasp, who can reach so little else. When she comes to them she is welcomed as Deliverer; their love penetrates her meaning better than the unaided intellect does. They have a more eager gratitude, a sleepless desire to pass the benefit along to others. It seems as if this heaven works best from below upward in American life, where the substratum soon works to the surface and manifests then in power.

The working class are untrammelled by the subtleties of modern thought. They may be tricked, but they take no delight in tricking themselves. Like Alexander, they sever Gordian Knots bluntly: they are able to look squarely at a proposition on its own merits without a sidelong glance at Mrs. Grundy. They have no received and duly-approved yardstick by which they feel bound to measure all things at the risk of the lowered barometer of public opinion. There is not here, as there is in England, an ironclad code of opinions and customs which constitutes the "respectability" of the worker, and which he owes to all the neighbors "in the block." They are moral because they choose to be so, and each feels free to think as he pleases. In fact, next to education they value independence of thought. To them, thinking is a luxury where to the cultured it is often a bore; this because the latter think more tortuously. They are influenced by knowledge; they know that it is power. But they discriminate; they value only that which seems to them to be vital and true; for them there is no fashion in knowledge which changes with the seasons. They are not influenced by the cultured classes, for these are largely recruited every year from their own. They are intensely conscious of their own possibilities. They know that they are the bone and sinews of the country; it has been demonstrated to them by so many of their fellows, now at the head of affairs in all departments, even those of cultured wealth. A future of power is not a far cry to their ambition. While the other class is

occupied in maintaining its consolidation, this one is occupied with becoming, and knows that men raise themselves by independent thought, by qualities fostered within themselves. They yield quickly to the flux of change, and their mental activities remain unstratified. These are conditions eminently favorable to Theosophy.

If Theosophy were a creed with churches, clergy, and charities to support and a prestige to maintain, the patronage of culture per se might be necessary to it. Instead of this, it is, as we said, a life to live. It is the water of life for those who thirst, and for water, not for wine, for strength, not for excitement. It teaches man to look within and beyond himself while relying upon himself: this lesson the worker already comprehends. The greater simplicity of his life is free from the involved complexities, the manifold interests of modern social existence, where these things are forever stifling the natural instincts of men. The majority have an intuitive belief in the reality of the unseen; it arises from the greater impersonality of their life, their identification with popular currents. Many have had occult experiences of various kinds: this will not surprise students who know that such would be far more common if our lives were not passed in a continual whirl of external excitement. The case of Jacob Boehme, the poor shoemaker, illustrates these arguments; indeed it would seem that almost all the great mystics came from the poorer order.

Again, what Theosophy has to offer is more needed by the working class. They feel the inequality of Fortune most; it is they who need that explanation of fate which is found in Karma, that consolation which the law of reaction (or compensation) affords. It is even the poor, the wretched, the sinful who have found the hard side of the professor of religion, found that it is his sense of isolation, of separation, which makes the bread of his charity so bitter. They have found that the gentlest philanthropist of them all does not believe or follow his Christ in this,—he does not recognize the brotherhood of man. They have found that the deed of love alone relieves. Sorrow has taught them many truths unsoftened by a sympathizing circle of friends. Life is better known to them than to those who only look upon it after it has been upholstered and well aired. They have learned concentration, patience, endurance; they have mastered the body in many ways. They have everything to gain by Theosophy and little to lose. They are too sturdy, too ingenious, too argumentative for worn-out creeds to hold them in their exoteric forms: the esoteric might,—but who hopes soon for that apotheosis? The cultured classes make little impression upon American life at large; it is everywhere the worker who rises and holds his own.

Just as we believe that America is the great field for Theosophy because the momentum of progress is so great here, so we believe that

among the laboring classes the largest harvest is to be reaped.' I doubt not this holds good in other countries, notwithstanding the weight of the aristocratic classes, because I see everywhere a tendency to Unity, I see the oncoming surge of the People and the working of that Principle which determines the Brotherhood of Man.

JASPER NIEMAND, F. T. S.

CONVERSATIONS ON OCCULTISM.

ELEMENTALS AND ELEMENTARIES.

Student.—"If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by 'a glass fish, so transparent as to be invisible, swimming through the air of the room,' and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out."

Sage.—"Correct, in general, except as to their 'effecting a lodgment.' Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

"That class which has most to do with us answers the above description. They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

"That 'elementals * * * may effect a lodgment in the human system, of which they then share the government, and are very hard to get out' is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and 'find lodgment in the human system.' In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

"As it (the elemental world) is automatic and like a photographic

plate, all atoms continually arriving at and departing from the 'human system' are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or color, so that all new arrivals find a homogeneous color or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, parti-colored, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and colored, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter."

Student.—"If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?"

Sage.—"They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that 'if' need not be solved now."

Student.—"What determines their movements besides thought,—e. g. when they are floating about the room?"

Sage.—"Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibration among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance."

Student.—"When so floating, can they be seen by any one, or only by those persons who are clairvoyant?"

Sage.—"Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact."

Student.—"Can they be photographed, as the rising air from the hot stove can?"

Sage.—"Not to my knowledge yet. It is not impossible, however."

Student.—"Are they the lights, seen floating about a dark séance room by clairvoyant people?"

Sage.—"In the majority of cases those lights are produced by them."

Student.—"Exactly what is their relation to light, that makes it necessary to hold séances in the dark?"

Sage.—"It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

"If I should be able to make clear to you 'exactly what is their relation to light,' then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes."

Student.—"I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?"

Sage.—"This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time."

Student.—"I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of lemonade and the latter a straw. How is this?"

Sage.—"Quite generally this happens. It is called Bhut worship by the Hindus."

Student.—"Why are visitors at a séance often extremely and unaccountably tired next day?"

Sage.—"Among other reasons, because mediums absorb the vitality for the use of the 'spooks,' and often vile vampire elementaries are present."

Student.—"What are some of the dangers at séances?"

Sage.—"The scenes visible—in the Astral—at séances are horrible, inasmuch as these 'spirits'—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad elementaries—half dead human beings,—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

“Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great extent as others. We thus see why the utterances of these so-called ‘spirits’ are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pretas and Bhuts and Pisachas and Gandharvas.

“I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.”

Student.—“What is the relation between sexual force and phenomena?”

Sage.—“It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the “carrier” (upadhi) for the finer.”

Student.—“Why do so many mediums cheat, even when they can produce real phenomena?”

Sage.—“It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

“They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which causes inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who ‘have paid’ for a sitting and wish ‘for the worth of their money.’”

Student.—"When a clairvoyant, as a man did here a year ago, tells me that 'he sees a strong band of spirits about me,' and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?"

Sage.—"Shells, I think, and thoughts, and old astral pictures. If, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained,—as they all are here,—could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

"Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer's eye.

"The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt."

Student.—"Accept my thanks for your instruction."

Sage.—"May you reach the terrace of enlightenment."

LITERARY NOTES.

THE DESIRABILITY OF THE REVIVAL OF THE SANSKRIT LITERATURE, an Essay by R. Jagannathiah, F. T. S. This little tractate of 11 pages gives most compactly a large number of facts in science, the letters, and arts, proving the advanced position of the early Hindus and its cordial recognition by the greatest authorities in the West. Upon the tongue used, the famous Sir William Jones says this,—“The Sanskrit language is a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either.” Less for these reasons than because it may resuscitate the old Aryan morality and thus re-establish the Aryan greatness and grandeur, Bro. Jagannathiah urges its revival. We warmly favor Sanskrit learning, and sincerely hope that there may be a continued and glorious revivification of the study of that noble literature.

THE SANKHYA KARICA, from the Sanskrit of Iswara Krishna. The translation is accompanied with a commentary, but the matter is too dry and too technical for service in this longitude. Very different are the mental aptitudes of India, and the Theosophical Society there has no doubt done wisely in providing students with this work. (Tookeram Tatya, Bombay.)

A GUIDE TO THEOSOPHY.—This is one of the many valuable books which our ever-to-be-esteemed Brother, Tookeram Tatya of Bombay, has secured to us through his "Theosophical Publication Fund." It is not a new treatise, but a compilation of letters, articles, facts, from journals, magazines, books, giving in a progressive way an idea of Theosophy, the foundation and Founders of the Theosophical Society, of its aims and prospects and teachings, of the means and steps to self-culture, of what men are and may become. We especially hail the republication of various documents certifying to the character and standing of Madame Blavatsky and Col. Olcott, our honored Chiefs, not that these are needed for those who know, but that they be on hand for the confuting of those who do not know and will not believe. So very much ground is covered by this "Guide," and there is given so much information on many points arising in study but not at the moment capable of answer, that we very warmly counsel the various Branches in America to secure it for their libraries. A note states that, through a blunder of the binder, the Table of Contents has been omitted, and this is most unfortunate. The Preface gives hope that the extended commentary upon "Light on the Path" in *The Theosophist* by Judge Sreenewasa Row of Madras will be brought out before long. Both the Preface and the Introduction are excellently well written, through the former twice speaks of the "basal germ" of truth, a sad mixing of metaphors which will no doubt be corrected in a later edition. The "Guide" can be ordered from M. Tookeram Tatya, 17 Tamarind Lane, Bombay, India, for 2 rupees plus postage.

The March issue of *The Theosophist* is unusually interesting and instructive. The enlivening effect of Col. Olcott's presence in the Editorial office is abundantly shown, and must doubtless assuage his own regret at the postponement of the visit to Japan. A short, but very important, article on "Initiation" is earnestly commended to every practical Theosophist. We have ourselves read it three times, and find each paragraph pregnant with instruction. Col. Olcott's own contributions to this number fill it with life, and we especially thank him for the space given to facts about the American Branches, not for patriotic reasons, but because the late very remarkable out-cropping of Theosophic interest in distant parts of the States justifies the belief that Higher Powers are encouraging the movement they at first instigated. It is certainly note-worthy that *four* new Charters have been issued in little over a month, and that half as many applications were received in the year past as in the eleven previous years of the Society's life.

Through the kind offices of a valued F. T. S. in Wilkesbarre, Pa., the Editor of the *Sunday Morning Leader* of that city opened his columns to a series of letters expository of Theosophy by a member of the Aryan T. S. of New York. These letters, nine in number, were written with special reference to the difficulties and objections felt by readers to whom the topic is new, and also to the need for a compact sketch of the general scheme, free from technical or unusual terms. They have now been reprinted in pamphlet form under the title, "*The Wilkesbarre Letters on Theosophy*,"

and a copy will be mailed to any address upon the remission of 10 cts. in stamps to the PATH office.

"Les Lys Noirs," by Alber Jhouney, is a collection of ornate mystical poems whose name, "Black Lillies," is a symbol of the Kabbala. A tone of profound melancholy prevades the whole book, which is very French in tone ; some of the descriptions are beautiful. (Paris, G. Carré.)

A DREAM OF THE GIRONDE, and other poems by Evelyn Pyne has just reached us, and also, by the same author, THE POET IN MAY. We will notice them next month.¹

MARCH MAGAZINES.

LE LOTUS.—"Fragment of a book in preparation" is an article by S. de Guaita, which heralds his forthcoming book, "The Serpent of Genesis." Starting with the statement that the supernatural does not exist, the author gives some scientific hints on the "Creative Force," even while looking upon God from the anthropomorphic standpoint. Miss Arundale's excellent paper, "What is the Theosophical Society," loses none of its clearness in a clever French translation. Du Prel, in his paper on "The Scientific View of our State after Death," considers the Buddhist conception as purely exoteric, without appearing to remark, as the editor of the *Lotus* justly observes, that *esoteric* Buddhism solves all the problems offered by Du Prel, without his appearing to know it. A mystical and charming poem on Wisdom by Jean Rameau, and selected sentences from St. Martin, together with remarks on topics of the day, close this interesting number of the *Lotus*, which is doing forceful theosophic work in all directions.

THE LOTUS (Paris) for March is at hand and is full of interest.

With much deference we venture to invite the attention of *Lucifer* to the grave etymological objections to its definition of pentacle as a *six*-pointed star.

TEA TABLE TALK.

It is often the common trifles of life which make us think. I incline to the belief that these small things are the most important of all. They are the esoteric, hidden under the gross bulk of diurnal occurrences.

Yesterday I heard a sermon in a barnyard. I came upon the place suddenly and unseen. Two figures leaned upon a crumbling stone wall ; figures feminine, by their draperies fluttering in April winds. Jaunty toques of blue and violet, undulating lines, a sheen of golden braids, a crisp toss of curls running, tendril-wise, all over a mutinous head,—what is there in the sum total of trifles such as these to stay the steps of a man? The mere flowing of these garments, or one of the multiform curves of these shapes so different yet so like his own, is like a battery applied to every pulse, even that of the

¹ Smith, Elder & Co., (1888), London ; price 6 s.

crabbed old bachelor. Not in any mere physical sense, either. Most of all, the thoughtful occultist surveys his responsive nature and asks himself what is the supreme, the final, word of the great mystery of sex.

Strange to say, these girls were not talking. That puzzled and stopped me. One, with the profile of a Psyche of fifteen, was studying a Child's History of England, just as she leaned on that sheltered sunny wall, with pigeons cooing above, the ferment of the compost heap below, and, all around, the clatter of hens and piping cries of "cheep, cheep, cheep-cheep; little chickens going cheap," as if there were some barnyard auction.

The elder girl simply stared down at the compost heap, littered as it was with greenish patches of dry corn fodder, and soft eyed Alderney calves, blinking and munching in their unused, make-believe way. There was meditation in that stare. Even the golden coated greyhound, lying on the wall within the circle of her arms, could not engage her attention by shivers of fright when horns were poked at him and curious cows put out rough tongues towards the hands of the young mistress, still sparkling with a few salt crystals.

The book closed with a snap. Psyche glanced at her neighbor, then took her arm and cuddled up to her. Leaning so together, youth so secure of the sympathy of youth, the whole scene took on a confidential aspect.

One noticed for the first time that all the frisking young things about paired with one another. Psyche's eyes followed the direction of her companion's; her low, sweet voice had a note of surprise in it.

"What *are* you thinking about, Pansy?"

The other pointed to the compost heap. I began to think that in her my ideal was realized. My ideal is a young and charming woman—*dumb*.

"Well then?"

Alas! Pansy spoke.

"It makes me think that there is no Death."

The other shivered a little and cast a scared glance about her. The dawn of spring and one's sixteenth year; surely no time to think of Death. Then she smiled with all the unexpectedness of the feminine nature.

"Awfully nice ideas you do have, any how. I like that. It's a thousand million times nicer than the other way: tell me about it." She rubbed her cheek on Pansy's shoulder, just as the little calves rub up against their mothers.

The other girl touzled the greyhound's ears; under cover of its nervous yelp I sneaked a little nearer that I might hear better.

"It was the corn fodder. Don't you remember how it glistened and shone in the moonlight last summer? Sometimes we stopped our banjoes to listen to the mysterious songs it sang when little breezes ran through it."

"And it seemed to be having some kind of a good time, anyhow. Didn't it now?"

"Yes, but I wonder if it doesn't ever have a better time. I guess the corn, and all the other earth things, the chemicals, you know, have a higher life, a heaven life, somewhere."

"Pansy! You're just too cute for anything. *A heaven life. Where?*"

"In us ; in the animal kingdom."

The other laughed and clapped her hands. "You clever thing ! I see it ! I see it !"

"Yes ; don't you now ? All the lime, and the salt, and all those things are in the earth and get drawn up into the vegetables and all. Then birds and animals and men eat them there ; and we eat the birds and all too. Those chemical molecules, or whatever the books call 'em, they supply our nervous force ; from that our thoughts and acts come. The dull clod of the field passes by degrees into the brain of the statesman, and nations are conquered. Isn't that the heaven life of the wheat and the corn ? And the part our bodies reject, that goes out into earth again like this," pointing to the compost heap. "See the little flies hatching out of it over there. See that green dot down by Io's hoof. That's a weed sprouting ; maybe some bird or insect won't think it's a weed, but food. Don't you remember that awful piece of meat cook threw out, with maggots swarming in it ?" (She gasped, gurgled ; both gave a shudder, a shriek, clutched each other and turned pale. Then giggles.) "Well, where was I ? Oh ; that'll be the way our dead bodies split up into a million lives in the grave. Yes. It's so. I guess our soul turns our body out as refuse just like this compost heap. Then more life comes. Everything feeds something ; everything is eaten up and turned into another kind of life by the world. I don't see any Death about it. I only see change, change, change, and always a higher and a lower life for everything, turn about. First the life of its own kind, and then a share in the larger life of some higher thing. And that higher thing is itself, too, because it forms a part of that something else for the time being."

"And so they're all one ?"

"Yes ; one great big world exchanging and changing. I don't see so much difference between things ; and I don't know why people talk about Death."

"Did you ever think," said her companion, "that when we died, we went to another star, and lived there, and after that to another and another ?"

"Why I never knew *you* thought of such things. You didn't get that out of English history."

"Yes ; I know everybody thinks I'm silly. So I am. And Auntie would say that's the silliest idea of all. I asked her one day after church—isn't church just too awful, except Easter and the bonnets?—and she told me to be still and not be a heathen like that."

"When you've got a heathen name, too, Psyche !"

"That was Mamma—and she's dead ; so I wondered, when I was little and missed her, if we didn't go on from star to star."

"Or maybe come back *here*. Why not ? Everything else comes back here ; *everything*."

"So it does. Pansy Allan, you're a real, live genius ! You ought to write poetry. That's just what it does ; it comes back, like the corn in the compost heap."

"And meantime it's had a higher life in some great body. Where ? And for us, where ? Is it a star or a sphere ?"

They gaze up into the electric air. A tender solemnity dignifies the gay young faces. Involuntarily I lift my hat where I stand in the shadow of life. As I move away I hear a peculiar sound, not so often heard by old bachelors. It is a kiss, and gentle words follow it and me.

"You've made me so happy. You've taken away Death; think of it! I'll never be afraid in the dark any more. We go on, from star to star, and we come back to this beautiful world."

"Psyche, I say. Never tell anybody, only the girls. People would laugh at us."

"Of course; what makes them so hateful and stupid?"

"Oh, I guess when they get older they're worn out, poor old things, and they forget."

More giggles, chatter, and I was gone, having learned an astounding fact. *Girls think!* Fancy! Under bangs and the feathered, beribboned caprices of fashion! Who could have supposed it? *They think!* Even *little* girls. For the other day Sue told me a ghost story under solemn oaths of secrecy. In the village where we summer is a so-called haunted house, which has stood empty for years. In the cold days of late autumn, an hour before sunset, Sue and her host of vandals saw the ghost at a window, a human shape that wavered or pulsated a little; it was spectral and faded, like a photographic negative, but distinct in the waning day-light. They saw it several times. They even showed it to me. On the second occasion Sue thus addressed her companions:

"Now, girls, we know the whole crowd sees it. And the house is empty, cause we dared the boys to go through it yesterday an' they did, but with one pistol an' six dogs. So it's a *real* ghost. But of course grown-ups would call us idiots; some would scold us—not my fam'ly, they don't dare. But I just hate to be laughed at. So we must swear never to tell a single grown-up, except Mr. Julius: he's awful foolish about such things; he'll believe us and maybe explainify it."

Sure enough, I am so foolish as to believe with Sue that I saw this astral reflection which becomes visible in certain conditions of the atmosphere at a window where report says a faithless wife, imprisoned and insane, stood through the daylight hours of many years, gazing over towards the churchyard where her murdered lover slept in his grave, as men would say.

The consciousness of a child, more limited as to external perceptions and conditions than ours, discovers often the unseen in those objects or states of which it takes note. Especially is this the case with nervous children, whose earnestness often either hypnotizes the others by exciting their imagination, or, by actually raising their magnetic vibrations, enables them to see also the astral plane. Then the first thing "the crowd" does is to vow the total exclusion of "Grown-ups." The children of the present age are almost all of one mind: they believe that their interests and those of their parents are separate, instead of being identical. They band together to resist them; they afford one another moral support in rebellion and contempt of the mental, ethical, and social dictates of maturity. Their attitude towards all their elders is one of suspicion. It is the most discordant aspect

of American life. Our children do not believe that we have their true interest at heart; they question the validity of our experience; they feel that as a body we are mainly engaged in upholding our own ideas. Why is this? Can it be because we have stunted their true instincts by inoculating them with a perverted modesty, a false estimate of so-called "authority," and futile methods of reasoning from effects alone? Can it be because *we* deny the validity of *their* experience, to them so vivid and strong, by teaching them to disregard the suggestions and hints of their inner selves? Can it be that we have been ignorantly teaching falsehoods to our children and that they are beginning to find us out?

I believe it, as any man must believe who sees that Society is on all sides engaged in repairing decaying erections. It is an organization for the purpose of upholding fictitious theories of all kinds. There is more to be said, of course, on this subject of our children; their irreverence is a reaction from our undue and irrational tenderness, a reaction of the race. This question cannot here be thoroughly explored.

I would add that we are beginning to find ourselves out: the age has misgivings concerning its own nature. Two events of last week were noted by me. One was a lecture by Mr. Perrin, on the Principles of Morality. His is the standpoint of the orthodox, materialistic scientist, and his lecture was an attempt to prove moral principles based upon and arising from the purely natural order. The scientific and moral principles were sound so far as they went, but the lecturer failed to show the existence of any connection between them; all logical links were missing. Still we see with pleasure this hint that science is recognizing her own ethical poverty and feels the pressure of public opinion in this respect. It is a first reaching upward, an effort to broaden her territory: the effort will increase and bear fruit. So with the Church. At the home of an eloquent Protestant clergyman, a lecture on Psychic Research was delivered to a number of cultivated and religious women. That Religion too feels public pressure, and begins to look about for evidences of the soul, to extend her domain from form to reality, is also well. The pressure comes from Theosophy and from the current of thought inaugurated by it. It is the link between Science and Religion because it is both.

Nor is the value of this latter incident in itself invalidated because it was a mere trap to the cultivated audience invited to hear it. The lecturer, none other than the self-deceived Hodgson of Psychic Research notoriety, played out in London, having quarrelled with his society and now "Mr. Hodgson of Boston," gives a brace of psychic incidents, and then launches forth into his worn tale of his Adyar adventures and invectives against Madame Blavatsky. That people are tired of it; that he has been "exposed" too; that the affidavits and proofs of Dr. Hartmann's able pamphlet and the signatures of 300 residents of Madras and Adyar all disprove Mr. Hodgson's unsupported testimony; that people laugh at the lack of common sense which came to "investigate" alone and without witnesses, and which listened to the tattle of a discharged servant (oh! these French maids!) until it was bamboozled,—all this has not penetrated the British skull.

The Matthew Arnold spectacles fit more than one Englishman, it seems; our good natured tolerance makes them take us for fools. There have been bewildering women and male victims to their cleverness before now, and the partial youth of our investigator excuses him for having investigated Madame Coulomb instead of her mistress, Madame Blavatsky. No doubt the exchange relieved the tedium of foreign travel. But he is not excusable for playing upon the credulity and evading the expectations of earnest gentlewomen, nor yet for his insular ignorance in supposing that Americans are not well up in the subsequent events of his day. We yawn over dead issues too, and nothing bores us so much as those men who only rise from the common level by standing on the platform of their own mishaps and snubs. We are sorry for Mr. Hodgson's Adyar fever and his London chill, but we heard of them two years ago, and hash is our national *bête noire*. As I said, we are beginning to find ourselves out, our true selves, and it takes all our time and thoughts. The tide of the age is turning. Everywhere I see men and theories reaching outward and upward to broader lines; it is like a springtide whose impulse the very children feel. Well done, Theosophy!

JULIUS.

ANSWERS TO QUESTIONERS.

In consequence of an overpowering press of business during and following the late Convention, the answers to the various Questions addressed to Zadok and others are of necessity postponed till another month.

THEOSOPHICAL ACTIVITIES.

IN AMERICA

ST. LOUIS.—A charter was issued, March 17th, 1888, to the *Esh Maoun T. S.* of St. Louis, Mo. Its organization is for the present private.

MICHIGAN.—On April 3d, 1888, a charter was issued to the *Lotus T. S.*, located in Michigan. It is a private society.

DR. FRANZ HARTMANN, F. T. S., has been making a visit to Philadelphia, where he was hospitably entertained by the President of the Krishna Branch. On April 7th he addressed a meeting of the Krishna Brethren, giving an account of his intimacy and his travels with our honored chief, Madame Blavatsky, and responding to the questions of members upon Theosophic doctrine. A similar privilege had been given to the Aryan T. S. of New York on March 27th.

PHILADELPHIA.—Bro. Carl F. Redwitz has resigned the Presidency of the *Krishna T. S.*, Philadelphia, because of his removal to New York, and Bro. Henry B. Foulke has been elected his successor. In the second city of

the Union there should be material for a strong organization, and the PATH, which has copious experience of the liberality of the existing membership, will welcome every item showing its growth and vigor.

CLEVELAND, OHIO.—From here we have intimations that a new Branch will very soon be asked for. We have some earnest members there.

IN WILKESBARRE, PA., a Sunday paper has of late opened its columns to theosophical doctrine, and a New York theosophist has contributed nine articles expounding Re-incarnation, Karma, and other interesting subjects. These are now being collected and will soon be reprinted.

THEOSOPHICAL CONVENTION IN CHICAGO, ILLS.

According to notice the Presidents, Delegates, and Councillors of the American Section, Theosophical Society, met in convention at the Sherman House, Chicago, Ills., on April 22d, 1888. We subjoin an excellent report made by the Chicago *Inter-Ocean*. The proceedings in full are being printed, and will make a large pamphlet which will be sent to all theosophists in the U. S. free, and will be sold to all desiring to purchase. It will contain, among other things, an excellent paper by Dr. J. D. Buck of Cincinnati, Ohio.

THEOSOPHICAL THEORIES.

MEETING OF THE FIRST NATIONAL CONVENTION OF AMERICAN THEOSOPHISTS.
ADDRESSES BY SEVERAL PROMINENT BELIEVERS IN OCCULTISM.—A
LETTER FROM MME. BLAVATSKY.—DR. ELLIOT COUES ELECTED
CHAIRMAN.—LENGTHY AND LEARNED ELUCIDATIONS OF THE ESOTERIC FAITH.

A MEETING OF THE MYSTICS.

Nearly seventy-five disciples of the doctrine of theosophy assembled in the club-room of the Sherman House yesterday to listen to the deliberations and papers read at the first National convention the body has ever held. A delegate from England—from Mme. Blavatsky—was present in the person of Dr. A. Keightley of London, and representatives from many of the States were likewise present.

The morning session was of a purely executive character, and admittance to any save the regular accredited theosophists was denied. A long autograph letter from Mme. Blavatsky was presented by her emissary, Dr. Keightley, wherein the lady spoke with much tenderness of her watchfulness and abiding

faith in the aim to do good to the assembly then gathered, and of her inability to be there "in esse," concluding with an ardent expression of hope that the result would be of lasting good. During the reading of this personal missive—for each one present deemed it a personal letter—there was what one of the ladies afterward expressed as "a wave of unity of love and brotherhood" in the room, and it was plain to be seen that the responsiveness of their inner natures had been touched. A note of congratulation was also read from Mr. Charles Johnston of Dublin, Ireland, a prominent theosophist in the far-away land, in which he spoke of the advance of the movement of universal brotherhood and unity. Dr. Elliott Coues was made chairman of the convention at this preliminary meeting, and almost without exception the officers of the preceding year were re-elected.

AT THE AFTERNOON SESSION,

which was somewhat delayed, the believers were present in good numbers, together with a few of the uninitiated, who, however, did not come to scoff and be hypocritical, but who were interested "intellectually" in the esoteric science. The majority of those present were in the prime of life, and were profound scholars in the mystic lore and subtleties that pertain to theosophy and its scientific attachments. Some few, on the contrary, as yet untutored in the mysteries of the occult, were inclined to be skittish, but were speedily brought to a sense of decorum by their more advanced fellows. About one hundred and fifty were present in all.

In the absence of Dr. Elliott Coues, Dr. Buck was called to the chair by a unanimous vote. The auditing committee's report was read by the assistant secretary, and was immediately followed by the report of the committees to nominate members of the general council. The general council members are: Edward W. Parker, Mrs. M. M. Phelon, Mrs. E. C. Cushman, F. S. Collins, E. D. Hammond, Judge O'Rourke, James Taylor, Louise A. Off, Mrs. H. E. Morey, Mrs. A. N. Savery, Mrs. M. Bangle, S. C. Gould, Alexander Fullerton, W. H. Cornell, Dr. Borglum, W. W. Allen, J. M. Wheeler, Mrs. M. L. Brainard, George M. Sweet, Mrs. K. Westendorf, A. O. Robinson, and others.

Miscellaneous business was then entered upon, and a place of meeting for the next convention fixed. It was decided that the next convention was to be held in Cincinnati, in April, on the Sunday corresponding to that of yesterday, subject, however, to the revision of the executive committee. The Secretary was authorized to print the proceedings in full.

MR. G. M. STEARNS, OF BOSTON,

read a very creditable paper upon the subject of "Our Work." Said he: "The path of wisdom is the path of duty. The disciple performs the action,

and in doing so finds wisdom. Whoever sees in action action, he among men is possessed of spiritual illumination. He is the man of right action, and the doer of all action." Our work, whether as a theosophical society or as a branch, or as individual members of a branch, is in reality one. The beginning of all work is in the soul. However dark the path may be, light is promised ; however complex the problem, the solution was at hand. The great life-work of man was to learn to unselfishly strive to help others. Growth and real knowledge lead instinctively to practical effort for others. We learn that we may teach, and teach that we may learn ; and such a practical union, wherever formed, is a true theosophical society and doing true theosophical work. The question which faces every theosophical society is : " How may we realize these highest aspirations ? " Theosophy can never be learned through matter. There are several ways to prosper in its study. First, hold public meetings and invite conservative talkers there. Colonel Olcott, in India, is holding such meetings and doing such work. In America it does not seem to succeed so well. Why, India has more than five times as many branches as America, and because the work is conducted systematically and wisely, because the movement in India is a National movement,

SUPPORTED BY NATIONAL THOUGHT.

Secondly, publish books and pamphlets, circulate leaflets, for they do more to unify men by making friends than mutual study can do. Thirdly, establish a system of correspondence by various methods. Fourthly, let there be some regular plan of conducting meetings. Fifthly, giving and receiving help and suggestions, for it was Emerson who said : " He who speaks to himself speaks to eternity."

During the reading of the address Dr. Coues entered the room and assumed possession of the chair vacated by Dr. Buck.

DR. BUCK'S PAPER.

Then Dr. Buck was called on to read a paper. He prefaced his remarks by saying that it was a paper he had read some time ago to a mixed assembly of skeptics and followers. In substance he said : Every revelation of truth is a divine revelation in man, and to separate these revelations into groups, to call this a science and that a religion, while it may be very convenient, is not strictly correct. The reality of nature is hardly yet comprehended by any one. The worst of "isms," present or prospective, is that of materialism. The deification of matter is the degradation of man. To materialize is to brutalize, and to brutalize is to destroy. The great bulk of those who formed the advance guard of truth were women ; but in this triumphal march toward liberty the weak, the poor, and the degraded have equal share, for the woman, clad with the sun, is a divine mother of all souls, rather than of those alone whose lines have fallen in pleasant places.

THE ORIGIN OF MAN

is a profound mystery, his nature a mystery, and the country to which he inevitably tends the profoundest mystery of all. We only know this says materialism: To-morrow we die; let us eat, drink, and be merry. We need only look around and be honest in our glance to assure ourselves of the truth of this statement. What is the key to the labyrinth? Man; for he is the epitome of all. Both nature and man will tell the story of their being if man will but listen to the wondrous story. But he who prefers to hold fast to ideas already preconceived—what he thinks ought to be—will but retard the general movement of the race. Who built the palaces of Yucatan or the pyramids of Egypt? Who built that other city on which Troy was founded? Why do we refer to those ancient ruins? Simply because we of to-day have imagined in our ignorance that our predecessors were barbarous, and we alone possessed of wisdom. Before people smile at us let them tell us whence the origin of the signs and knowledge of the zodiac. We hear a good deal about man's environment, the survival of the fittest, etc. Consider all the varying conditions of life—food, occupation, the difference in religious and social life—from a material stand-point, and tell us, if you can, how it happens that a semblance of the human still remains. Theosophy interrogates nature, and interrogates one's own soul. Suppose we say that Theosophy is of all philosophies the philosophy, of all religions the religion, of all sciences the science.

WHAT IS RELIGION "PER SE"?

Actually, it is the method by which man discovers his relation to God. It does not have to do with formulated results, but is ever changing. We are, therefore, admonished to get knowledge and wisdom, but withal to get it understandingly.

Wisdom consists of knowing nature. Let man but interrogate nature, and she will fill his soul with anthems and symphonies of knowledge. Yet this is but the nature side of man. There is yet the spiritual; for the consciousness of man ever fluctuates between the natural and spiritual. We thus find man a conditioned soul, to know and understand the natural and the spiritual. Suppose we accept the doctrine of reincarnation—tentatively if you choose. We are here preparing incarnations for the next generation. If this be true, what prevents man from climbing up to God? What, but his lust and ambition and earthly vanities. And thus it is seen that theosophy unfolds a study of evolution, but more advanced than that evolution which ordinary science treats of. But why talk of evolution, and say nothing about involution—polarity, the inward movement from the circumference of the circle. The whole of life is a process of gestation by which man is being created.

JUST ONE LAST PHASE

of the subject. Many persons stolidly regard death. Well, we have so misconceived life, what wonder that we misconceive death. In nature

nothing dies. The change called death is but the rest in Paradise, and when working conscientiously man may climb up to the Mount of Transfiguration and the unfolding of the Divine. He may read his destiny in the living light. The ageing of the body is but the blossoming of the soul. The speaker summed up the ultimate of theosophy in the following poem :¹

“ All love must first be cast aside—

All things that men esteem their own —
And truth be taken as a bride

Who reigns supreme, and reigns alone.

She will not come for lower price ;

Her sweetness man can never know,

Who seeks this virgin to entice,

To share his love with things below.

She does not ask for written creeds,

The faith her lover need profess,

But she demands unselfish deeds,

Nor will be satisfied with less.

Ah ! she will gladly give her hand,

And fondly cling to his embrace,

Whose love is passionate and grand

For all the stricken human race.

But lest he should profess a love

Of sentiments that only seem

Sincere intention, he must prove

By making sacrifice supreme.

Then she will slowly lead him on,

By suffering and sharp ordeal,

Until a victory is won,

And he begins to sense the real.

Mainly by suffering he grows

Where his real faculties commence ;

Then he by effort of his own

The painful pilgrimage has trod.

At last he finds himself alone

With nature and with nature's God.

He feels that sanity is won ;

He knows to him God is revealed.

He basks in the creative sun,

By clouds of darkness long concealed ;

He finds he lives, and breathes, and moves

With instinct never known before,

As to his frame his mighty loves

Its long lost faculties restore.”

SECRETARY JUDGE

then delivered a veritable sermon on the words “Beware of the Illusions of Matter.” He was followed by Dr. Coues, who said :

“ Just so far as a man comes to seeing that which is true, just so far back is the source of what he sees. There is no new thing under the sun. A little younger, a little less developed, and therefore a little less true ; for all untruth is but the imperfection of that which in the end is the process of nature come to be perfected in it. Every human being does in his own self epitomize the nature of God, and it is only a question of time until it can reach that temple necessary to reach the height of our existence.”

This ended the Convention, so far as the public was concerned, the remainder of the time being taken up in a semi-official way.¹

The delegates were : Professor Elliott Coues, Washington ; Stanley B. Sexton, Chicago ; Dr. W. P. Phelon, Chicago ; Elliott B. Page, St. Louis ; William Q. Judge, New York ; Dr. J. H. Ohmann-Dumesniel, St. Louis ; Dr. J. D. Buck, Cincinnati ; George M. Stearns, Boston ; F. A. Nims, Muskegon ; Dr. M. J. Gahan, Grand Island, Neb ; W. S. Wing, Omaha, Nebraska ; Dr. J. B. W. La Pierre, Minneapolis ; Dr. A. Keightley, London,

¹ From *Sympneumata*, by Lawrence Oliphant.

England, and others. Proxies were held by delegates for branches in Los Angeles, San Francisco, Malden, Mass., Philadelphia, and other places.

Another meeting was held at the home of Stanley B. Sexton on the 23d. On the evening of 22d William Q. Judge delivered an address to the Spiritualists at Martine's Hall. Dr. Coues delivered an address on the 26th before the Western Society for Psychical Research. The whole affair was full of encouragement. Loyalty to the cause, to the Masters, and to Mme. H. P. Blavatsky was felt and declared by all.

"THE GATES OF GOLD."

"When the strong man has crossed the threshold he speaks no more to those at the other (this) side. And even the words he utters when he is outside are so full of mystery, so veiled and profound, that only those who follow in his steps can see the light within them."—*Through the Gates of Gold*, p. 19.

He fails to speak *when* he has crossed, because, if he did, they would neither hear nor understand him. All the language he can use when on this side is language based upon experience gained outside the Gates, and when he uses that language, it calls up in the minds of his hearers only the ideas corresponding to the plane they are on and experience they have undergone; for if he speaks of that kind of idea and experience which he has found on the other side, his hearers do not know what is beneath his words, and therefore his utterances seem profound. They are not veiled and profound because he wishes to be a mystic whose words no one can expound, but solely because of the necessities of the case. He is willing and anxious to tell all who wish to know, but cannot convey what he desires, and he is sometimes accused of being unnecessarily vague and misleading.

But there *are* some who pretend to have passed through these Gates and who utter mere nothings, mere juggles of words that cannot be understood because there is nothing behind them rooted in experience. Then the question arises, "How are we to distinguish between these two?"

There are two ways.

1. By having an immense erudition, a profound knowledge of the various and numberless utterances of those known Masters throughout the ages whose words are full of power. But this is obviously an immense and difficult task, one which involves years devoted to reading and a rarely-found retentiveness of memory. So it cannot be the one most useful to us. It is the path of mere book-knowledge.

2. The other mode is by testing those utterances by our intuition. There is scarcely any one who has not got an internal voice—a silent monitor—who, so to say, strikes within us the bell that corresponds to truth,

just as a piano's wires each report the vibrations peculiar to it, but not due to striking the wire itself. It is just as if we had within us a series of wires whose vibrations are all true, but which will not be vibrated except by those words and propositions which are in themselves true. So that false and pretending individual who speaks in veiled language only mere nothingness will never vibrate within us those wires which correspond to truth. But when one who has been to and through those Gates speaks ordinary words really veiling grand ideas, then all the invisible wires within immediately vibrate in unison. The inner monitor has struck them, and we feel that he has said what is true, and whether we understand him or not we feel the power of the vibration and the value of the words we have heard.

Many persons are inclined to doubt the existence in themselves of this intuition, who in fact possess it. It is a common heritage of man, and only needs unselfish effort to develop it. Many selfish men have it in their selfish lives; many a great financier and manager has it and exercises it. This is merely its lowest use and expression.

By constantly referring mentally all propositions to it and thus giving it an opportunity for growth, it will grow and speak soon with no uncertain tones. This is what is meant in old Hindu books by the expression, "a knowledge of the real meaning of sacred books." It ought to be cultivated because it is one of the first steps in knowing ourselves and understanding others.

In this civilization especially we are inclined to look outside instead of inside ourselves. Nearly all our progress is material and thus superficial. Spirit is neglected or forgotten, while that which is not spirit is enshrined as such. The intuitions of the little child are stifled until at last they are almost lost, leaving the many at the mercy of judgments based upon exterior reason. How, then, can one who has been near the Golden Gates—much more he who passed through them—be other than silent in surroundings where the golden refulgence is unknown or denied. Obligated to use the words of his fellow travellers, he gives them a meaning unknown to them, or detaches them from their accustomed relation. Hence he is sometimes vague, often misleading, seldom properly understood. But not lost are any of these words, for they sound through the ages, and in future eras they will turn themselves into sentences of gold in the hearts of disciples yet to come.

MOULVIE.

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OM.

1 NOTE.—This meeting was devoted to initiation and other matters.

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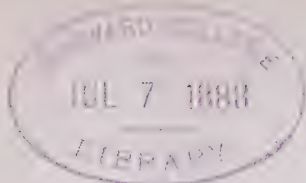
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ॐ

And thus it has been said : Through the serenity or calmness of thought he brings to an end the effects of all actions, good or bad ; his self, serene, abiding in the supreme, obtains imperishable bliss.

The word is Om. Using that word and meditating upon it, he arrives at that which is beyond and cannot by means of intellect be either grasped or expressed. This is the way, this is the immortal, and this is bliss.—*Upanishads*.

THE PATH.

VOL. III.

JULY, 1888.

No. 4.

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TO ASPIRANTS FOR CHELASHIP.

Sincere interest in Theosophic truth is often followed by sincere aspiration after Theosophic life, and the question continually recurs, What are the conditions and the steps to chelaship¹ ; to whom should application be made ; how is the aspirant to know that it has been granted ?

As to the conditions and the discipline of chelaship, not a little has been disclosed in *The Theosophist*, *Man*, *Esoteric Buddhism*, and other works upon Theosophy ; and some of the qualifications, difficulties, and dangers have been very explicitly set forth by Madame Blavatsky in her article upon "Theosophical Mahatmas" in the *PATH* of Dec., 1886. To every one cherishing even a vague desire for closer relations to the system of development through which Masters are produced, the thoughtful study of this article is earnestly commended. It will clear the ground of several misconceptions, deepen the sense of the seriousness of such an effort,

¹ *Chelaship* means *Discipleship*.

and excite a healthy self-distrust which is better before than after the gate has been passed.

It is entirely possible, however, that the searching of desire and strength incited by that article may only convince more strongly of sincerity, and that not a few readers may emerge from it with a richer purpose and a deeper resolve. Even where there is not a distinct intention to reach chelaship, there may be an eager yearning for greater nearness to the Masters, for some definite assurance of guidance and of help. In either of these cases the question at once arises before the aspirant, Who is to receive the application, and how is its acceptance to be signified?

The very natural, indeed the instinctive, step of such an aspirant is to write to an officer of the Theosophical Society. None the less is this a mistake. For the Theosophical Society is an *exoteric* body, the Lodge of Masters wholly *esoteric*. The former is a voluntary group of inquirers and philanthropists, with avowed aims, a printed Constitution, and published officers, and, moreover, expressly disavowing any power, as a Society, to communicate with Masters; the latter is an Occult Lodge, of whose address, members, processes, functions, nothing is known. It follows, therefore, that there is no person, no place, no address, to which an aspirant may appeal.

Let it be supposed, however, that such an inquiry is preferred to a person advanced in Occult study, versed in its methods and tests and qualifications. Assuredly his reply would be directly to this effect:—

“If you were now fitted to be an accepted chela, you would of yourself know how, where, and to whom to apply. For the becoming a chela *in reality* consists in the evolution or development of certain spiritual principles latent in every man, and in great measure unknown to your present consciousness. Until these principles are to some degree consciously evolved by you, you are not in practical possession of the means of acquiring the first rudiments of that knowledge which now seems to you so desirable. Whether it is desired by your mind or by your heart is still another important question, not to be solved by any one who has not yet the clew to Self.

It is true that these qualities can be developed (or forced) by the aid of an Adept. And most applicants for chelaship are actuated by a desire to receive instructions directly from the Masters. They do not ask themselves what they have done to merit a privilege so rare. Nor do they consider that, all Adepts being servants of the Law of Karma, it must follow that, did the applicant now merit their visible aid, he would already possess it and could not be in search of it. The indications of the fulfilment of the Law are, in fact, the partial unfolding of those faculties above referred to.

You must, then, reach a point other than that where you now stand,

before you can even ask to be taken as a chela on probation. All candidates enter the unseen Lodge in this manner, and it is governed by Laws containing within themselves their own fulfilment and not requiring any officers whatever. Nor must you imagine that such a probationer is one who works under constant and known direction of either an Adept or another chela. On the contrary, he is tried and tested for at least 7 years, and perhaps many more, before the point is reached when he is either accepted (and prepared for the first of a series of initiations often covering several incarnations), or rejected. And this rejection is not by any body of men just as they incline, but is the natural rejection by Nature. The probationer may or may not hear from his Teacher during this preliminary period ; more often he does not hear. He may be finally rejected and not know it, just as some men have been on probation and have not known it until they suddenly found themselves accepted. Such men are those self-developed persons who have reached that point in the natural order after many incarnations, where their expanded faculties have entitled them to an entrance into the Hall of Learning or the spiritual Lodge beyond. And all I say of men applies equally to women.

When any one is regularly accepted as a chela on probation, the first and only order he receives (for the present) is to work unselfishly for humanity—sometimes aiding and aided by some older chela—*while striving to get rid of the strength of the personal idea*. The ways of doing this are left to his own intuition entirely, inasmuch as the object is to develop that *intuition* and to bring him to *self-knowledge*. It is his having these powers in some degree that leads to his acceptance as a probationer, so that it is more than probable that you have them not yet save as latent possibilities. In order to have in his turn any title to help, he must work for others, but that must not be his motive for working. He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality and cannot progress until he has learned that *the race is himself* and not that body which he now occupies. The ground of this necessity for a pure motive was recently stated in *Lucifer* to be that ‘unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can be equally used by the selfish and revengeful as by the unselfish and all-forgiving ; the powers and forces of spirit lend themselves only to the perfectly pure in heart.’

It may be stated, however, that even those natural forces cannot be discovered by any man who has not obtained the power of getting rid of his personality in some degree. That an emotional desire to help others does not imply this freedom from personality may be seen by the fact that, if you were now perfected in unselfishness in the *real* sense, you would

have a conscious existence separate from that of the body and would be able to quit the body at will : in other words, to be free from all sense of self is to be an Adept, for the limitations of self inhibit progress.

Hear also the words of the Master, taken from Sinnett's *The Occult World*. 'Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.'

While setting forth these facts, as well as the dangers and difficulties—both those set ones appointed by the laws of the Lodge and the more innumerable ones adjudged by Karma and hastened by the efforts of the neophyte, it should also be stated that the Masters desire to deter no man from entering the path. They are well aware, however, from the repeated trials and records of centuries, and from their knowledge of our racial difficulties, how few are the persons who have any clue to their own real nature, which is the foe they attempt to conquer the moment they become pupils of the occult. Hence They endeavor, so far as Karma permits, to hold unfit individuals back from rash ventures the results of which would recoil upon their unbalanced lives and drive them to despair. The powers of evil, inadequately defied by the ignorant man, revenge themselves upon him as well as upon his friends, and not upon those who are above their reach. Although these powers are not hideous objective shapes coming in tangible ways, they are none the less real and dangerous. Their descent in such instances cannot be prevented ; *it is Karma*.

To lose all sense of self, then, implies the loss of all that ordinary men most value in themselves. It therefore behooves you to seriously consider these points :—

1st. What is your motive in desiring to be a chela ? You think that motive is well known to you, whereas it is hidden deep within you, and by that hidden motive you will be judged. It has flared up from unseen regions upon men sure of themselves, has belched out in some lurid thought or deed of which they esteemed themselves incapable, and has overthrown their life or reason. Therefore test yourself ere Karma tests you.

2d. What the place and duties of a true neophyte are.

When you have seriously considered both for 21 days, you may, if your desire remains firm, take a certain course open to you. It is this.

Although you do not now know where you can offer yourself to Masters themselves as a chela on probation, yet, in forming that desire in your heart and in re-affirming it (if you do) after due consideration of these points, you have then to some extent called upon the Law, and it is within your power to constitute yourself a disciple, so far as in you lies, through

the purity of your motive and effort *if both are sufficiently sustained*. No one can fix a period when this effort will bear fruit, and, if your patience and faith are not strong enough to bear you through an *unlimited* (so far as you know) period of unselfish work for humanity, you had better resign your present fancy, for it is then no more than that. But if otherwise, you are to work for the spiritual enlightenment of Humanity in and through the Theosophical Society (which much needs such laborers), and in all other modes and planes as you best can, remembering the word of Masters; 'He who does what he can and all that he can, and all that he knows how to do, does enough for us.' This task includes that of divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do. Living as you now are, on the outward plane chiefly, your work is due there and is to be done there until your growth shall fit you to pass away from it altogether.

In following this course you work towards a fixed point under observation,—as is, indeed, the whole Theosophic body, which is now, *as a body*, a chela of Masters—but specialized from other members in the sense that your definite aim and trust are understood and taken into consideration by the unseen Founders and the Law. The Theosophical Society then stands to you, for the time being, as any older chela might who was appointed for you to aid and to work under. *You are not*, understand, a chela on probation, since no one without authority can confer or announce such a privilege. But if you succeed in lifting yourself and others spiritually, it will be known, *no matter what the external silence may seem to be*, and you will receive your full dues from Those who are honest debtors and ministers of the Just and Perfect Law. You must be ready to work, to wait, and to aspire in *silence*, just as all do who have fixed their eyes on this goal. Remember that your truest adviser is to be found, and constantly sought, *within yourself*. Only by experience can you learn to know its voice from that of natural instinct or mere logic, and strengthen this power, by virtue of which the Masters have become what They are.

Your choice or rejection of this course is the first test of yourself. Others will follow, whether you are aware of them or not, for the first and only right of the neophyte is—*to be tried*. Hence silence and sorrow follow his acceptance instead of the offer of prompt aid for which he looks. Yet even that shall not be wanting; those trials and reverses will come only from the Law to which you have appealed."

"MANKIND usually receive a thousand impressions through the senses, to one through the spiritual nature. Adeptship means *reversing* the proportion."—*H. S. Olcott*.

SOME TEACHINGS OF A GERMAN MYSTIC.

V.

FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNNING.]

I.

Ruppert was a government justice in the provincial city of E———l. Besides his income he was in possession of a considerable fortune, and therefore, relatively to his colleagues, he lived in handsome style. In the first years of his stay he had married the daughter of an official, and she had borne him three fine children ; at the birth of the fourth, which came lifeless into the world, her constitution was so shattered that her life was feared for. She never recovered fully from this ; the slightest exertion or excitement affected her nerves, and she often lapsed into a kind of fever that would last several days. The two youngest children, one four and the other five years old, died of a prevailing epidemic in the course of one week. This was a terrible affliction for the parents. The mother took to her bed and was unable to leave it for over three months, and several times her end was believed to be at hand. At last she recovered slowly. Little by little she resumed her share in the household duties, and devoted her entire attention and love to her only remaining child, her daughter Caroline, seven years old.

Nothing for her education was neglected ; the mother gave her French lessons herself, and a music-teacher was engaged to come to her daily. He discovered exceptional talents in his pupil, and Caroline made such progress that in her twelfth year she was regarded as a little virtuose on the piano. She also, besides being thoroughly grounded in the elementary branches, had an excellent knowledge of French ; reading, writing, and speaking it.

The father was so delighted with the talents of his daughter that he could not resist the desire to live in the capital, in order to secure for her social advantages that were not to be had in a provincial town. To accomplish this purpose he turned to several of his influential friends. His learning and reputation gave him rank among the prominent men of the country, and therefore his wishes were regarded ; six months had not elapsed before his transference to the capital as a member of the superior judicial council.

A new life now began for the family. Ruppert had been brought up in the capital, and felt himself in his native element. He entered with a zest into the current of prevailing enjoyment, and Caroline felt that she was really beginning to live for the first time : she soon attained such a familiarity with

the ways of the upper ranks of society that no one would have detected in her a child of the provinces. Her musical talent naturally contributed much to this result; wherever she went she was welcomed and admired. In this way five years quickly passed, in the course of which the young girl developed a more than ordinary beauty, attracting admirers on every hand.

The son of the President of the Council, named Breithof—the father born in the ranks of the middle class, but honored with various orders and a man of great prominence—devoted himself particularly to Caroline. He was, indeed, betrothed to the daughter of a certain Councillor of Legation, but the charms of Caroline were so much greater that he did the utmost to break his engagement and offer heart and hand to his new love.

Caroline's mother, meanwhile, had in vain been attended by the most skillful physicians of the capital, and was not happy under the new conditions of family life. She was often filled with sorrow when she saw the delight her daughter took in the homage of the world, the poison of pride gradually gaining the ascendancy over the girl's better self. The mother was mostly confined to the sick-room, and could not accompany her child into society, so the father was Caroline's companion on such occasions. She often sighed, "I see my child going wrong before my eyes, and cannot reach out my hand to save her!" She did not, indeed, withhold her maternal counsel, but her voice was not strong enough to prevail against the tumult of the world and the desires of the heart: Caroline grew more and more into social favor, and with each new triumph her thirst for distinction increased.

Ruppert himself was indescribably happy meanwhile. When his wife ventured to express her solicitude concerning their daughter, he declared that it was simply the nervous fears of a sick temperament, and he thought of nothing but to give Caroline, his idolized darling, opportunity for new triumphs. For this reason he welcomed the attentions of young Breithof; he already in imagination saw himself and his daughter moving in the highest circles, and pleased himself with the thought of the honor and admiration which would there be hers.

At last the mother was informed of this proposed betrothal. At first she had nothing to say against it; but when she learned that the young man had broken his former engagement on account of her daughter's charms, she came quickly to a determination. "Breithof can never be your husband," she said to Caroline; "you must not be the object of another's envy and hatred. Your heart must not be made heavy by the tears of an unhappy one, betrayed of her right for your sake. I beg, yes, I command you to part from your lover in all kindness, and sever a connection that would make you unavoidably unhappy."

Caroline heard this command with fear, for the idea of a marriage with Breithof had flattered her pride, to which she had already made too many sacrifices ; her heart was also at stake, for love enchained it even more strongly than she had supposed ; therefore she now felt extremely unhappy. Her mother observed the struggle going on in the soul of her child, and pictured to her the consequences of such a union. Caroline wept and promised obedience, but hoping secretly for her father's decision. Things therefore remained as before, but care was taken to conceal the matter from the mother.

But this state of affairs could not last long ; Caroline's own feelings often rebelled as she thought of her duplicity towards her mother. She often set out to speak of it, but her courage failed her ; at last her mother learned of the deception and wept bitterly over her child's disobedience. "I have become a burden to you," she told Caroline and her father, "but Heaven will soon release you from me, and then you will perceive how you have done me wrong and how well grounded my warnings were."

The daughter's heart grew heavy ; she could not console her mother with a word. "Sick people," said the father, "should take care of themselves rather than of other persons." The poor woman at this felt herself most wretched and forsaken. "The lack of love," she sighed, "is the most fearful thing that can befall a family, and this, I feel, will bring me to my grave."

She spoke truly. Her nervous attacks repeated themselves with redoubled force, and after 12 days the physician declared that her case was hopeless. His words suddenly restored peace to the household. Caroline declared that she was her mother's murderer, and refused to leave the bedside of the dying one day or night. Ruppert also was deeply moved. "Wretched pride!", he said to himself, "thou scornest humanity, and then leavest us inconsolable in misfortune." With Caroline he devoted himself to the care of the dying one, but all their pains were fruitless ; on the fifteenth day she was stricken with paralysis, and her death was expected every moment.

As she felt her end nigh she reached out her hands and said, "Forgive me, I forgive all. You are blameless of my death. If the estrangement that arose between us brought it on, it was but a deserved fate¹ that overcame me. I am calm now, and I part from you with the tenderest love and shall think of you in my grave. Forget me not, that I may live in your memory. I ask no promise concerning anything ; only one thing I beg of you,—do not take hasty action and thus let to remorse be added the reproach of lack of foresight. Your happiness was my wish during life, and it remains my wish in death ; with this assurance to you, I shall, in a few minutes, enter the presence of my judge."

1 Her Karma.

The last words were scarcely audible as she fell asleep, never again to awaken.

We will pass over the events of the funeral, the distress of the daughter, and the sorrow of the father, and confine ourselves to events in the lives of these two. Caroline reproached herself with having so little heeded her mother's voice, and determined that in future she would not so blindly obey the voice of the world. This made her look more carefully to the character of her lover, and she soon had occasion to be convinced that his feelings were not of such an earnest nature as to last through life. The charms of a wealthy young lady fascinated him, and with Caroline he repeated the experience of his first betrothal. This pained her deeply, and thenceforth she turned all her thoughts to the memory of her mother. The perfidy of young Breithof so affected Caroline's father that he cursed the day on which he had removed to the capital. A change came over his household that made it the abode of silence, sorrow, and despondency. All his friends avoided him, and he lived with Caroline a life so retired in the populous city that soon his name was no more heard in the circles of society.

A year passed by, and a remarkable change came over Caroline. She became timid and shy, avoiding the sight of people, and giving herself up to a pensiveness that made her insensible to all external impressions.¹ As her father urged her to tell the cause of her conduct, she said, "I know not how it is with me; I often feel as if benumbed, and then again so excited that the merest trifle startles me. Within me a fire seems to be raging, and at night I hear, when I lie sleepless, noises and voices around me that set my nerves a-quivering and make me feel as if I were in a violent fever."

Her father became deeply concerned on hearing this. He consulted the physician, who held the trouble for somnambulism, but soon observed that entirely other factors were at the bottom of the malady. He prescribed everything that seemed advisable, but in vain. The abnormal condition remained, and the nightly goings-on appeared to increase.

Caroline's illness now underwent a wonderful change; what she had formerly only felt and heard appeared visibly to her. The first occurrence of this kind was on April 4th. Towards evening, as twilight was coming on, she sat in her chamber and thought of the too early death of her mother and her own life's happiness destroyed; all at once there arose a great noise in the room as if the walls were cracking, and tables and chairs moved from their places. She was stricken with fear; she looked about her, and behold! a thick-set man, with brownish face and wild gestures, appeared before her

1 Her senses being dulled to external impressions through an abnormal state of her system brought on by morbid reflections, her perceptions were awakened to a consciousness of certain phases of the inner life, or subjective world, that transcends the bounds of the personality. This state, developed to a greater or less extent, is what constitutes "mediumship," or a condition in which the individual is passively subject to these influences.

and gazed upon her with fiery eyes. She sought to flee, but for horror she could not move from the spot. The man then spoke. "Why do you disturb me? Let the dead rest, and live joyfully with the living!" She tried to answer but could not utter a word, and so gave herself over to her fate, fearful that her last moment had come. At last the figure disappeared, a thick cloud gathering before it. Caroline gradually recovered from her fright and rang for a light; when this came she looked carefully all about the room for the cause of the noise and the apparition, but could not discover the slightest trace.

The next day, and the next, the same man appeared in similar circumstances, and she could only rid herself of him by having the presence of mind to ring for a light. Enraged by this, he suddenly stepped before her and said, "Do not stir, or you will pay for it! From this time forth you must lend me your mouth, and I will tell people things that will astonish them." As he said this, a shudder passed over her whole being, and it seemed to her as if he had taken entire possession of her. When it grew dark, lights were brought and she came again to her senses.

The next day she told her father what had happened. All at once the floor gave forth a cracking noise, audible, however, only to her. She became frightened and said, "He is coming now!" Her father seized her hand and said, "Be calm! I am with you." "You are just the right one, too!" were the words that came from Caroline's mouth, but in a rough tone. "My child," cried the astonished father, "recollect yourself, and play no jest with me!" "Jest with you!", was the answer, "who could do that? you are too stupid!"

Ruppert looked at his daughter as if paralyzed, and could scarcely say, "If it is you, Caroline, who are speaking now, beware of your sin! If another power is ruling you, then I know only that God is punishing me fearfully!"

The voice continued its vituperations against both father and daughter; after an hour it ceased, and Caroline was so weak that she had to seek rest. She now lost all courage, and a trustworthy person was secured for her service, to stay with her night and day.

The summer came. Following the doctor's advice, Ruppert went to a pleasure-resort with his daughter to undertake a cure from the waters and divert her with new society, but all without success.

On August 5th, they having returned home, a new circumstance occurred which they hardly knew whether to take for an improvement or an increase of the evil. Caroline was in a garden near the city with her companion, and all at once said to her, "O dear! what can have happened? I can see the stars by daylight."

Her companion was frightened, and, fearing a return of the obsession

condition, proposed to go home. They left the garden together, but Caroline on the way home could still see the stars, and even saw them in the house through the ceiling.

"What can be the matter?" she sighed. "Wherefore these apparitions, if not for good? Ah, I daily see, more and more, that I have sinned against my mother. Why was I not true to her teaching? Why did I allow the vanities of the world to blind me?"

"Be still!", suddenly called the voice of the bad spirit, "or I will let you have no more peace. The stars which you see are wandering-lights of your brain; trust them not or tremble!"

After this Caroline scarcely ventured to speak; indeed she even became fearful of her own thoughts, for often the slightest idea aroused the demon and it would break out into cursing loudly. But the stars did not forsake her, and she looked unceasingly for their shimmer in order to receive a stimulus therefrom. One time when their glittering was particularly clear, a sort of cloud formed itself about one of them, the star transformed itself into eyes, and at last into a very lovely face which appeared to offer her consolation and hope; she spread out her arms towards it, but in the same moment it disappeared.

She sought to express her joy over this manifestation, but suddenly the rough spirit spoke from within her and made bitter reproaches. In the course of time Caroline had learned to be less fearful of this monster, and was also not so weakened by its influence. Since the appearance of the stars and that lovely face, she gained still more courage and decided not to pay so much attention to the rough fellow in future, but to act according to her own judgment and trust wholly to the lovely vision.

At this decision the bad spirit made a powerful noise. A confusion arose as if the house would tumble down, but Caroline said, "I have got used to your actions and will not let myself be influenced by them." Thereupon he again took possession of her mouth and broke out in loud curses.

In the forenoon of Sept. 7th Caroline again saw the lovely figure coming out of a cloud. She did not let her eyes leave it for a moment, and listened intently that she might hear if it said anything; at last she seemed to hear these words, "Have heed, I am taking possession of you!" Thereupon she felt her heart tenderly moved; she felt so well that she shed grateful tears. The lovely spirit now took possession of her mouth, and spoke with a soft and pleasant voice consoling and elevating words.

"Maintain me within thyself," it spoke from Caroline's mouth, "and let me not be driven out by that bad spirit that is endeavoring to drag thee down into the depths." She had scarcely spoken this when the bad spirit began to stir, and the heart and the mouth of the afflicted one appeared to

be the battle-fields upon which the two spirits within her had established themselves and entered upon a conflict. She felt this, and at last she spoke with resignation, "As God will! Him will I trust and never forsake him."¹

B.

(*To be continued.*)

CULTURE OF CONCENTRATION.

[A PAPER READ BEFORE THE ARYAN THEOSOPHICAL SOCIETY OF NEW YORK]

PART I.

THE term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the self is held to be that designated in the Indian books as Ishwara, which is a portion of the eternal spirit enshrined in each human body. That this is the Indian view there is no doubt. The Bhagavad-Gita in Ch. 15 says that an eternal portion of this spirit, "having assumed life in this world of life," attracts the heart and the five senses which belong to nature. Whatever "body Ishwara enters or quits; it is connected with it by snatching those "senses from nature, even as the breeze snatches perfumes from their very "bed. This spirit approaches the objects of sense by presiding over the "ear, the eye, the touch, the taste, and the smell, and also over the heart"; and in an earlier chapter, "the Supreme spirit within this body is called the "Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul"; and again, "the Supreme eternal soul, even when existing

1 Both of these "spirits" were in reality *elementals*, emergized by her physical nature, from which a certain powerful force was liberated in consequence of her abnormal condition. This force clothes itself with, or manifests itself in the guise of, either the imaginings of the sensitive—in which case it is analogous to the action of dreams,—or the imaginings of other persons, or of the images of objects or persons living or dead impressed upon the astral light, and even perhaps the elementaries of the dead. These are endowed with a temporary, but false, personality, having no real life apart from the mind of the person whose forces gave them being. But feeding upon the vitality of that person, they more and more subvert and dominate the real self of the one who passively submits to their influences, and who, by the sacrifice of power, becomes less and less able to resist, finally ending in insanity or death. In this lies the danger of mediumship, a danger to which students of Theosophy cannot be too much alive. The emotions and passions arise in this elemental force, and whoever gives way to anger, for instance, is temporarily insane, a "medium" who yields his real self to the domination of an elemental of his own creation. An adept generates this force consciously, and uses it as the skilled man uses any instrument he may have at command. He knows how to feed and sustain it, but it does not feed upon him. "The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength," says *Through the Gates of Gold*, and those who read the foregoing aright will perceive a high significance in the closing portion of that noble work.

“within—or connected with—the body, is not polluted by the actions of the body.”

Elsewhere in these books this same spirit is called the self, as in a celebrated sentence which in Sanscrit is “*Atmanam atmana, pashya*,” meaning, “Raise the self by the self,” and all through the Upanishads, where the self is constantly spoken of as the same as the Ishwara of Bhagavad-Gita. Max Muller thinks the word “self” expresses best in English the ideas of the Upanishads on this head.

It therefore follows that such a thing as culture of this self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say “self culture,” while, when they say it, they admit that they know the self cannot be cultured.

What they wish to express is, “such culture or practice to be pursued by us as shall enable us, while on earth, to mirror forth the wisdom and fulfil the behests of the self within, which is allwise and all good.”

As the use of this term “self culture” demands a constant explanation either outwardly declared or inwardly assented to, it is wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

This term is CONCENTRATION. In the Indian books it is called Yoga. This is translated also as Union, meaning a union with the Supreme Being, or, as it is otherwise put, “the object of spiritual knowledge is the Supreme Being.”

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes

in the system, together with other devices. It is referred to in the 4th chapter of the Bhagavad-Gita thus: "Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life."

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man,—roughly speaking, to the body, and what is gained through it is lost at death.

The Bhagavad-Gita refers to this and describes what happens in these words: "All of these, indeed, being versed in sacrifice, have their sins "destroyed by these sacrifices. But he alone reaches union with the Supreme being who eats of the ambrosia left from a sacrifice." This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or "the perfection of spiritual cultivation," and that leads to Nirvana. The means for attaining the "perfection of spiritual cultivation" are found in Raj-Yoga; or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It

knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfil their functions fully. By *inner man* I do not mean the higher self—the Ishwara before spoken of, but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man—not the spirit; and third, the spirit itself.

Now while it is quite true that the second—or inner man—has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell

for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away in order to experience the different states of consciousness which is the privilege of every man, but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and has learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master—the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it

withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate*. With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different organs. As

they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hindrances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in holy books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger*, and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the centre and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then re-assume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love—absolute toleration—are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

Another hindrance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

In my next the subject will be further developed.

RĀMATĪRTHA.

ANSWERS TO QUESTIONERS.

A change of circumstances having made it necessary for ZADOK to remove to another sphere of action, no more answers to queries will appear from his pen. Queries, however, will be answered to the best of the ability of one or two others who have agreed to undertake the work, and they may be addressed to the PATH as usual.

From J. N. W.

1.—What is the difference between the *Esoteric Society* of Boston and the *Theosophic Society*, and is that difference very serious?

Answer.—The last clause of the question shows that the questioner probably means “disagreement” instead of “difference.” There can be no disagreement, inasmuch as the Boston Society is no part of the Theo-

sophical Society. By reading the objects of the Theosophical body and those of the Boston Society, any difference which may exist may be discovered. I cannot say if there be any, as I know nothing of the latter.

WILLIAM Q. JUDGE, Gen. Sec'y T. S.

2.—Do members of the T. S. practice the method of regeneration propounded by Hiram E. Butler?

Answer.—I cannot say. The T. S. imposes no "method of regeneration" on its members; it only asks them to cultivate and exemplify Universal Brotherhood. As to a method of regeneration, it would seem that there can be but *one* regeneration.

3.—Do members of the T. S. accept "Solar Biology" as a real science?

Answer.—There may be some who do. The term "Solar Biology" is an example of the ability of the American mind to strain English terms out of their usual meaning. Ordinarily it would mean some biological effect produced by the sun of our system, or, as equally, biologizing the sun himself. Since, however, acceptance of a particular dogma or system is not required of members of the Theosophical Society, one should not waste any time in trying to find out whether persons who are members believe in certain isms or sciences. The same amount of time devoted to a careful, cold, and passionless scrutiny of our own outer and inner nature will lead us nearer to compliance with the old direction, "*Man, know Thyself.*" This is *the only science* worth knowing, for, as the old sacred books say, "In the heart of man are all things, sun, moon, and stars, all is contained within it."

MOULVIE.

From L. C.

What are the "peace" and the "voice of the silence" spoken of in *Light on the Path*? Are they easy to attain to?

Answer.—The peace is that period succeeding a storm set up in your nature by any attempt to conquer the lower self. It follows each such conflict if the battle has been waged to victory for the higher. But few modern men can wage the battle with more than one thing at a time. Hence, we have many such storms. Each peculiarity, passion, or propensity has to be attacked singly and overcome. When that happens, a period of inner silence arrives in which the soul grows and attempts to instruct us. This is the voice. And, as *Light on the Path* says (Rule 21 part 1), "It cannot be described by any metaphor." The silence has its counterpart in nature when, after storms or catclysms, *silence* occurs. The silence after a storm is due to the effect of water falling through the air upon earth, vegetation, insects, and animals, and to the peculiar results of loud reverberations of thunder. All these combine to produce a silence quite appreciable by any one accustomed to nature. And when a catclysm takes place, such as the falling

of a tremendous avalanche of snow, another sort of silence is brought about, during which many things in the astral and natural world not at other times evident can be perceived. Each of these silences comes to an end because that the ordinary normal operations of nature reassert themselves. So it is with ourselves. Storms of disappointment, or terrible upheavals from tremendous sorrows, or the effect of our own intense will, bring about those silences in which the voice of the soul has perchance a better opportunity of being heard.

MOULVIE.

CONVERSATIONS ON OCCULTISM.

Student.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature; or can it be that the elementals are bad?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of to-day. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none: they are colorless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage.—The hour is approaching when all this will be done. But the scientists of to-day are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed, the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be enquired into, because, while that may be probable, it does not appear very necessary where men are unsuspecting of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's

whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call “truly good and conscientious men.” Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between laborers and users of labor, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism: It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their “spooks” merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the “spirits” promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city—the Karma being favorable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called

enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honor involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appall the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found

when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth! But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

TEA TABLE TALK.

All classes and all conditions contribute their quota to occultism; this time it is the dentist—Heaven save the mark!—in whose chair we have so often squirmed, in whose horrid confessional the bravest and strongest have owned that man is but clay clothed in the ashes of dejection! As the astral form develops under the steady tension of occult thought, many strange instances occur of the soul's use of this vehicle in order to impress the outer man with a sense of its real though hidden existence. Many are the ways to this end; the most ordinary are dreams of flying and floating, of visiting distant scenes in a body buoyant as thistledown, a "trifle light as air." We have not always in fact made these journeys in our astral body, afar from the physical or outer form, because the ability to do this, even unconsciously, implies a coherence or development of the astral body which transcends that of the average man. We do not need to move away from the sleeping body to see these distant places when we see with the eye—or rather the power of sight or insight—of the soul. These hints it conveys to our waking consciousness of a body and of powers other than those we know, are of deep importance. They imply an urgency on the part of the higher self, and usher in that evolutionary stage known as "the moment of choice;" by their occurrence we may know that the time has come when the soul begins to weary of matter, when Karmic stamina is ripening and man may learn more

of the unseen. One of these occult reports was recently made to the Student under interesting circumstances. For the extraction of four wisdom-teeth he had taken gas; a quantity sufficient to overpower seven men had to be administered to him; he only remained under its influence some 50 seconds, coming to himself as the fourth tooth was drawn. He felt no ill effects and went about his business for the rest of the day, but that night a peculiar nightmare visited him five times; no sooner would he fall asleep than its every detail surged upon him; the fifth visitation left him awake and nervous for the rest of the night. He dreamed that he lay back in the dentist's chair, unconscious and inhaling gas, while also his other self looked on from another part of the office. The dentist bent anxiously over his patient; suddenly he exclaimed to his assistant, "At last he's off!" He threw the mouthpiece aside, snatched his forceps, drew the upper right-hand tooth, tossed it off from the forceps and it fell behind the chair; the lower right-hand was tossed in front to the left of the chair; the upper left-hand one dropped into the cuspidore when withdrawn; the patient came to himself on the fourth, despite all this haste. The first tooth had a hooked root, a thing rarely seen, and the assistant gave an exclamation of horror on seeing it. The whole scene was one of hurry and anxiety. Next morning, on questioning the dentist, the student found that these details were all correct as to order and method, so that he had the strange experience of a state of physical unconsciousness being reported to him in another state of unconsciousness, namely, sleep. Nor was this all. An intended aural operation made this and another dental one necessary as preliminaries. Just before taking gas a second time, he felt a sudden impulse to have an impaired front tooth removed. Friends deplored the sacrifice; the dentist rather dissuaded him and represented that there was no occasion to draw it, it could be easily filled. The patient yielded, but all at once removed the gas mouthpiece to say that this tooth must also be drawn; the impulse, recurring strongly, simply overpowered his reason. It was done, and the tooth proved to have a concealed ulcer attached to its root, so that, if left in his mouth, it would have entirely frustrated the subsequent aural operation through nervous connection, and its removal would have been ultimately necessary after irreparable damage had thus been done. He said to me, "Jove! how it made me sweat to think what a near shave I had of it. Never again will I chaff women about their intuitions!" Quickly, who was present, furnished another grisly anecdote of this kind. He dreamed one night that he walked along the street and suddenly found that a large piece of one of his molar teeth fell down upon his tongue. He noted that he appeared to be in Wall St. Two days after, the dream having been put away from his thoughts, as he was walking down the street, he felt some hard substance on his tongue. On taking it out, he saw it was a large piece of one of his molars. The dream flashed back upon his memory, and he saw that he was standing upon the same spot he dreamed of, and that the tooth of his dream was the damaged tooth of this waking hour.

Apropos of internal warnings, there was a singular case well known to us of a man who was about to engage unwisely in a business partnership of such a nature and of bonds so peculiar and so firmly fixed that they subsequently fettered his whole life and checked its current, inwardly and outwardly. At the time this proposed step appeared to be satisfactory enough, yet just before its final consummation the intended partner received an anonymous paper full of statements which were to my friend's disadvantage in a business sense. This gentleman sent for my friend and showed him the paper; fancy his surprise and dismay on recognizing that it was written in a disguised chirography of his own! Warned by the inner self, the body had somnambulently written to its own disadvantage and, while still asleep, had dispatched the letter. The warning was all in vain. My friend,

a very determined man, though shocked, kept his own counsel, entered into his co-partnership, and now bravely and calmly bears the losses of both kinds from which himself endeavored to save himself. A very advanced occultist once saw this incident clairvoyantly in his aura, and told him of it, thus affording additional proof of its actuality.

Such pictures of our thoughts and deeds remain all about us, are seen by the seer, and experienced involuntarily and mentally by the unconscious man who is sensitive to astral impressions; they are impressed upon his brain as a photograph is upon the sensitized plate. Quickly walked into a restaurant one day and sat down opposite a chance acquaintance whom he met there only and nowhere else. As Quickly looked at this gentleman the thought of mediaeval knights came into his mind, and he said, "You ought to have a suit of armor of the Knights of the middle ages." The gentleman replied, "I was just thinking of my place at X—ville, and, if you will come down there, I will show you a room of 20 by 30 feet, in which I have a collection of armor belonging to old English and French Knights; I have been getting it together for the last 20 years." Quickly is a careful student who takes note of and obeys these mental impulses, thereby learning much. The collector of armor, being devoted to that hobby, has pictures of the armor and of the place where he keeps it, imprinted all about him in the astral light. These pictures are deeply graven into his sphere because he has thought of them so long and so much. Moreover, he had just refreshed the pictures, so to say, because he was then thinking of them. Here we have a hint of the way in which thought clothes an idea with a sublimated kind of matter.

Upon another occasion Quickly went to attend a meeting of friends who were about to discuss some philosophical works. The host met him in the hall, and they entered together a room where there were five other persons engaged in an animated discussion of some proposition laid down by Kant. The first idea that struck Quickly as he entered was that some one had said prayer should be offered. Although this was quite foreign to the subject, he exclaimed, "Who wants to pray? Let Mr. Smith offer up a prayer." They all laughed and then said it was very curious, but just before Quickly had rung the bell Mr. Smith had jestingly said, "Let some one offer up a prayer." The astral light quickly shifts and changes automatically into ever new forms. The just-spoken words about prayer had not yet been lost in new pictures, and so both picture and words were taken naturally and quickly from the astral light by the observing student. We live that we may learn, and we learn most by attention to the attitude of our own minds. JULIUS.

LITERARY NOTES.

LE LOTUS opens with a memorial notice of the late Louis Dramard, President of the Isis Theosophical Society, Paris. M. Dramard was always a disinterested worker for Humanity. A touching incident of his last days, while in Algeria for his health, was his cultivation of a vineyard in order to send more funds to the Isis Society; also his protection of persecuted Arabs. Madame Blavatsky contributes a powerful article,—“Did Jesus Christ ever exist,”—a reply to the Abbé Roca, in which she offers historical evidence for her belief that the Founder of Christianity was simply the 7th Principle anthropomorphized in legend and adopted by the Church. M. Amaravella gives a sketch of the Macrocosm and a fine review of Prudhomme's "Happiness." Theosophical Resumé and Theosophical work in India, a well attested vision of Charles XI, and M. Gaboriau's airy, delicate verses close this number, together with notes and reviews.

THEOSOPHICAL ACTIVITIES.

INDIA.

THE ADYAR LIBRARY report for the quarter ending March, 1888, shows additions by purchase and donation. Pandit N. Bhashyacharya, the learned director, and others presented printed books and MSS., and valuable rare MSS. were given by K. Seshiah Chety, Garu. Valuable books on medical and occult sciences and Vedic literature have also been added. Donations were received of 100 rupees from the ex-Rajah of Venkatagiri and of \$100 from E. W. Parker, F. T. S., of Little Rock, Ark.

CEYLON.—Another attempt to throw a slur on the T. S. by pretending that the venerable High Priest of Ceylon, H. Sumangala, had condemned the Buddhism taught by Theosophists on the island, has been frustrated by the High Priest himself, who writes to the *Ceylon Examiner* under date 23d March, denying the report and stating that he did not believe the statements made against the teachings of the Theosophists.

JAPAN.

COL. OLCOTT'S *Golden Rules of Buddhism* have been translated into Japanese. Buddhists there are preparing to contribute to a fancy bazaar held by Colombo Theosophists.

HAYTI.

THE Bishop of Hayti writes to headquarters encouragingly about the speedy formation of a Branch T. S. in that island, to be composed entirely of educated negro gentlemen.

AMERICA.

The Wilkesbarre Letters on Theosophy have been distributed more widely since June.

ARYAN T. S., N. Y.—A valuable and eloquent paper on *The Relation of Mental Science to Theosophy*, by Miss Lydia Bell, F. T. S., was read before the Branch recently. Meetings continue to be well attended.

BOSTON T. S. has had a change of officers, Bro. Whitaker having taken the place of Bro. Bridge. One earnest member who moved to Springfield will be missed.

IN CHICAGO activity continues, and there may be another Branch there ere long.

NO. 8 OF T. P. S. REPRINTS. This number is an extension of the *Epitome of Theosophy*, which was issued by New York Theosophists. On page 13 is a grievous error, where it is stated that the student must obey the *Spirits*. This should have read Spirit,—a very different statement.

MICHIGAN.—At a recent meeting of the *Lotus T. S.*, a paper was read entitled "The June time of the Occultist; between the Blossom and the Fruit," which provoked a great deal of discussion. It was apropos of the editorial on Occultism in the May number of *Lucifer*. Meetings of this Lodge are on Tuesdays, and are well attended.

PURANA T. S., Santa Cruz, Cal., is increasing in membership. The President holds Sunday Classes which are public, and on Saturday afternoons the Secretary has private gatherings for systematic study. Theosophical activity is manifesting itself on the Pacific Slope very encouragingly.

[IN THE PRESS.]

To be published on or about October 27th, 1888, in Two Volumes, Royal Octavo, of
circa 650 pp. each.



THE SECRET DOCTRINE:

THE SYNTHESIS OF SCIENCE, RELIGION, AND PHILOSOPHY,

BY

H. P. BLAVATSKY,

Author of "Isis Unveiled."

WITH A COPIOUS INDEX AND A GLOSSARY OF TERMS.

IN all ages, and in all lands, the belief has existed that a Divine degree of knowledge is possible to human beings under certain conditions ; and, as a corollary to this, the conviction has dwelt in the hearts of the people that living men exist who possess this knowledge—whether they be called sages, philosophers, adepts, or by any other name.

In ancient times this knowledge was taught and communicated in the "Mysteries," of which traces have been found among all the nations of the earth, from Japan through China and India to America, and from the frozen north to the islands of the South Pacific.

In modern times the existence of this knowledge has been divined by different scholars and students, who have called it by various names, of which "The Secret Wisdom" is one.

The author of this work has devoted more than forty years of her life to the study and acquisition of this knowledge ; she has gained admittance as a student to some of the Secret Schools of this Wisdom, and has learned to know and appreciate its extent and value.

The purpose of the present work, then, is to lay before the thinking world so much of this "Hidden Wisdom" as it is thought expedient to make known at present to men in general.

In her earlier work, "Isis Unveiled," the author dwelt with Science and Theology from a critical standpoint. But little of the positive Esoteric teaching of the Secret Wisdom was there brought forward, though many

hints and suggestions were thrown out. These will find a fuller explanation in the present volumes.

The publication of Mr. Sinnett's "Esoteric Buddhism" was a first attempt to supplement the negative and purely critical attitude of "Isis Unveiled" by a positive and systematic scheme. The way has thus been prepared for this work; and the reader of the books just referred to will find those outlines, which were only sketched in the earlier presentations of the subject, filled in and elaborated in the two volumes now offered for his consideration.

The first of these volumes contains Book I. of the "Secret Doctrine," and is concerned mainly with the evolution of Kosmos. It is divided into three parts.

Part I. commences with an introduction explaining the philosophical basis of the system. The skeleton of this book is formed by seven stanzas, translated from the Secret Book of Dzian, with commentary and explanations by the translator. This work is among the oldest MSS. in the world; it is written in the Sacred Language of the Initiates, and constitutes the text-book which was the basis of the oral instruction imparted during the Mysteries.

A section of the work devoted to the consideration of the bearings of some of the views advanced upon modern science follows the stanzas. Some probable objections from this point of view are met by anticipation, and the scientific doctrines at present in vogue on these questions are considered and compared with those put forward in this work.

Part II. is devoted to the elucidation of the fundamental symbols contained in the great religions of the world, particularly the Christian, the Hebrew, and the Brahmanical.

Part III. forms the connecting link between Book I., which deals with the Genesis of Kosmos, and Book II. (forming the second volume), which treats of the Evolution of Man.

The arrangement of Vol. 2 is similar to that of Vol. 1.

Part I. contains a series of Stanzas from the Book of Dzian; which describe the Evolution of Humanity in our cycle. This is followed by a discussion of the scientific issues raised, with special reference to the modern hypothesis that man and the ape are descended from a common ancestor.

Part II. embraces a series of chapters explaining the symbols typifying the evolutionary history of mankind in various religions, particularly the Biblical account of the Creation and Fall of Man given in Genesis.

Part III. contains matter supplementary to Books I. and II., dealing with questions which could not be previously discussed at adequate length without breaking the sequence of the narrative.

CONTENTS OF VOLUME I.

BOOK I.—COSMOGENESIS.

PART I.

Introduction.—The Seven Stanzas from the Book of Dzian, with Commentary and Explanations: The Night of the Universe—The Awakening of Kosmos—The Beginnings of Differentiation—The Septenary Hierarchy of Divine Powers—Our World: Its Growth and Development—The Dawn of Humanity—Summary and Conclusion.

ADDENDUM.

Reasons for this Addendum—Modern Physics are Playing at Blind Man's Buff—An Lumen Sit Corpus Nec Non?—Is Gravitation a Law?—The Theories of Rotation in Science—The Nature of Force and the Atom—The Scientific Theory of Force attacked by a Man of Science—Life-force or Gravity?—An Analysis of the so-called "Elements" of Science—On the Elements and Atoms—Scientific and Esoteric Evidence for, and objections to, the Nebular Theory—Forces, Modes of Motion, or Intelligences—which?—Summary of the respective Positions.

PART II.

Explanatory Sections on Symbolism and the Eastern Presentation of the Secret Cosmography.—Symbolism and Ideographs—The Mystery Language—The Symbolism of the Cross and Circle—Primordial Substance and Divine Thought—Chaos, Theos, Kosmos—The Mundane Egg—The Hidden Deity: Its Symbols and Glyphs—The Lotus as a Universal Symbol—Deus Lunus—Theogony of the Creators—The Seven Creations—The Monad and its Origin—Gods, Monads, and Atoms.

PART III.

Narada and Asura Maya—The Chronology of the Brahmins—Exoteric and Esoteric Chronology—The Primeval *Manus* of Humanity—The Approximate Duration of Ages and Races—Calculations illustrating the Divisions—The Racial Divisions—The Seventh *Manu* and our Mankind.

VOLUME II.

BOOK II.—ANTHROPOGENESIS.

PART I.

Introduction.—1. On the Archaic Stanzas, and the Four Prehistoric Continents. 2. Anthropogenesis in the Secret Volume.

Section I.—General Evolution under the guidance of the Seven Creators—Primeval Creations and Failures—Creation of Divine Beings in the Exoteric Accounts—Nature unaided fails—The various Fabricators of Man—Various primeval modes of Procreation—The three primeval Races—Evolution of Animals from the atoms of the three primeval Races.

Section II.—From the Divine down to the first Human Races—The Evolution and Involution of Man—The “Fall”—Upon the nature of the Sons of “Dark Wisdom”—The “Secret of Satan”—On the Identity and Difference of the Incarnating Powers—Ancient and Modern Views of Satan, and of the Astral Light: “His abode.”

Section III.—A Panoramic View of the Early Races—On the Third Race after its Fall—etc., etc., etc.

Section IV.—On Ancient Submerged Continents—On the Original Lemuria and the Wisdom thereof—The Ancient Zodiacs, and what their Records teach us—The Religion of the Prehistoric Races—The Divine Dynasties—The Giants of Atlantis—etc., etc.

Section V.—Giants, Civilizations, and Submerged Continents traced in History—Statements about the Sacred Islands and Continents in the Classics explained esoterically—Western Speculations founded on Greek and Purânîc Accounts—Witnesses in Stone—Other Cyclopean Ruins and Colossal Stones as Witnesses to Giants—Concerning Edens, Serpents, and Nagals—etc., etc., etc.

ADDENDUM :

Human evolution according to modern science contrasted and compared with the teachings of Esoteric Science, etc., etc., etc.

PART II.

CHAPTERS ON SYMBOLISM.

The Holy of Holies—The “Sons of God” and the Sacred Island—“Adam-adami” and other names—Nebo of Birs-Nimroud—etc., etc., etc.

INDEX AND GLOSSARY.

The subscription price will be \$7.50 for the 2 volumes, provided it is forwarded before publication.

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Four additional pages will be added to the PATH, August issue, to make up for those used by preceding circular.

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TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN
AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
ARYAN LITERATURE.

EDITED BY WILLIAM Q. JUDGE.

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10 2 1888

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"The Universe is a combination of a thousand elements; a chaos to the sense, a cosmos to the reason."—*Hindu Sage*.

"I am the cause—I am the production and dissolution of the whole of nature,"—*Bhagavad-Gita*,

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THE BHAGAVAD-GITA.

CHAPTER THIRD.

The first two verses of this chapter express a doubt arising in Arjuna's mind, and contain a request for its solution and for a method by which he may attain perfect knowledge—salvation. They are :

"If, according to thy opinion, O thou who givest all that men ask ! the use of the understanding be superior to the practise of deeds, why then dost thou urge me to engage in an undertaking so dreadful as this ?

Thou, as it were, confoundest my reason with a mixture of sentiments ; with certainty declare one method by which I may obtain happiness, and explain it unto me."

The doubt arose because the Blessed Lord had declared that Arjuna must reach salvation by the right use of his understanding, and yet also must perform the dreaded act of opposing, perhaps slaying, his friends,

tutors, and relatives. The request is the same as is repeated nearly every day in the Theosophical Society, and for which an answer is demanded.¹ It is for *one* single method, *one* practise, *one* doctrine, by means of which the student may obtain that for which he seeks, whether he has formulated it as happiness or only as a thirst for wonderful knowledge and power.

Arjuna's doubt is the one which naturally arises in one who for the first time is brought face to face with the great duality of nature—or of God. This duality may be expressed metaphysically by the words *thought* and *action*, for these mean in this the same as *ideation* and *expression*. Brahma, as the unmanifested God, conceives the idea of the Universe, and it at once expresses itself in what is called Creation by the Christian and by the Scientist Evolution. This Creation or Evolution is the action of God. With Him there is no difference in time between the arising of the idea and its expression in manifested objects. Coming down to consider the "created" objects, or the planes on which the thought of God has its expression through its own laws, we find the duality expressed by action and reaction, attraction and repulsion, day and night, outbreathing and in-breathing, and so on. When face to face with these, one is first confused by the multiplicity of objects, and we strive to find one simple thing, some law or doctrine, practice, dogma, or philosophy, which being known, happiness can be secured.

Although there *is* one single vehicle, to use a Buddhist term, yet it cannot be grasped in the beginning by the student. He must pass through sufficient experience to give him a greater consciousness before he can understand this one *Vehicle*. Could that unique law be understood by the beginner, could it be possible to lift us by one word to the shining heights of power and usefulness, it is certain that Those who do know would gladly utter the word and give us the sole method, but as the only possible way in which we can get true happiness is by *becoming* and not by intellectually grasping any single system or dogma, the guardians of the lamp of truth have to raise men gradually from stage to stage. It was in such an attitude Arjuna stood when he uttered the verses with which this chapter opens.*

Krishna then proceeds to tell Arjuna that, it being impossible for one to remain in the world without performing actions, the right practice is to do those actions (duties of life whether in war or peace) which must be

1 See *Lucifer* of April and May, 1888, in Articles *Practical Occultism* and *Occultism and the Occult Arts*.—[Ed.]

2 It is to be noticed that Arjuna and Krishna constantly change the names by which they address each other. When Krishna is dwelling on one subject or upon something that has to do with a particular phase of Arjuna's nature, he gives him some name that has reference to the quality, subject, or other matter referred to, and Arjuna changes the name of Krishna whenever he has need. As in these first verses, the name used for the Blessed Lord is *Janardana*, which means "giver of all that men ask,"—meaning thereby to refer to Krishna's potency in the bringing to fulfilment all wishes.—B.

done, with a heart unattached to the result, being satisfied to do what is deemed the will of the Lord within, for no other reason than that it ought to be done. He sums it up in the words :

“But he who, restraining his senses by his heart, and being free from attachment to the results of action, undertakes active devotion through the organs of action, is worthy of praise.”

This he illustrates by referring to those whom he calls “false pietists of bewildered soul,” who remain inert with their bodies, restraining the organs of action, while at the same time they ponder on objects of sense which they have merely quitted in form. He thus shows the false position that it is useless to abandon the outer field of action while the mind remains attached to it, for such mental attachment will cause the ego to incarnate again and again upon earth. A little further on in the chapter he refers to a great yogee, one Janaka, who, even while a saint possessed of perfect knowledge which he had obtained while engaged in affairs of state, still performed actions.

These peculiar verses next occur :

“The creator, when of old he had created mortals and appointed sacrifice, said to them, ‘By means of this sacrifice ye shall be propagated. It shall be to you a cow of plenty. By means of it do ye support the gods, and let these gods support you. Supporting one another mutually, ye shall obtain the highest felicity. For, being nourished by sacrifices, the gods will give you the desired food. He who eats the food given by them without first offering some to them, is a thief indeed.’”

At the outset I confess that these and succeeding verses do not appear easy to explain to Western minds. Although I have had some acquaintance with Occidental reasoning based on Occidental knowledge, it seems hopeless in the present century to elucidate much that is in this chapter. There are numerous points touched on by Krishna for which I find no response in Western thought. Among these are the verses on sacrifice. To say all I think about sacrifice would only expose me to a charge of madness, superstition, or ignorance ; it certainly would on every hand be received with incredulity. And while sneers or disbelief have no terrors, it is needless to advert to certain points in the chapter. Yet in passing them by, some sadness is felt that a high civilization should on these subjects be so dense and dark. Although Moses established sacrifices for the Jews, the christian successors have abolished it both in spirit and letter, with a curious inconsistency which permits them to ignore the words of Jesus that “not one jot or tittle of the law should pass until all these things were fulfilled.” With the culmination of the dark age¹ it was, however, natural that the last

¹ My readers may not agree with me that this is the Dark Age, inasmuch as that is the term applied to a period now past. That time, however, was a part of this ; and this is even darker than that, as we think.—B.

vestige of sacrifice should disappear. On the ruins of the altar has arisen the temple of the lower self, the shrine of the personal idea. In Europe individualism is somewhat tempered by various monarchical forms of government which do not by any means cure the evil; and in America, being totally unrestrained and forming in fact the basis of independence here, it has culminated. Its bad effects—vaguely as yet shadowing the horizon—might have been avoided if the doctrines of the Wisdom-Religion had been also believed in by the founders of the republic. And so, after the sweeping away of the fetters forged by priestly dogma and kingly rule, we find springing up a superstition far worse than that which we have been used to call by the name. It is the superstition of materialism that bows down to a science which leads only to a negation.

There are, however, many willing minds here who have some intuition: that after all there can be extracted from these ancient Hindu books more than is to be found if they are merely studied as a part of the lisplings of infant humanity,—the excuse given by Prof. Max Muller for translating them at all. It is to such natural theosophists I speak, for, they will see that, even while advancing so rapidly in material civilization, we need the pure philosophical and religious teachings found in the Upanishads.

The peculiar explanation of the Mosaic sacrifices advanced by the mystic, Count St. Martin,¹ needs only a passing allusion. Students can think upon it and work out for themselves what truth it contains. He holds that the efficacy of the sacrifices rested in magnetic laws, for the priest, according to him, collected the bad effects of the sins of the people into his own person and then, by laying his hands upon the scape goat (as in one sacrifice), communicated those deleterious influences to the poor animal who in the wilderness exhaled them so far away as not to affect the people. It is suggested that Moses knew something of occult laws, since he was educated by the Egyptians and initiated by them. But St. Martin goes on to say that "the Jews were directed to kill even the animals in the land because the death of animals infected with the impure influences of those nations preserved the Jews from the poison; whereas in sacrifices the death of clean animals attracted wholesome preservative influences," and that "pure and regular influences attached to certain classes and individuals of animals, and that *by breaking the bases in which they are fixed* they may become useful to man, and we should thus read Lev. xvii, 2: 'It is the blood that maketh atonement for the soul.'" He then says that the virtue of sacrifices comes through the rapport that man has with animals and nature; and, "if the Jews had observed the sacrifices faithfully, they would never have been abandoned, but would have drawn upon themselves every good thing they were capable of receiving. * * * The extraor-

¹ See Man: His Nature and Destiny (1802). —B.

dinary holocausts at the three great festivals were to bring down upon the people such active influences as corresponded to the epochs, for we see bulls, rams, and lambs always added to the burnt sacrifices . . . * . . *

Some substances, mineral, vegetable, and animal, retain a greater proportion of the living and powerful properties of their first estate." In these views St. Martin had some of the truth. But Moses ordained some sacrifices as a religious duty from sanitary reasons of his own, since the unthinking tribes would perform devotional acts willingly which, if imposed only as hygienic measures, they might omit.¹ The burnt offerings were, however, founded upon different views, very like those at the bottom of Hindu sacrifices, and the law of which is stated in these words from our chapter :

"Beings are nourished by food. Food has its origin from rain. *Rain is the fruit of sacrifice.* Sacrifice is performed by action."

It is not contended by either Brahmins or their followers that food will not be produced except from sacrifice performed according to Vedic ritual, but that *right food*, productive in the physical organism of the proper conditions enabling man to live up to his highest possibilities, alone is produced in that age where the real sacrifices are properly performed. In other places and ages food is produced, but it does not in everything come up to the required standard. In this age we have to submit to these difficulties, and can overcome them by following Krishna's instructions as given in this book. In a verse just quoted the distinction is made between food naturally produced without, and that due to, sacrifice, for he says, "For, being nourished by sacrifices, the gods will give you the *desired* food." Carrying out the argument, we find as a conclusion that if the sacrifices which thus nourish the gods are omitted, these "gods" must die or go to other spheres. And as we know that sacrifices are totally disused now, the "gods" spoken of must have long ago left this sphere. It is necessary to ask what and who they are. They are not the mere idols and imaginary beings so constantly mentioned in the indictments brought against India by missionaries, but are certain powers and properties of nature which leave the world when the Kali Yuga or dark age, as this is called, has fully set in. Sacrifices therefore among us would be useless just at present.

There is, however, another meaning to the "revolution of the wheel" spoken of by Krishna. He makes it very clear that he refers to the principle of reciprocity or Brotherhood. And this he declares must be kept revolving; that is, each being must live according to that rule, or else he lives a life of sin to no purpose. And we can easily believe that in these days this principle, while admired as a fine theory, is not that which moves

¹ In India there are numerous religious observances having in view sanitary effects. For instance the cholera dance—a religious matter—in which, while disinfecting camphor is burned in heaps, a curious flower-umbrella-dance is engaged in with religious chants and music.—B.

the people. They are, on the contrary, spurred by the personal selfish idea of each one becoming better, greater, richer than his neighbor. If continued unchecked it would make this nation one entirely of Black Magicians. And it was to counteract this that the Theosophical Society was founded, with the object of inducing men to once more revolve this wheel of Brotherly Love first set in motion by the "Creator when of old he had created mortals."

Krishna then proceeds to exhort Arjuna again to perform the duties appointed to him, and urges him to do it on the ground that he being a great man should set a good example that the lower orders would follow ; saying,

"He who understands the whole universe should not cause these people, slow and ignorant of the universe, to relapse from their duty."

Knowing that, under the great cyclic laws which govern us, periods arrive even in the worst of ages when good examples of living imprinted on the astral light cause effects ever increasing in intensity until at last the "gods" before referred to begin in distant spheres to feel the force of these good actions and to return again to help mankind on the recurrence of a better age, he implores Arjuna to be the very first to set the good example.

In such an age as this, the ritualistic sacrifice of a different age which has indeed a magical effect becomes a sacrifice to be performed by each man in his own nature upon the altar of his own heart. And especially is this so with theosophists of sincerity and aspiration. Being born as we are in these days, among families with but small heritage in the way of descent from unsullied ancestors, we are without the advantage of great natural spiritual leanings, and without certain peculiar powers and tendencies that belong to another cycle. But the very force and rapidity of the age we live in give us the power to do more now in fewer incarnations. Let us then recognize this, and learn what is our duty and do it. This portion of the chapter ends with a famous verse :

"It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. Death is better in the performance of one's own duty. Another's duty is productive of danger."

WILLIAM BREHON, F. T. S.

(To be continued.)

The astral world is full of illusions of a more wonderful variety than any in the material : who seeks the astral increases delusion, and, while he widens his vision, it rests only upon mirages.

THE THEOSOPHICAL SOCIETY AND MADAME BLAVATSKY.

The following letter has been received from a valued contributor, and we deem it of sufficient importance to print it in this place :

DEAR BRO. JUDGE :

With pleasure I acknowledge the receipt of your letter, asking whether I am prepared to support H. P. Blavatsky in whatever course she may pursue.

While I know that the action of an individual matters but little, I know also that it does have its due effect : a loyal heart is one of the occult powers. Hence I am glad to answer that I do and shall at all times, in all places, and to all persons, *unqualifiedly* sustain Madame Blavatsky. I will follow her lead so long as I can understand her, and when I cannot understand I will follow with my intuition ; when that fails I will blindly and doggedly follow still.

For this course there are reasons. Intuition and analogy alike furnish them. They lie at the very basis of the unseen or occult world, and that world is the only real one. It is not a world of form like ours. Here all tends to form, to segregation, to crystallization ; consequently to limitations and boundaries. This is true alike of forms social and political, religious, civic, domestic ; it is also true of the minds of men ; they also, against our best interests and endeavor, strive to cast us in a mould, that the free soul may not do its boundless work in us, and in order to bind us yet awhile to Nature and the lower natural order.

In that other world which is the True, this order changes. This world is subversive of forms. Its influence penetrates so far into the material world in this respect, that its subversion becomes the condition of free growth ; what does not change, be it an institution, a creature, or the mind of man, solidifies and passes into the change we call death, which is a more violent and sudden wrenching asunder of that which is no longer capable of free growth. The life condition is one of sloughing off as well as receiving, and all nervous action proceeds by ganglionic shocks.

So it must be with the Theosophical Society if it is to live and expand in helpfulness and power. Men must fall away from us e're then as the forest sheds the autumnal leaf. Shocks must occur, not alone coming from the outside, but internal shocks, the necessary efforts of the theosophical organism to adjust itself to the laws of growth.

Many there be who lament these effects ; it is because they know them not as laws. I am as enamored of Peace as any man, but I do not choose

it at the expense of spiritual growth. For us there is no real and lasting Peace outside of the Eternity. This is a dark age ; there is stern work to be done. The lurid action of this cycle is not to be turned by repose, by "sweetness and light." Let all weak and wounded souls fall to the rear—and let us get to that work. There is none too much time to do it in. *The future of the race is now at stake.* It is seed time, and the ground must be harrowed and torn. I know that there is one who has devoted all her being to this work ; one who under beneficent and all wise suggestions is hastening it on ; concentrating Karma and bringing it to a head in all directions ; culminating these internal shocks that the organism may grow faster, that it may be able to stand alone forcefully when it has lost her, and that by its increased action and usefulness it may merit and obtain an increase of spiritual influence, a new outpour of power and aid from that unseen world where Karma is the sole arbiter. And any man or woman may know this as absolutely as you and I and some others do, who will take the trouble to consider the matter from the standpoint of soul and not from that of mind alone.

Then too there is the standpoint of heart, and it is of great value. What says the Ramayana ? "Be grateful. Sages prescribe expiations for murderers, robbers, drunkards, and other sinners, *but no expiation can wash away the sin of one whose offense is ingratitude.*" Why is this ? All these sayings are based upon universal laws. So I can tell you (and you know it) why this offense is so deep ; why this "sin" cannot be pardoned. It is because Karma is inflexibly just, and he who breaks a chain of influence by refusing to recognize the source whence it comes to him, and by turning aside from that source, has by his own action perverted the stream from his door. His punishment is simply this ; the stream fails him ; he discovers in after times the full and arid misery of his position. In our world here below we think we stand as isolated centres of energy, having no vital connection with one another and the world at large except by our own will. We do, indeed, succeed in locking up an enormous amount of energy by thus impeding its free flow. But as the evolutionary order and the very nature of Deity are against us, sooner or later we are swept aside, but not without repeated opportunities of choice. These occasions are now repeatedly furnished for us, in matters theosophical, by H. P. Blavatsky ; in every test surmounted, in every glimpse of intuition or act of faith, we grow. We do not grow, as a body or as individuals, when from lack of these virtues, and being ungrateful, we fail to give in our constant adhesion to her who stands in this dark age as the messenger of the higher Powers. For in that other world, through and with which she works, there are hierarchies held inviolable from cycle to cycle ; vast or-

ganizations formed by universal law, wherein every member stands in his own order and merit, and can no more be expunged or disregarded by those above or below him than I can blot out a star. All efface themselves for this work, reincarnating again and again for it alone. There is no other divine method of work than this, which directs the ever welling torrents of cosmic energy down through unbroken chains of great Beings and reverent men. To drop one link is impossible. In the occult world it is not permitted to receive the message and reject the messenger. Nor is it allowable to be ignorant of these universal, self sustaining laws. Was it not an adept who said : "Ignorance of law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance, you are not excused by *The Law*, for it has regard for no man and pursues its adjustments without regard to what we know or are ignorant of."

The sole question is this. Did H. P. Blavatsky bring us theosophical revelations from the East or did she not? No one denies that she did. They split up on conventional and personal questions, but not upon this one. Then none of those who have even remotely felt the influence of those revelations, least of all a Society formed and sustained by her, are really in a position to deny her their full support. She does not pay our dues and rental ; but are we "sustained," as a body, by those things, or by the fresh impetus to occultism and the new ideas given out by her and through her agency and request? Even in the material world some show of gratitude is demanded of us, but in the Eternity it is written: Let all things return through that source whence they proceeded forth. This august Law cannot be violated. The Divine, working on our plane, must have human agents or vehicles. In private human relations they are human, subject to error. In all that pertains to their appointed mission they are to be held as infallible ; if they err there, the consequence falls upon them alone. He who follows the guide appointed him in the occult order is the gainer by his utter faith and love, even should that guide lead him into error. For his error can soon be set right and is so, while his lack of faith and love cannot be made up for ; they are organic defects of the soul.

We are constantly tried upon the question of form versus spirit, as a test of the power of illusion over us. In the T. S., we naturally hold to our rules and laws. These only govern the exoteric body, Thinkers amongst us must long have foreseen the moment when these forms must change ; a moment when we should be asked to testify to our belief in the esoteric body ; that is to say, in the actuality of our Society as a spiritual factor, with spiritual chiefs. We may welcome any such hour of test as a sign of progression on our part. It would set formal laws aside.

Well it is when spirit and letter go together. They are often divorced by the urgencies of this life, and were we not madmen then to choose the letter? New forms grow all too soon, but when the spirit is fled, life is lost to that form. We have an opportunity of making such choice when we are asked whether we are ready to endorse H. P. Blavatsky or prefer to stand upon our own independence. That independence is a fancied thing, as you know. We are not the natural product of this era, but a graft watered with the heart's blood of our Founder, one out of season in the mere natural order, but permitted, rendered possible, by the eternal order, and constantly invigorated through her. There are those who say, "Surely I can study theosophy on my own account." Not so; no one can get divine wisdom on his own account, or for it. Separation and remoteness are only apparent. We must in thought recognize the sources of our enlightenment and go out in love towards them. Minds and hearts closed to these truths are not open to diviner influences at all. They must recognize that the heralds who speak with trumpet voice to the age alone make spiritual progress possible to the great mass of men, and each of us must admit and stand ready to pay the debt of Humanity.

I do not consider it in the least necessary for me to know what Madame Blavatsky might do, or even why she does it. I accept the test gladly, as a new step onward, full of joy for my comrades who do so, full of sorrow for those who do not. "Every human action is involved in its faults, as the fire in its smoke," says the Gita. Nor does the Lord create those actions or the faculty of acting, we are told, but that "each man's own nature creates them; nature prevaieth." Every organism thus differentiates the one life according to its progress, more or less, while above all the Lord awaits the final evolution of nature into Himself—Itself. Thus it is that her personality—and all personalities—are beside the question. Here too we are tested upon our power to rise above appearances, to look beyond conventions. These shocks are no doubt needed also. So I look to the spirit and to the fixed attitude behind all those various deeds. It is one of generosity, self abnegation, absolutely fearless devotion to an Ideal,—the highest Ideal known. Each hour of her life is given to the enlightenment of mankind, and such pearls she distributes throughout those weary hours as might singly ransom the eccentricities of an hundred lives. These personalities are naught. Behind hers there is a mystery. She is second to no mere man, and if called to any issue we must choose her from among men and forms; let us hope we shall never be so called, but that all will follow our true Leader.

The Theosophical Society stands to Madame Blavatsky as a child; our life is hers; in and for us she lives. Her great longing is to see us able to stand alone, to have a claim of our own upon the Great Ones; able to

draw our own sustenance and strength from the gods before she leaves us. You who know that I have never met her personally may ask how I know this. Shall I study the True faithfully and not know that true heart? It is Karma appoints us our guides through our own attractive influences, and as such H. P. Blavatsky stands to all the theosophists of the century, recorded or unrecorded. We must be prepared to sacrifice some such things as forms, rules, tastes, and opinions, for the sake of Truth and occult progress. For such progress an opportunity is now offered us through the acceptance of a simple test of intuition and faith. For this Madame Blavatsky has my profound and renewed gratitude, and I am, as ever, hers and

Yours faithfully,

JASPER NIEMAND, F. T. S.

THE THREE PLANES OF HUMAN LIFE.

JAGRATA, SWAPNA, SUSHUPTI:

WAKING, DREAMING, DREAMLESS SLEEP.

I speak of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, each lives in more than three states while incarnated upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood.

Every theosophist who is in earnest ought to know the importance of these three states, and especially how essential it is that one should not lose in Swapna the memory of experiences in Sushupti, nor in Jagrata those of Swapna, and *vice versa*.

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man dies he goes either to the Supreme Condition from which no return against his will is possible, or to other states—heaven, hell, avitchi, devachan, what not—from which return to incarnation is inevitable. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of the three states first spoken of.

Jagrata acts on Swapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. Swapna again in its turn acts on the waking state (Jagrata) by the good or bad suggestions made to him in dreams. All experience and all religions are full of proofs of this. In the fabled Garden of Eden the wily serpent whispered in the ear of the sleeping mortal to the end that when awake he should violate the command. In Job it is said that God instructeth man in sleep, in dreams, and in visions of the night. And the common introspective and dream life of the most ordinary people needs no proof. Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrata and Swapna.

It is therefore our duty to purify and keep clear these two planes.

The third state common to all is *Sushupti*, which has been translated "*dreamless sleep*." The translation is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual beings and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

In order to understand the subject better, it is well to consider a little in detail what happens when one falls asleep; has dreams, and then enters Sushupti. As his outer senses are dulled the brain begins to throw up images, the reproductions of waking acts and thoughts, and soon he is asleep. He has then entered a plane of experience which is as real as that just quitted, only that it is of a different sort. We may roughly divide this from the waking life by an imaginary partition on the one side, and from Sushupti by another partition on the other. In this region he wanders until he begins to rise beyond it into the higher. There no disturbances come from the brain action, and the being is a partaker to the extent his nature permits of the "banquet of the gods." But he has to return to waking state, and he can get back by no other road than the one he came upon, for, as Sushupti extends in every direction and Swapna under it also in every direction, there is no possibility of emerging at once from Sushupti into Jagrata. And this is true even though on returning no memory of any dream is retained.

Now the ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake.

So it appears, then, that what he should try to accomplish is such a clearing up and vivification of Swapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

By this course a centre of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point—looking at it from that plane—converge the rays from the whole waking man toward Swapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Swapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Swapna, and there, the confusion being lessened, he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. The difference between the man who is not concentrated and the one who is, consists in this, that the first passes from one state to the other through the imaginary partitions postulated above, just as sand does through a sieve, while the concentrated man passes from one to the other similarly to water through a pipe or the rays of the sun through a lens. In the first case each stream of sand is a different experience, a different set of confused and irregular thoughts, whereas the collected man goes and returns the owner of regular and clear experience.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

EUSEBIO URBAN.

ESCAPE OR ACHIEVEMENT.

"They change 'their skies, but not their natures, who cross the seas,"—so runs the proverb; and doubtless many of us can bear witness that it is as true to-day as when it fell from the lips of the wise Roman of old.

"What must I do to be saved?" was the cry, when tossed on the stormy and uncharted ocean of orthodoxy: "Where shall I find a pilot?" signals the vessel, hove-to off the entrance to the fair-haven of Theosophy.

One who, while serving his country gallantly on many a hard-fought field, yet strove according to his lights to be loyal to Him whom he regarded as his Heavenly Master, was wont to say that if he "could just squeeze inside of the Golden Gate," he would be entirely content. Before indulging in the smile of superiority at this honest, if lowly, confession, it might be well to examine whether this is not our own real, though possibly unconscious, attitude; whether, when we say "*Must* I give up this?", or, "Is it *necessary* to do that?", we do not really mean, "How much of this world's pleasures may I venture to indulge in? how close can I point to windward without being taken aback?" in other words, "Can I do this, or enjoy that, and yet 'just squeeze inside?'"

Assuming, however, that the inquiry is made in sincerity and good faith, it is evident that the answer must depend upon the reply that the seeker makes to the question addressed to him in turn, "What is your object in life—to avoid an imaginary punishment, to obtain in the future a definite and limited reward? or to enter, now and here, upon a path of ever-increasing wisdom, knowledge, and peace, of inconceivable splendour and limitless extent? is your aim negative or positive? in a word, is it Escape or Achievement?"

Now from the standpoint of official Christianity, the attitude of the simple-hearted soldier is not only entirely logical, but thoroughly satisfactory: and if we also are of this way of thinking—if, as the Bhagavad Gita says, we prefer "a transient enjoyment of heaven to eternal absorption"—doubtless in Devachan we shall find fulness of joy: "Those who worship the Devatas go unto the Devatas."

But to those strong souls whose passionate longing is to find "the small, old path;" who disdain the gentler slopes which the feeble must needs follow; whose eyes seek the snowy pinnacle rather than the smiling valley, though it were the Land of Beulah itself; who, far from desiring the enjoyment of Devachan, regard it rather as a halt in their progress, a loss of time, so to speak, and would gladly forego its delights in order to re-incarnate at once and continue without interruption in their work for

the good of the race ;—what answer shall be returned them ? Obviously none ; since, for them, such questions never arise. They ask not, What *shall* I give up ? but, What *can* I ? ; not, What indulgence *must* I deny myself ? but, What encumbrance can I cast aside, that I may the more swiftly and easily mount.

It was said by One of old time, “Ye cannot serve two masters.” God and Mammon were the instances cited by the Teacher, but the saying holds true of any given opposite or conflicting aims. And the great trouble is that, although we may be unwilling to admit it even to ourselves, very few of us are really single-hearted : whether from physical infirmity, so-called hereditary tendency, or Karmic environment matters not so far as regards the fact and the inevitable consequences resulting therefrom. Possibly all that many of us can accomplish in this incarnation will be in the nature of a species of compromise, or perhaps, more correctly, a net result,—a sort of moral diagonal of forces, so to speak, the resultant of the opposing tendencies of our earthly attractions and spiritual aspirations.

But he whose aim is single, whose eye never loses sight of the end, acts on his plane as the successful man of business on his : do we ever hear the latter ask, “*Must* I stay in my office eight hours a day ? is it absolutely necessary to miss this race, or forego that dinner, in order to close this contract or elaborate that plan ?” Does he not rather work fourteen, or sixteen, hours, give up recreation, literary, artistic, social, even to a great extent the joys of the home circle, tax his ingenuity to the uttermost to devise new openings, find fresh fields for enterprise ? and this day after day, year in and year out, until either fortune is won, or health and, perhaps, life itself are sacrificed in the determined effort ?

Perhaps it might be laid down broadly that any question prefaced by “must” should be answered in the negative ; for the fact of its being put in that form proclaims, louder than any words, that not yet is the seeker able to free himself from attachment ; and until he can do this—until, as is said in *Through the Gates of Gold*, he can place the object before him, and clearly, coolly, and dispassionately examine it from all points of view, fully admitting its attractions as well as recognizing its drawbacks, and then calmly, deliberately, without a trace of regret or a sigh of longing, dismiss the very idea from his heart,—until he can do all this, forcible repression by mere strength of will avails nothing ; the desire, coerced at one point, returns with accumulated strength at another ; if not on the physical plane, then on the mental ; if not in this incarnation, then in another. This is the teaching of all the ages, from the Upanishads to *Light on the Path*, of the Bhagavad Gita and the Bible, of Buddha and Jesus alike. Nothing that is done as a penance, as a so-called “mortification of

the flesh," or merely out of deference to the feelings, or opinions, or prejudices of others, can be of any real value to the man himself.

One who makes a virtue of refusing to play cards in the social circle, while still having the desire in his heart, may yet lose money and reputation in Wall street; he who, against his own judgment, is persuaded to deprive himself of the comfort resulting from the rational use of tobacco, may wreck his nerves by inordinate indulgence in strong tea,—and this without incurring the censure of clergymen, reformers, or old women of either sex. In this, as in all things, we may learn from the working of Nature. The tree yields fruit not only after its kind, but in its own due time. There is neither haste nor delay in her evolutionary methods,—first the blossom and then the fruit, is her unvarying rule: and, knowing this, we do not expect to pluck the matured ear of July from the tender shoot of April: we rejoice in the budding sweetness of the vineyard in the joyous Springtide, untroubled by any anxiety lest the golden glory of September should fail to ripen the purple clusters.

So in our daily round and occupation, everything comes in its appointed time and refuses to be hurried: sculptured granite is not more immovable than the Express, a second before its flying wheels begin to turn; as the hand on the dial points to the hour, the ingenious mechanism of the time-lock swings back the massive doors of the vault which, a moment before, would have defied the strength of a hundred men to open.

"And what shall I do with my sword?" asked the brilliant young courtier of George Fox, by whose teachings he had become converted to Quakerism. "Friend;" replied the wise and courteous man of Peace, "wear it,—*as long as thou canst!*;" but full soon William Penn counted it all joy to exchange jewelled sword and velvet coat for the simple garb of the people with whom he had cast in his lot. And when the day comes—as come it must, in the fulness of times—when we are ready, in this spirit, to lay everything on the altar—whether choice possessions or valued opinions, favorite habits or cherished beliefs, our so-called virtues not less than what are termed our vices; when we can do all this, not as a sacrifice, but with joy and gladness, when our songs of deliverance are borne upon the upwreathing incense; then we, likewise, shall be no longer perplexed by the "must" or the "shall", for we shall then be treading the King's Highway of Achievement, and not scuffling along the back alleys of Escape.

Let us then be ever on guard lest aught tempt us from that "Middle Road" which the Lord Buddha pointed out to us, and in which we know our feet to be set; and by following it in all patience and loyalty, with dauntless will and unswerving devotion, we shall in His own time—which

is always the best time—come to realize the portion which He has assured us shall be that of all who truly love and serve Him.

“Who wins
To such commencement hath the *First Stage* touched ;
He knows the Noble Truths, the Eight-fold Road ;
By few or many steps such shall attain
NIRVANA’S blest abode.”

B. N. ACLE, F. T. S.

SOME TEACHINGS OF A GERMAN MYSTIC.

V.

FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNNING.]

Translated for THE PATH.

II.

Ruppert, who had exhausted all means to help his daughter, no longer tormented himself with new remedies ; he did, indeed, for her well-being, what was in his power, but left her undisturbed in her unfortunate condition. “It is a visitation from God,” he said, “and as such we must bear it patiently until He sends us help.” He allowed upright people, and personal friends, to visit his daughter, for he observed that a quiet company had a good influence upon her, and even when the spirits talked, such visits suffered no interruption from that cause, since caution carried too far could not favorably affect public opinion, widespread curiosity having been aroused.

One time the Court Councillor Düprecht, with his wife and daughter, was spending the evening with the Rupperts. Düprecht had long been desirous of seeing something of the strange phenomena of which he had often heard. As he had always been on a most friendly footing with the family, he talked in the most unconstrained way with Caroline about her affliction, and gave it as his opinion that the spirits should be remanded to the realm where they belong. He had hardly spoken these words when her face darkened, the pupils of her eyes contracted, and the voice of the spiteful spirit was heard from her mouth. “What is that you are saying ? you fool of a Court Councillor,” it exclaimed.

“A little more courteous, I beg of you !” remarked that gentleman.

“Courteous to you, my vassal ?” exclaimed the spirit.

“Hardly yet has it come to that !”, the guest replied.

"So you think, but I know better!", the demon retorted.

"The fellow will not admit definitions into the question, he feels so certain of his case," laughed the Councillor.

"You are my slave, and indeed so much so that you are not aware of your condition. My mate dwells within you, and is so certain of his control that he does not consider it worth while to make you aware of his existence."

"But I know it now, for you have told me."

"Indeed you know it now, but you do not feel it yet, and what is it to know a thing and not feel it? Hahaha! But only wait, when you are dead you will make our acquaintance, and we shall have some sport at your expense!"

"The Councillor turned pale at these words. He thought, if the evil one talked in that way what would the good ones say of him, and he cared to pursue his interrogations no further.

"Can we not hear something from the good spirit also?", asked the Councillor's daughter. The bad spirit answered: "So long as company of our own kind is present, it cannot approach." This answer frightened the Councillor's wife, and she begged her daughter to ask no more questions.

One afternoon Caroline received a visit from an old friend to her mother, who had not been there before since her bereavement on account of the painful memories that would be called up. She expressed the most sincere sympathy for her friend's afflicted child and begged her to confide in her if any secret trouble was burdening her, as if she had a second mother. Caroline wept at these words; but just as she was about to speak, the pupils of her eyes turned inwards and the pleasant voice of the good spirit was heard in the words, "Help her to strengthen my abiding within her!" Caroline then became violently agitated, and before she could compose herself there proceeded in rough tones from her mouth, "Depart, and leave me in peace!"

The lady was horrified. When Caroline recovered herself, she said, "You see the fate that clouds my life. Solitude is my lot; people fear me in my condition and regard me as a being that belongs no more amongst them. Were I only in the grave with my mother!"

"Do not fear," said her friend; "to witness your condition has pained and surprised me, but it has not frightened me away from you. Trust in me; I will not forsake you, and will visit you daily, whatever may happen around you."

The lady remained the whole afternoon and a part of the evening. Several times she had opportunity to hear the remarks of both spirits. The good one appeared to esteem her, but the bad one showed an

aversion from her. She paid no heed to it, however. Assuring Caroline of her sincerest sympathy, she promised to write to a relative, an inspector of mines, who had often afforded relief in such cases. She kept her word and wrote the following day. Her kinsman replied that, as soon as his business would permit, he would come to the capital and see what he could do for the afflicted one. Judging by what he learned from the letter to him, he felt the highest hopes of restoring her completely to health.

Besides talking as we have seen, the spirit worked all sorts of mischief throughout the house. The doors were often all thrown open, clothing from the closets was found thrown into the garden, and garden-tools were transferred to the closets. Ruppert was once summoned in haste to an audience at the palace and could not find his uniform; therefore he was forced to go without and excuse himself on the ground of the confusion reigning in his house. He had hardly returned when his clothing was found in the garret where the washing was hung to dry. Another time when the cook went into the kitchen she found all the utensils gone. She made an outcry, believing that a thief had been there in the night. Afterwards all the pots, kettles, etc., were found nicely heaped together in the woodshed. One morning when the cook went down cellar she saw a gleaming flame, and ran screaming to her master as if the ghost which she believed to have seen there were at her heels. Relating the cause of her terror, the cellar was examined and a fire of split wood was found burning in a place where there would be no danger from it. A fearful tumult arose in the house; the servants declared that they would remain in the place no longer, and the landlord gave Ruppert notice to quit, since he did not care to have his property thus endangered. This occurrence occasioned consternation, and Ruppert exclaimed, "If death would only free my daughter from an unhappy existence, it would be fortunate for us both!"

The lady who had so sincerely befriended Caroline heard of this affair and came at once to learn about it. She begged them to wait patiently until her cousin, the inspector of mines, should come, and he would surely set everything to rights. She therefore wrote a second time, begging him to hasten his coming.

Both of the obsessing spirits had been clamoring for release for a long time. The gentle one complained bitterly of the other that he had stolen her peace, had robbed her of her faith, and now prevented her entrance to Paradise. In his lifetime he had been a usurer, had accumulated much treasure and buried it in the cellar of the house where they were living; so long as the treasure was not found, she could not be rid of his persecutions. The wild spirit insisted on the eviction of his uncongenial companion; not until he had sole control could he lay aside his rough-

ness and attain true happiness. It was Caroline who suffered from these contentions and often found herself in most disagreeable situations, for when she promised the gentle spirit anything, the other was enraged, and when she promised help to the other the former began to mourn so that her eyes were flooded with tears.

The story of the treasure in the cellar leaked out, and the owner of the house, who was reputed over-fond of money was said to have made an attempt to find it, but without success. The wild spirit who knew all that was going on within and without the house, made some merry remarks about it, and several people in the building said that they found some freshly dug earth in the cellar.

Both spirits had the gift of prediction. The bad one rejoiced or was enraged over coming visits, according to their nature. The gentle one could also give the names of the pious old women who were coming, from whom it would draw nourishment with the utterance of their religious commonplaces. They also participated in the affairs of the house and spoke of future events as others would of the news of the day. This of course heightened the interest felt in these ghostly beings, and people of all classes came to beseech interviews and seek advice concerning their own affairs and proposed undertakings.

One time a wealthy landholder, an old acquaintance of Ruppert, came with his wife and daughter to consult concerning a proposed marriage of the last-named. The bad spirit said, "Marry the fellow, for you are not fit to live singly." Said the gentle spirit, "First consult the voice of Heaven." Caroline, however, said in her natural voice, "If you have the blessing of your parents, follow the inclination of your own heart." It happened that each of the three received the answer in a different voice. The rough spirit addressed the father, the gentle one the mother, and the daughter's questions were answered by Caroline.

At last Mohrland, the inspector of mines, made his appearance. The spirits who had known of all other visits in advance, appeared to have had no presentiment of Mohrland's coming, and they maintained a remarkable quietness as he took Caroline's hand and asked concerning her condition. She gave a full account of herself without the usual interruptions, and the power of the spirits appeared to be broken in his presence. Ruppert was pleased at this, and gained new hope. Mohrland, however, said that the trouble lay deeper than he had supposed, for the quietness of the spirits was by no means weakness, but cunning, in order to deceive him. He requested that, besides the father, there should be another witness of his treatment of the case whose uprightness could be depended upon, in case evil interpretations should be put upon his method.

Ruppert proposed his family physician, who had proven a true

friend and sincere sympathizer in their affliction. Mohrland agreed to this, and promised to begin his treatment the next morning. The physician came. Ruppert took him to Mohrland's room to make the two acquainted and give them an opportunity for consultation. Mohrland greeted the physician with the words, "I am glad to meet a man of character like yourself. What we are about to undertake is unusual, since the true activity of the human powers is too little known and mostly defectively guided. To have intercourse with spiritual beings we must know them ourselves and be conversant with their nature. In the case before us ordinary means can effect nothing ; the free spiritual force must be applied and the good be separated from the evil. Do not expect, then, that I shall conjure up spirits or exorcise devils ; I have only come to restore the lost equilibrium of a human being, an equilibrium which has been lost through violent retirement from the world and the uncontrolled awakening of the inner life. The two spirits manifesting themselves in the girl are not beings separate from her ; they are part of her nature. Abnormal desires, suppressed passions, a tortured conscience, and other extraordinary things have developed themselves within her and assumed shapes which live in her nature and gain the control of all her thoughts, wishes, and actions. She has been overcome in a conflict that is strange to her ; it is our task to free her from the oppression and restore her natural self."

The physician replied, "Material remedies have been exhausted, and if help is possible, it can only come from your plan of looking to the psychical aspect of the patient, and I congratulate myself on being able to witness a method of treatment that regards spiritual force as the means for healing a shattered nature."

"I pray that God may give you strength," said Ruppert, "to free my daughter from an affliction worse than any disease, affecting, as it does, the inmost forces of life, and destroying both body and soul."

Betaking themselves to Caroline, no trace of the obsessing spirits showed itself for a quarter of an hour. At last Mohrland began and said, "Now, you wild Kobold, why are you so silent in my presence ? Answer, I command you !" Caroline's eyes thereupon showed the customary distortion, and the spirit seemed straining to speak, but hardly was able to utter in a hoarse tone, "Leave me alone !"

Mohrland then addressed the gentle spirit, saying, "You also appear to seek concealment ! Wherefore so shy of me ?"

The answer came in a flute-like loveliness of tone, "You may not know me in my heaven."

"You are right in that," replied Mohrland, "your heaven is not entirely pleasing to me ; it is the creation of an affectedly pious, but not devout, nature." The spirit sighed, and Caroline sat in silence, with distorted eyes.

"Caroline!" cried the Adept, "are you sleeping?"

She stirred convulsively. "Caroline!" he repeated, "awake and answer!" The spirits appeared to be struggling to speak; he seized a cloth that lay near by, threw it over the girl's head and held it fast under the chin, saying, "Silence! or I strangle you! It is she I wish to hear from, not you. Caroline, answer me, I command you!" She made a motion with the hands, as if endeavoring to remove the cloth. Mohrland drew it away, and Caroline gazed about her as if aroused from a deep sleep. "Good day, my child!" said Mohrland. "Are you rid of your undesirable companions?"

"I feel that I am free!" exclaimed Caroline.

"For how long?"

"I do not know."

"Why should you not know that, since you are mistress of your own house?"

"But I have lost my mastery."

"You must regain it."

"I am not strong enough for that."

"I will aid you. Will you accept me as your ally?"

"Most gladly."

"Then listen to my conditions. Study your enemy, that you may learn his weak points and so come off victorious."

"How can I do that?"

"By not permitting one of them to rule you. Neither one nor the other is good, for both are only excrescences of your own life. Seek your true self, and then you will find that which you can obey without danger."

"I comprehend, indeed, what you mean, but I have not the power to manifest myself to my adversary."

"Then you must learn obedience."

"I am willing; what shall I do?"

"Say 'I' persistently. Your ego is oppressed by other powers; rid yourself of them, and you are well again."

"May heaven grant it!"

"Have courage and confidence! Follow my instruction and you shall see that I, supported by your better nature, will soon restore peace for you. When I come to-morrow, show yourself an obedient disciple."

With a grasp of the hand, he took his departure. Ruppert and the physician followed without a word. Caroline was overcome by an unusual sleepiness, and slumbered nearly all day. The next morning the physician appeared punctually at nine o'clock to witness the progress of Mohrland's treatment, and the two went with Ruppert to Caroline's

1 "Obey it as though it were a warrior."—*Light on the Path*.

room. They found her in an agitated state. Her two obsessing guests appeared to have formed an alliance, in order to be able to resist their enemy. At the slightest allusion to Caroline's condition the wild spirit answered violently and threatened Mohrland. Even the gentle spirit interjected words of displeasure in melodious tones. Mohrland addressed Caroline by name, as on the day before. When, however, she attempted to speak, it appeared as if some one were seizing her by the throat. He touched her neck with his thumb, and therewith she gained strength to speak. Said Mohrland: "Has Caroline not yet the courage to obey me?"

"Had I the strength, I would have the courage also," she replied.

"The strength lies within you," said he.

"I cannot find it, and know not how to seek it."

"The spirit of man is a unity. You have sub-divided your forces, and therefore you are unable to maintain the conflict. Collect them under one standard, under the manifestation of the Self that speaks in your heart, and then you are free."¹

Caroline listened with close attention. Her breast rose and fell at his words. Laying his hand upon her back he proceeded: "You have forsaken the altar of your life and fled to the dome. The heart is the place where our nature gains certainty and freedom; you must learn again to speak and feel there, else there is no help for you. The head is the last instance of our activity; not until our nature has had *experiences* of friendship and love may the head reflect upon them. If we seek results of our thoughts before we have had the experience, phantoms will come into being which take root, bud, flourish, and at last entirely envelop us. Withdraw from the head the activity of your thoughts, sink sight, hearing, smell, and taste down into the body, permit the invisible, spiritual pores to regain their natural tendency and not be directed upwards, and then you will see what a force will be developed therefrom, and how according to nature we give ourselves freedom and attain the means to maintain it."

It appeared as though she not only heard each one of his words, but also applied them at once in practice. She breathed several times from the depths of her heart and, as he ceased speaking, she responded, "You have reached the root of my malady, and now I plainly feel that it can be cured. But it will cost me pain,—therefore stand by me!"

Mohrland took her hand and proceeded: "You are an obedient daughter, and therefore we will at once make the effort of vigorous oppo-

¹ The striking agreement of Mohrland's ideas with those of *Light on the Path* furnishes a confirmation of the statement in the comments in *Lucifer* by the author, that the rules "stand written in the great chamber of every actual lodge of a living Brotherhood."

sition to the enemy. Your house is undermined, its foundation shaken, therefore we must stand strongly upon our feet and rob the enemy of his hope of overthrowing us. Have you courage to step bravely forward?"

Caroline rose, confronted Mohrland, and said: "Here I stand."

"Well, then," he proceeded, "Let the spirits show themselves." All were attention, but Caroline stood calmly. "Have you grown dumb?" said Mohrland. Caroline's eyes began to turn, but he no sooner observed this than he cried, "Stand firm!" At the same time he drew her arms down to her sides and bade her not to allow the corners of her mouth to turn upwards. It succeeded, for her eyes resumed their natural appearance and Caroline had gained the first victory over her enemies.

Mohrland praised her and said: "Practice in standing firmly on your feet and in thinking 'I' in your heart; then we shall soon gain our end."

He withdrew with his companions. The physician could not express sufficient admiration for the proceeding, and begged to have the method explained to him, but Mohrland replied: "I think that all will be made plain to you in the course of the treatment."

(To be concluded in September.)

CONVERSATIONS ON OCCULTISM.

MANTRAMS.

Student.—You spoke of mantrams by which we could control elements on guard over hidden treasure. What is a mantram?

Sage.—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

Student.—Are the words taken at haphazard?

Sage.—Only by those who, knowing nothing of mantrams, yet use them.

Student.—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

Sage.—The “common people” in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folk-lore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aboriginies, however, in any country will be possessed of them.

Student.—You do not now infer that they are used by Europeans for the controlling of elementals?

Sage.—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

Student.—Do these men know the rules governing the matter? Are they able to convey it to another?

Sage.—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmeriser knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

Student.—Under what head should we put this unconscious exercise of power?

Sage.—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the “cultured classes.” And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. “Society,” too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams can not be studied within its borders.

Single, natural mantrams are such words as “wife.” When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, “I want to see the color of his money.” There

are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantram quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper, and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honor" was one; "a scientific frontier" was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

Student.—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon the *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

Sage.—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages,—especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of to-day could hardly be understood by Chaucer's predecessors. It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden. The laws governing their use are

also to be found in those languages, and not in any modern philological store.

Student.—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

Sage.—He could ; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.—Is there no way in which we might, as it were, imitate those adepts in this?

Sage.—Yes, you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

Student.—I thank you for your instruction.

Sage.—May the Brahmamantram guide you to the everlasting truth.—Om.

RESPECTING REINGARNATION.

Objections frequently raised against “Reincarnation,” and that appear to those who make them to be strong, are some growing out of the emotional part of our nature. They say, “We do not wish to be some one else in another life ; how can we recognize our friends and loved ones if they and we thus change our personality? The absorbing attachments we form here are such that happiness would seem impossible without those we love.”

It is useless to say in reply that, if Reincarnation be the law, it can and will make no difference what we would like or dislike. So long as one is governed by his likes and dislikes, logical arguments will not dissipate objections, and, if it is coldly asserted that the beloved objects of our affection pass at death forever beyond us, no relief is afforded to the mind nor is a strictly accurate statement made. In fact, one of the miseries of conditioned existence is the apparent liability of forever losing those upon whom we place our hearts. So to meet this difficulty raised by ever present death, the christian churches have invented their heaven in which reunion is possible under a condition, the acceptance of the

dogma of the Redeemer. None of their believers seem to consider that, inasmuch as constantly many of those most closely bound to us by every tie do not and never will meet the prerequisite condition, happiness in that heaven cannot be possible when we constantly are aware that those unbelievers are suffering in hell, for, enough memory being left to permit us to recognize believing friends, we cannot forget the others. Greater than ever, then, that difficulty becomes.

What are these loves? must be asked. They are either (*a*) a love for the mere physical body, or (*b*) one for the soul within. Of course in the first case, the body being disintegrated at death, it is not possible for us, nor need we wish—unless we are grossly materialistic—to see that in the other life. And *personality* belongs only to the body. Hence, if the soul that we do love inhabits another physical frame, it is the law—a part of the law of Reincarnation not often stated or dwelt on—that we will again, when incarnated, meet that same soul in the new tenement. We cannot, however, always recognize it. But that, the recognition or memory of those whom we knew before, is one of the very objects of our study and practice. Not only is this the law as found in ancient books, but it has been positively stated, in the history of the Theosophical Society, in a letter from an Adept addressed not many years ago to some London theosophists. In it he asked them if they imagined that they were together as incarnated beings for the first time, stated that they were not, and laid down the rule that the real affinities of soul life drew them together on earth.

To be associated against our will with those who lay upon us the claim of mother, father, brother, son, or wife from a previous life would neither be just nor necessary. Those relations, as such, grew out of physical ties alone, and souls that are alike, who really love each other, as well as those who harbor hate, are brought together in mortal bodies as now father and now son—, or otherwise.

So, then, with the doctrine of Devachan we have the answer. In that state we have with us, for all practical purposes and to suit our desire, every one whom we loved on earth: upon being reincarnated we are again with those whose souls we are naturally attracted to.

By living up to the highest and best of our convictions, for humanity and not for *self*, we make it possible that we shall at last recognize in some earth-life those persons whom we love, and to lose whom forever seems such a dreary and uninviting prospect.

“The tense string breaks; the loosened one emits indifferent sound; the well-tuned string alone gives pleasing harmonious tone.”

LITERARY NOTES.

A DREAM OF THE GIRONDE, by Evelyn Pyne, is a strong drama, written in smoothly-flowing blank verse. This noble form is a minor merit, enshrining, as it does, the true poetic spirit,—that spirit at once intuitional and prophetic which looks directly upon the Idéal. In Madame Roland we have a figure of rare excellence; her soliloquies each disclose some universal truth read by the light of a woman's heart, and each is a complète gem in itself. Of the other poems in this volume the Star God is a fine example; an almost passionate purity pervades them all, and we regret that want of space forbids quotations which alone can do them justice. More than any poet of our decade, Mr. Pyne thinks on broad theosophic lines, notably so in his descriptions of the evolutionary chain, and he merits our especial thanks for his presentations of the sweetness and solace of Truth, rather than that stern aspect upon which many writers mistakenly insist.

A POET IN MAY, by Evelyn Pyne, is to his former volume what the soul is to the spirit; it does not carry us beyond the realm of the emotional nature. The style is graceful, but at times fantastic when the author's originality overpowers him; the metre frequently halts. A love of Nature, so unusual as to humanize it has not heretofore been expressed in such sweet sensuousness of sound, reminding us in this respect only of Swinburne's verse. A fine example of this is the Sunflower Legend.

THE NATURE AND DESTINY OF MAN AS UNFOLDED BY THEOSOPHY, by Dr. J. D. Buck, F. T. S., is the title of the paper read by him at the Theosophical Convention at Chicago, April 22d, ult. It has been printed in full in the report of the proceedings, and has also been made up separately. It is an excellent paper.

CHRISTIAN SCIENCE, A STATEMENT OF IT BY URSULA N. GESTEFELD. (*Chicago, Central Music Hall, 1888, in 12 Nos.; complete \$ 3.00; single Nos. 25 cents.*) We have received these 12 lectures from the author. The name "Christian Science" for this cult seems a misnomer to us. A stranger to it who knew the English language and Christianity would naturally conclude that it meant the "Science of Christianity," just as we have Ethics of Christianity. But it is quite usual here to give such titles. We endorse some of the ideas expressed, as, for instance, the old one found in the IsaVasya Upanishad, "that all spiritual beings are the same in kind, and that man is a spiritual Being," but this was promulgated ages before the Bible was compiled, and as it is the basis of this "Christian Science", to us there seems to be some audacity in so entitling it. The argument in these lectures does not appear to proceed with scientific accuracy; we may not be so made as to grasp it; yet there are to be found some painful peculiarities that ought not to occur in the sober and "scientific" discussion of the subjects of Being, Consciousness, and Intelligence, especially after men like Aristotle, Plato, Kant, Schlegel, and Schopenhauer have exhaustively treated them.

THE RELATIONS OF ALIMENTATION AND DISEASE, by J. H. Salisbury, M.D. This remarkable outcome of over forty years' research into the basic causes of disease has an interest for the true humanitarian quite apart from its physiological value. After a series of original experiments undertaken in the pure spirit of research, and without the trammels of a preconceived theory, Dr. Salisbury discovered in the fermentation of foods the initiatory cause of almost all disease, and it is upon this fact that his widely successful system is based. To maintain health we should eat healthily, and our author considers that this condition is fulfilled by a diet two-thirds meat to one-third vegetable, while in cases of disease the treatment consists in cleansing the system and purifying the blood by means of a diet of beef pulp and hot water, until fermentation is checked and the patient can advance to a more extensive dietary. It is impossible to enter into the scientific rationale of this system of cure, —whose details are so succinctly set forth by Dr. Salisbury,—in a review necessarily brief. The book is for the people primarily, and any man may understand it. Throughout it is marked by a pure humanitarian spirit, by a thorough recognition of the dual nature of man. Theosophical thought abounds the moment we leave the field of physiological detail; this colossal labor has been done by an intuitive, modest, and generous mind, by an original thinker of immense industry. Some theosophists will ask how this theory of diet affects that other belief that vegetarianism is necessary for the student of occultism. We may remind these that such a diet is said to be required only after a certain stage of development is reached, when the astral or inner man has a certain coherence and power. At this stage the psychic processes may assume control of and modify the physiological functions, and our author has given us a hint as to how this may be done by the paralyzing of the pyloric valve, which, remaining then permanently open, permits the immediate passage of vegetable matter into the bowel where it is normally digested, without its detention in the stomach to ferment. What holds good for the average man is transitional like himself; inner growth develops and transforms outer activities, and meantime Adepts advise us to obey our physicians in all questions of physical health. (*J. H. Vail & Co., New York; \$5.00.*)

EPITOME OF THEOSOPHY, as extended and reprinted in No. 8 of the Theosophical Publication Society's reprints, has a vital misprint. On the 13th page it reads "All lower, material interests being deliberately subordinated to the behests of the spirits": this should read *spirit*, and not be plural. The writers never meant to follow the lead of the spiritualists or recommend dealing in any way with so-called "spirits"; the only spirit they wish to follow is the immortal and unchangeable Spirit in the man himself.

SOME Buddhist students of Kioto, Japan, have established a monthly journal called *The Bijou of Asia*, its first number having appeared in July. The editor is Mr. Matsuyama, a valued correspondent of THE PATH.

THE LOTUS for June is at hand from Paris. It contains a response to H. P. Blavatsky's paper against Esoteric Christianity ; Parabrahm by Amara-vella ; Ancient Egyptian Psychology by Franz Lambert ; A 17th Century Association of Adepts, and other papers.

THE THEOSOPHIST for June is more interesting than it has been in other months. "Travestied Teachings" opens the No. There is a valuable paper by B. Jaya Raji Rau on the Uttaragita which is a part of the great Epic. The Mahabharata. N. C. has an article on the Philosophy of Yogam. Mabel Collins furnishes an all too short instalment of "The Angel Peacock." For deep and wide thinking students the best article is that on "Nature's Finer Forces," one of a series ; many will no doubt pass it by but it has suggestions of enormous value to him who is ready to see. There is yet much unsaid by Hindu students ; we call on them to throw aside reserve and give American readers at least a little more than is usual to find in *The Theosophist*.

THE LITERARY ALBUM, (Bombay S. E., India), is at hand. It contains a portrait of the present Viceroy of India and several selections from European and American Journals.

TEA TABLE TALK.

We were talking, round the Tea Table, of the very evident necessity for careful discrimination in Occultism. Right thought—which may be called, in a real sense, "discrimination of spirit"—is everywhere needed, but especially is it called for here. This is indeed a vital point, that the student should scrutinize every incident, every word ; that he should closely consider shades of expression and assure himself that he understands the inner rather than the outer meaning. Every word of worth bears examination. Every truth has meaning within meaning, until we reach the germ of all.

An excellent instance of such discrimination was given on the occasion instanced above, by the Professor. The incident bears, moreover, upon the fact that in occult directions we have above all to see that we grasp and can follow this inner meaning alone. Else by material interpretation we fall into gross error.

The Professor is a student of the Yoga Philosophy of Patanjali. He had composed himself to fixed thought on the Supreme, and, as sometimes happens at such times, his mind slipped away into a waking vision or trance. This state is of course not that of true concentration ; it is a failure to attain to it. At the same time it is a higher state than the ordinary waking one, and in it he sometimes learns things of value. It is a state which he knows not how to name. Suddenly he seems afar from all known surroundings ; he

is transported into a new experience. Then in another period of time, whose duration he knows not nor has thought of, he becomes conscious that he is seated where he was at first; he knows he has not slept, but that some vision, which he now remembers well, has swept over him. It may have occurred in a flash or it may have occupied more time; this is a point he has never cared to verify. Time exists only on the outward plane, and he has been more desirous of understanding the meaning of the visions themselves, and also of knowing what this state is. Certainly he does not go out in the astral body, as so many persons mistakenly suppose themselves to do. Nor is this clairvoyant vision of scenes actually taking place somewhere, for he, the prime actor, is not then in those distant places in reality. It appears more like instruction through pictures, and such pictures can be sent along the astral currents by those whose knowledge permits it. Then all those students who had quieted the outer senses could receive them. We can only conjecture upon a state which we have not ourselves experienced, and even when we have, our ignorance of occult science often prevents a true conclusion. These so-called visions of the Professor, however, bear the characteristics of this last mentioned condition rather than those of the others, and it is to be remembered also that the soul, the Higher Self, teaches us also, and might also project such scenes.

The especial vision of which the Professor told us was this. He seemed to be in some distant cloud place where material surroundings were invisible; he stood, as it were, in space, and knew, with the psychic sense, that someone asked what he wanted there. In thought he replied that he had come to pledge himself wholly to the guidance of a Master or Teacher. His thought in that land seemed to be both speech and act. His questioner asked in the same silent way, whether he had examined himself carefully, if he was sure that such was his real wish. He said it was. "And do you give yourself up without reservation to such guidance?" "Yes, I do," was his reply. These thoughts flashed to and fro like vivid, living colors in vibration, and all the clouds trembled with their beauty.

"Have you the power to follow His guidance?" now asked the invisible questioner.

"I think I have."

"It is well. You have the right granted you to be tried. The first order is this. You must sacrifice that which is nearest and dearest to you. Go kill your mother."

The Professor was grieved and shocked at such a grotesque order. Then he felt a chill; suppose it was real! or was it only given to try him? Should he go away and prepare for a deed which he was sure he would not be allowed to do, which he could not do? No! The Master does not institute such grim comedies. Hypocrisy is no part of a disciple's duty, but rather, as in the case of the Pharisees of old (the only persons, mark, whom Jesus unsparingly condemned, and for this vice), to be a hypocrite is a fatal bar to all spiritual progress. So the Professor expressed this thought; and he noticed that its color was faint and cloudy: "That cannot be. The Master would not give such an order."

"It is His order."

A gleam of intuition sparkled through our friend's dim mind. He thought: "It has been given to you, then, whoever you may be, and that may suffice *you*. It does not suffice *me*. Every disciple must hear the Voice for himself, and must know it to be that of his Guide. He cannot take, from minor tones, any command of that Voice."

"But if he is not fitted to hear it? If he has not opened up the inner senses so that he can hear it? Then the Teacher speaks through other instruments which work on lower planes. Other men are often such instruments."

"Then they should bear a token with them."

"They do."

"What is it, and where is it presented?"

"It is truth, and it is presented within you."

Looking deep within his mind, the Professor found with surprise an underlying but extraordinary certitude that the order was a true one. He had denied it hastily, from habit of thought and surface instinct. Sadly he turned away, thinking "I will obey the order, if I can."

Here was a dreadful dilemma. It was easy to neglect such an order. It was not easy to forego discipleship. His whole heart clung to that. It was his only chance to help his race intelligently. He must obey, but in what sense? He began to study those words.

"Kill my mother? Who then is my mother? My mother, in the ordinary sense of that word, is she who gave birth to this body. *It* is not I myself. So the mother of this body is not meant. Can it mean the earth, the mother of all men? But no; earth merely mothers our grosser elements. Who or what is the mother of my inner self? Before I can know that, I must know what is that self, the me. Is it the Spirit? No. The spirit does not say *I*, or *me*,—It knows no separation. This *me*, then, is the personal soul, the human soul, and not even that higher aspect of it which is purified and united to the One. The mother of the personal soul is Nature. It is, then, that passive and elementary Nature which gives birth to mind, in which these false conceptions of myself arise (as being this body, or brain, or mind),—it is that I am to kill. But hold! The Gita says that nature and spirit (Prakriti and Purush) are co-eternal. How then can I kill that nature? Ah! I see. This lower nature is a gross form or sheath of that higher or subtle one; the only way in which I can kill it is to kill it *as such*, as lower nature, *i. e.* to alchemize it. I am to raise it from the lower and passive to the higher and positive state. And since this is my first order, I see well that I am not accepted, for I do not even know how to obey. I must go away and try to find out the Way."

Here the vision came to an end, and the Professor found himself in his place, looking at the gray stone ledge on which his eyes had rested before he passed off into this other state. It had taught him with a transcendent vividness which words can neither equal nor portray, how necessary is intuitive

discrimination on things occult, and how the disciple gains by a method of which this vision is perhaps a mere symbol or parable.¹

Another lesson conveyed is, that for want of complete concentration a part probably of the injunction was lost,—the very portion, no doubt, in which was contained the explanation of the term “mother.” But the Professor says that he has no doubt he was able to reach the true solution because he found growing up afterwards in his mind the seeds of the explanation left in his memory. This Didymus opined was a part of intuition, and that the greater amount or clearness of intuition found in some men was due to their ability to revive lost memories on such points through their greater concentration, as that enables them to bring back either partly or wholly what they had once learned.

“You mean, of course, in other lives,” said the widow.

“Oh yes,” replied Didymus. “When speaking on these subjects I never look at Man as the mere being who is known in this generation, but as one whose past extends behind him an immeasurable distance.”

Just at this interesting point Sue ran in and said to the Student who had been apparently dreaming:

“Say, I was just talking of Auntie, who was in New York I thought, when she drove up to the door in a carriage. Isn’t that queer!”

The Student looked at her as if she were one seen in sleep, and then, turning to the Professor, remarked that such coincidences were happening every hour of the day, were commoner than any other, and yet science had got no farther than to label them “mere coincidences,” while popular judgment had evolved a statement of the law governing them in the saying “Speak of the Devil and he appears”; “in fact,” he said, “just as Sue burst in upon my devachanic reverie, I was thinking over the strange way in which such coincidences happen. Here the other day, when in Philadelphia, I was walking with Didymus on Chestnut street and talking of our friend Medill who was, as we supposed, miles away. I had just said ‘Well, he is a fine fellow.’ The sound of the last word had not died away when the voice of Medill himself, not one foot away, said, ‘Well, Student, where did you drop from?’ Another ‘coincidence,’ of course. But it is the same as that sort which meet us hourly when we hum a certain tune and around the block we find a boy whistling it.”

These things will never be explained by such terms as *coincidence*, for that is merely a cloak for ignorance. It is a declaration that, because we are so finite that the manifold laws of nature elude us, we have elected to say that here no law reigns and the whole thing is merely coincidence, but don’t ask us, please, to explain what coincidences really are; they happen every moment merely because they do. Theosophists know better than this. They see a multiplication of senses half-perceived by man, through which many events and things are known and noted without our feeling that a hidden sense is used. Our approaching friend, supposed to be far away, propels in all directions about him his own aura which carries with it its own identifica-

¹ In *Bhagavad-Gita* we are told that mind is nature’s first production. Jacob Boehme also says this.

tion and personal suggestion. That strikes upon our aura or sphere, to which Swedenborg referred, and instantly we fall to thinking or speaking of the absent one, who, in a few minutes, comes into our presence.

How easy seem these things to understand when occultism steps in ! But science says "Folly ; you fit the fact to the theory." What say you, my reader ?

JULIUS.

THEOSOPHICAL ACTIVITIES.

THEOSOPHICAL HEADQUARTERS.—Some members of the *Aryan T. S.* of New York have made arrangements for a theosophical headquarters in the business part of the city, which is to be open in the day time. It will contain theosophical magazines, pictures from the East, and an album for photographs of theosophists and of famous occultists. The room is small, as it is intended only for a beginning, but it is hoped that it will induce others to do the same thing in other cities. It will be practically open all day in the business hours of the day, and visiting theosophists will be welcomed. The address can be obtained from THE PATH.

As it is thought that the album will be after a time a very interesting thing, and as the room is not for the *Aryan T. S.* alone but for the whole Society, it is suggested by the projectors that members of the different Branches might send their photographs under cover to THE PATH to be put in the album. In the headquarters at Madras, India, there are albums of this sort containing not only photographs of members but also those of famous students and of such Yogees and fakirs as have been photographed.

LOTUS T. S., MICHIGAN.—For more than a year this Branch has met on each Tuesday.

Study of theosophical doctrine and experiments in psychometry have been pursued with results both interesting and profitable. In the psychometric experiments it has been found that better delineations of character have been obtained from photographs than from letters. We would like to hear from other investigators on this point ; and we know that there are many good psychometers in the Society.

CHICAGO T. S.—This Branch, presided over by Brother Sexton, has moved its quarters from the rooms so kindly offered by one of its members, to a place entirely the Branch's own. Abstracts of what is done at the meetings are sent to absent members.

JUDGING by the constant appearance in the public prints of small paragraphs touching on theosophy and the Society, some serious but most flippant, it is evident that the influence of theosophical ideas is being more widely felt

than the number of our affiliated members would suggest. This influence has reached spiritualists and caused some of them to print tirades and warnings, the latter on the fearful danger for spiritualism that is said to lurk in theosophy. If this shall cause spiritualists to classify their phenomena and deduce some theories therefrom, great good instead of danger will accrue.

INDIA.

ONE THOUSAND copies of the *Epitome of Theosophy* have been reprinted in Bombay by Mr. Tookaram Tatya, F. T. S., for free distribution among Indian Branches.

Bro. Tookaram has been always working actively for the Society. He established a fund for printing Theosophical books and translations of valuable Sanscrit works which he sells at low prices, the profits being devoted to the fund. A free dispensary for the poor in Bombay has for a long time been carried on by him and his friends after he had started it, and many patients are treated daily. We were present there once, in 1884, and saw about 50 persons in attendance on one morning.

Among the books gotten out by this Brother is a tiny Sanscrit copy of the Bhagavad-Gita.

AT MORADABAD the journal called *Jama'ul-uloom*, which was founded by the T. S. there, is reported to be flourishing and widening its influence.

THE BUDDHIST CATECHISM, by Col. Olcott, has been translated and published in the Burmese language at Rangoon, by Mr. Moungh Tun Aung B. B., S. C. S., and in Mysore, India, into Canarese by the Editor of the *Karantika Prakasika*. It seems probable that this work will, ere long, have gone the rounds of all the vernaculars of the world.

THE LIBRARY at T. S. Headquarters bids fair to contain most valuable and extraordinary books. The Director has gone to the capital of the great Indian State of Mysore to search for valuable M.S.S. and books, under the auspices of the Dewan of Mysore. India is known to be full of rare and interesting palm-leaf and other manuscripts.

AT OOTACAMUND Col. Olcott lectured in May upon "Ghosts" to a large audience. Several Indian princes and functionaries were present.

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NOTICE.

We hope to present to our readers some account of the Secret Doctrine, as known and preserved in Japan and the Far East, to be contributed by a specialist in the Lore of the Orient.

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THE PATH.

A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN
AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
ARYAN LITERATURE.

EDITED BY WILLIAM Q. JUDGE.

VOL. III.—No. 6.

SEPTEMBER, 1888.

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A MONTHLY MAGAZINE of *Oriental Philosophy, Art, Literature, and Occultism.*

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LUCIFER (*The Light-Bringer*) is, like the THEOSOPHIST, a monthly magazine devoted to Theosophical topics, treating them with special reference to the intellectual aptitudes of the West, and to the varied problems, social, scientific, and literary, continually arising in the vivid activity of Western civilization. Tenanted a somewhat different field from that of the THEOSOPHIST, it is not its rival but its colleague. It was established in September, 1887, and is conducted by H. P. Blavatsky and by Mabel Collins, author of "*Light on the Path.*"

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ॐ उ ऐ

As the ocean is the goal of all rivers, so Thou art the ultimate goal of different paths, straight or devious, which men follow according to their various tastes and inclinations.—*Mahimnastava*.

God is not to be obtained by Vedic sayings, or by remembrance of what is learned about Him. He only whom He accepteth can obtain Him; to his soul doth He reveal His nature.—*Kathopanishad*.

THE PATH.

VOL. III.

SEPTEMBER, 1888.

No. 6.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THE BHAGAVAD-GITA.

CHAPTER THIRD.

Krishna having said to Arjuna that a certain class of men, being without faith, revile the true doctrine and perish at last, bewildered even by all their knowledge, Arjuna sees at once a difficulty growing out of a consideration of what, if anything, induces these men to sin as it were against their will. He sees in this the operation of an unknown force that moulds men in a manner that they would not allow if conscious of it, and he says :

“Instigated by what does this man incur sin, even against his will, O descendant of Vrishni, impelled, as it were, by force ?”

To this Krishna replies :

“It is desire; it is passion springing from the quality of Tamas (darkness), voracious, all-sinful. Know that it is hostile to man in this world. As

fire is surrounded by smoke, and a mirror by rust,¹ as the foetus is involved in the womb, so is this universe surrounded by this quality. Knowledge is surrounded by this, and it is the constant enemy of the wise man—a fire which assumes any form it will, O son of Kunti! and is insatiable. Its empire is said to be the senses, the heart, and the intellect. By means of these it surrounds knowledge and bewilders the soul. Therefore do thou, O best of Bharatas! in the first place, restraining thy senses, cast off this sinful impetus which devours spiritual knowledge and spiritual discernment.

“They say that the senses are great. The heart is greater than the senses. But intellect is greater than the heart, and that which is greater than intellect is this passion. Knowing that it is thus greater than the mind, strengthening thyself by thyself, do thou O great-armed one! slay this foe, which assumes any form it will and is intractable.”

Deep reflection upon this reply by the Great Lord of Men shows us that the realm over which the influence of passion extends is much wider than we at first supposed. It is thought by many students that freedom can be quickly obtained as soon as they begin the study of Occultism or the investigation of their inner being of which the outer is only a partial revelation. They enter upon the study full of hope, and, finding great relief and buoyancy, think that the victory is almost won. But the enemy spoken of, the obstruction, the taint, is present among a greater number of the factors that compose a being than is apparent.

Krishna has reference to the three qualities of *Satwa*, *Rajah*, and *Tamo*. The first is of the nature of truth, pure and bright; the second partakes of truth in a lesser degree, is of the nature of action, and has also in it the quality of badness; the third, *Tamas*, is wholly bad, and its essential peculiarity is *indifference*, corresponding to darkness, in which no action of a pure quality is possible.

These three great divisions—or as it is in the Sanscrit, *gunas*—comprehend all the combinations of what we call “qualities,” whether they be moral, mental, or physical.

This passion, or desire, spoken of in the chapter is composed of the two last qualities, *Rajah* and *Tamas*. As Krishna says, it is intractable. It is not possible, as some teach, to bring desire of this sort into our service. It must be slain. It is useless to try to use it as a helper, because its tendency is more towards *Tamas*, that is, downward, than towards the other.

It is shown to surround even knowledge. It is present, to a greater or lesser degree, in every action. Hence the difficulty encountered by all men who set out to cultivate the highest that is in them.

We are at first inclined to suppose that the field of action of this quality is the senses alone; but Krishna teaches that its empire reaches beyond those and

¹ The ancient form of mirror is here referred to. It was made of metal and highly burnished. Of course it was constantly liable to get rusty. And our own silvered mirror is liable also to cloud, owing to the oxidizing of the coating.—[B.]

includes the heart and the intellect also. The incarnated soul desiring knowledge and freedom finds itself snared continually by *Tamas*, which, ruling also in the heart and mind, is able to taint knowledge and thus bewilder the struggler.

Among the senses particularly, this force has sway. And the senses include all the psychical powers so much desired by those who study occultism. It does not at all follow that a man is spiritual or knows truth because he is able to see through vast distances, to perceive the denizens of the astral world, or to hear with the inner ear. In this part of the human economy the dark quality is peculiarly powerful. Error is more likely to be present there than elsewhere, and unless the seer is self governed he gets no valuable knowledge, but is quite likely to fall at last, not only into far more grievous error, but into great wickedness.

We must therefore begin, as advised by Krishna, with that which is nearest to us, that is, with our senses. We cannot slay the foe there at first, because it is resident also in the heart and mind. By proceeding from the near to the more remote, we go forward with regularity and with certainty of conquest at last. Therefore He said, "In the first place, restrain thy senses." If we neglect those and devote ourselves wholly to the mind and heart, we really gain nothing, for the foe still remains undisturbed in the senses. By means of those, when we have devoted much time and care to the heart and mind, it may throw such obscurations and difficulties in the way that all the work done with the heart and mind is rendered useless.

It is by means of the outward senses and their inner counterparts that a great turmoil is set up in the whole system, which spreads to the heart and from there to the mind, and, as it is elsewhere said, "The restless heart then snatches away the mind from its steady place."

We thus have to carry on the cultivation of the soul by regular stages, never neglecting one part at the expense of another. Krishna advises his friend to restrain the senses, and then to "strengthen himself by himself." The meaning here is that he is to rely upon the One Consciousness which, as differentiated in a man, is his Higher Self. By means of this higher self he is to strengthen the lower, or that which he is accustomed to call "myself."

It will not be amiss here to quote from some notes of conversation with a friend of mine.

"Our consciousness is *one* and not many, nor different from other consciousnesses. It is not *waking consciousness* or *sleeping consciousness*, or any other but *consciousness itself*.

"Now that which I have called consciousness is *Being*. The ancient division was:

<i>Sat</i> , or Being ; <i>Chit</i> , or Consciousness, Mind ; <i>Ananda</i> , or Bliss.	}	These together are called <i>Satchitananda</i> .
--	---	--

“But *Sat*—or Being—the first of the three, is itself both *Chit* and *Ananda*. The appearing together in full harmony of Being and Consciousness is Bliss or *Ananda*. Hence that harmony is called *Satchidananda*.

“But the one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. It therefore follows that the waking condition of the mind is not separate consciousness.

“The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state’s experiences.

“Thus in waking life, *Sat* experiences fully and knows. In dream state, *Sat* again knows and sees what goes on there, while there may not be in the brain a complete memory of the waking state just quitted. In *Sushupti*—beyond dream and yet on indefinitely, *Sat* still knows all that is done or heard or seen.

“The way to salvation must be entered. To take the first step raises the possibility of success. Hence it is said, ‘When the first attainment has been won, *Moksha* (salvation) has been won.’

“The first step is giving up bad associations and getting a longing for knowledge of God; the second is joining good company, listening to their teachings and practising them; the third is strengthening the first two attainments, having faith and continuing in it. Whoever dies thus, lays the sure foundation for ascent to adeptship, or salvation.”

We have come to the end of the third chapter, which is that upon *Devotion through Action*, or in Sanscrit, *Karma Yoga*. It has in these three chapters been distinctly taught that devotion must be obtained, sought after, desired, cultivated. The disciple must learn to do every act with the Divine in view, and the Divine in everything. As it is said in the *Brihad Nundekeshwar Purana*: “While taking medicine one should think of Vishnu or the all-pervading; while eating, of Janârdana, the All-Giver; while lying down, of Padmanabha; while marrying, of Prajapati, the Lord of Creatures; while fighting, of Chakradhara; while traveling in a foreign land, of Trivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sridhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of a forest, of Narsingha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Varaha; on the mountain, of Raghunundana; while going, of Vaurana; and in all acts, of Madhava.” All these names are the names of Vishnu in his various powers and appearances. It is seeing Krishna in

everything, and everything in him. This at last we must do, for Ishwara, the spirit in each of us, is none other than Krishna; therefore let us think of Him and fight; while entangled in this dense forest of existence, let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defense and shield.

WILLIAM BREHON, F. T. S.

SOME TEACHINGS OF A GERMAN MYSTIC.

V.

FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNNING.]

Translated for THE PATH.

III.

Conclusion.

The next day, when Mohrland came with the others, Caroline was calm. "How have you slept?" he asked. "The night passed fairly well, only I often felt a strong burning sensation in my feet which would not permit me to sleep."

"It is well," he remarked; "the root of your true life is taking hold; that is a good sign." He laid his hand upon her back and commanded the spirits to manifest themselves. Caroline's eyes immediately began to turn inwards, the gentle spirit sighed and the rough one began to curse. Mohrland asked in severe tones: "You evil excrescence, how much longer do you purpose to dwell in this body?"

"So long as I choose!" was the reply.

"Very well; then you shall choose to sink into yourself, and, robbed of all your strength, serve instead of rule. You are one of the subordinate powers of Caroline; wherefore, then, are you so foolish as to rage against yourself? If you ruin her, then you destroy yourself in that act; but if she regains her true self, then you two can be united in her, and so go the way of life."

"Bah!" was the answer to this.

Mohrland continued: "Choose now! Either do what I say, or I cut you loose from her just as the surgeon cuts a diseased member from the body and casts it away. You are a diseased portion of her life, and you have the choice of but two ways, either to become restored to health or to be amputated."

The spirit gave vent to some howling tones and then became silent. "My dear child," said Mohrland, addressing Caroline, "you have maintained the conflict beyond my expectation! Keep on as you have begun, and soon all will be well. Now bear in mind these additional instructions: I will leave you for four weeks; remain steadfast during this time. The spirits will often attempt to regain their control; therefore be on your guard. Teach your eyes humility,—that is, direct their gaze downwards, that your brain may not be blinded by their rays. Hold your right hand two inches below your stomach and pray to God for grace. Let grace be your prayer. 'Give grace to thy handmaiden, thou great God!' Let this be your unceasing thought; without movements, without stirring your lips, speaking only within, standing firmly upon your feet, seeking from there the throne in your heart;¹ and then let us see if, four weeks hence, we do not sing songs of praise together."

Caroline made trial at once of the prescribed prayer and the attitude. The rough spirit attempted to manifest himself. Mohrland threatened him and said: "I command you to be still, and I tell you that, if these spookish pranks in the house are not stopped and Caroline does not gain the rest for which she is striving, then you must be cast out as the Bible directs." "Oh!" sounded in a hollow tone from the mouth of the afflicted girl, and repose was at once restored to her face and her soul.

Mohrland left the room with the others. Caroline proceeded to practise her task, but was so overpowered by sleep that she felt compelled to recline on the lounge. The physician had many things in mind about which he desired enlightenment, and so he turned to Mohrland:

"Allow me but two questions before you leave us. You appear to work simply upon the members and take no heed of the mind, the intellect, of your patient. Should she not, above all, learn to think aright?"

"How can she," was the answer, "so long as the life, out of which grows the tree of thought, is in disorder?"

"It sounds strangely, but, regarded more closely, I must say that it is the only true way. The plant cannot flourish without the right soil; on the contrary, it gradually perishes. But whence do the obsessing spirits gain power to effect such disorder in the house?"

"Through the person in whose possession they are. They compel and impel that person to actions that are often very difficult and remarkable, so that the average man concludes that it is the work of spirit hands, whereas everything is wrought by the person controlled by them."

"But what causes them to do it?" inquired the physician.

"Mohrland responded: "Ask the somnambulist wherefore he wanders

¹ Note the passage in *Gates of Gold* where it speaks of the pure, the abstract flame being enthroned in the heart of man.

and often seeks the most dangerous places. The spirit compels him and gives him the requisite skill. It knows the time when it can use its instrument without the consciousness of the latter, and its will must be obeyed without the instrument's knowing it or reflecting about it. Believe me! All things exist *within* man, not *without*, and in the event of the most horrible ghostly doings, even their most manifold manifestations, only they are enabled to see them, to witness their doings, whose spiritual powers have been excited, and who, for the time-being, are in a kind of dream or clairvoyant condition."

"If that were the case, then man has only to study himself in order to become cognizant of all phenomena peculiar to his kind, and thereby attain the highest knowledge."

"Do you believe that any other way is possible?" asked Mohrland. "Must you, in order to know a certain species of tree, analyze all the individuals of that species? To be sure not; one suffices. This, however, must be examined from root to crown, from the surface of the bark to the center of the pith, and thereby knowledge of the entire species is gained. What is done beyond this consists simply in the comparison of one with another, a process which is impossible without the thorough knowledge of one example, but which, without that knowledge, is attended with difficulty."

"But the knowledge of man is something different from a knowledge of plants?"

"To be sure," said Mohrland, "in so far as man is a different being; but the knowledge can be attained after the above method. In every individual are found all the characters of the species; each is but a repetition of the other; and we must therefore limit ourselves to the study of that unit which is given us to study. Man is not lord of another, but only of himself, and therefore he can only know others through himself. The matter is as plain as that two and two make four. If, however, we do not perceive this truth so easily as we should, it comes from the custom which we have acquired of looking to others instead of to ourselves; others, however, show us only what they choose to show, and therefore lead us to error instead of truth."

"I comprehend," said the physician, "and see that you are right; indeed, must be right if the investigation of human nature is, after all, possible."

"It is possible; for that, in place of proof, you have first my word. But I now must prepare to go. I leave the patient in your charge. Bodily ills, pains in the teeth and ears, will appear, but undertake no radical cure and content yourself with alleviating treatment."

Mohrland departed the same day. Caroline was pretty free from the trouble of her ghostly guests the first day. She practised the exercises pre-

scribed by Mohrland, and in the course of a fortnight she detected their effect ; her heart gained in strength, she became more receptive of external life, but a roaring sound began to be heard in her ears, and violent pains coursed through her lower jaw as though fire were raging there. The spirits now began to bestir themselves again, but in spite of her suffering she succeeded for the most part in resisting their attacks. At night her sleep became interrupted by an audible knocking and other noises. Several times she was driven from her bed to walk in her sleep. But the spirits had to a great degree lost their old-time foresight, for Caroline's sleep-walking was observed by various other persons who witnessed her do some most remarkable things. When asked concerning these on the mornings following, she remembered nothing whatever of what she had done.

"Mohrland is right," said the physician after several such occurrences, "I now believe that in these matters he possesses more knowledge than we, with our vague systems, and that his doctrine, to seek all things within ourselves, is founded upon Nature."

The maladies predicted by Mohrland occurred exactly as he had said, and with much intensity. The physician followed his directions, and when Mohrland returned he found him in attendance on the patient, prescribing some remedies for the alleviation of her pain.

"I see," said Mohrland, "that my patient has been rightly occupied, else the Doctor would not be with her. What are the unbidden guests about? Are they not yet conquered?" The physician recounted what had happened during his absence.

"Good," remarked Mohrland, "we are near the attainment of our purpose." He took Caroline's hand and asked her several questions which she answered unhesitatingly and intelligently. The voice of the gentle spirit had almost entirely lost itself in that of Caroline, uniting with her natural tones. The rude spirit, on the other hand, would not renounce his roughness ; therefore Mohrland addressed him threateningly and promised him a miserable end. "You are unworthy to remain in life," said he ; "therefore I bid you to abandon this house in which you have usurped a place and prepared your own doom. From this time forth all sustenance will be withdrawn from you ; you shall not command a single tone or glance or movement, and when, hungering and thirsting, you can no longer contain yourself, then leave us in peace and perish in the night out of which you came !"

The spirit made all possible endeavors to resist these commands, but Mohrland looked his patient steadily in his eye, seized both her hands, and inspired her with spiritual forces wherever they might enter.

"The throne is re-established," said he, with solemnity, "and there is nothing lacking but to ascend it. Dear daughter, have courage for but a little while, and you shall see what a reward will be yours ! You have

learned to stand, and now you must strive to keep your place. The power thereto resides in the hands. From the finger-points proceed life-flames which nothing that is impure can resist; seek the life that is there, and, wherever anything that can harm you manifests itself, use that force as a weapon. That which I bid you learn, continue to practice; and soon your better life will have gained the victory."

Caroline listened attentively, and while he was speaking she felt that her hands and fingers were becoming alive. She made at once several trials, but thereby she became so fatigued that in the presence of Mohrland and the physician she fell into a slumber. The former exclaimed: "You put men to shame; in a brief time you have acquired a power that astonishes me. In a few weeks you will have proceeded so far that you will have no need of my aid, but will be able to help yourself and bring your powers to ripeness."

It happened as he had said. Caroline had indeed many struggles to withstand; pains of all kinds raged throughout her body and in her bones, but she remained steadfast and said, "I will either live rightly, or not at all." Two months passed, and one evening she felt the desire to be alone that she might be left to exercise her inner activity. She suddenly felt herself so seized that the floor seemed to sway beneath her feet. She remained firm and thought, "It is, perhaps, the crisis; let all things leave me that belong not to my true being." The struggle became more violent, and at last it seemed that something loosened itself from her body and vanished in the darkness. Suddenly she felt herself growing so light that it seemed as if she had the power to rise in the air. "O Grace!", she exclaimed, "thou art ever gracious; I feel that thou hast rid me of my ill!"

The next morning she felt, without being unwell, very much weakened. "I feel so young," she said, "that I scarcely venture to stand upon my feet." This condition lasted for eight days; at last she felt herself strong again, and for the first time she went about the house in perfect health.

Mohrland, who in the meantime had been absent for two months, drove up before the house. She observed him before the carriage came around the corner, and hastened to the door to welcome him. He saw her, and laid his hand upon his heart to thank her. She lifted her hands toward heaven and said, "There is your reward; it is beyond human power to give adequate return!"

"Dear child!" he said, stepping from the carriage, "the joy that you give me is beyond description!"

"I am indeed your daughter," she responded, "for you have given me not only life, but a new existence in God. I am free from all my foes, and have the light of heaven within me."

Mohrland remained a few weeks with Ruppert to strengthen Caroline for the future and instruct her how to recognize in its purest light the inner life that she had gained.

One forenoon, as she was engaged in spiritual contemplation, she observed that all the former illusory pictures that she had seen while in such a state appeared either very dimly or not at all. Among these appearances, however, there took shape the image of her mother and absorbed all the rest into itself. She remained long gazing upon it, and when Mohrland and the physician came to visit her she informed them of this occurrence. Mohrland exclaimed, "We have now attained our end. You have seen your ego, your 'Self,' in its origin, in the image of your mother; we may now rejoice and praise the wonders of the Creator."

The physician, who had watched the entire course of Mohrland's treatment, said, "Are these miracles that I have seen, or is this condition so in accordance with Nature that everyone can attain it and again behold himself in his original ego?"

Mohrland reached him his hand and replied: "You have, by your patience and fidelity, acquired a right to an explanation of this apparent enigma. Therefore listen:

"All religions, know you, have their source in an original state which man has forsaken and shall seek again. The Christian must suffer, must die on the cross, must be resurrected, and must gain the Kingdom. The Adamites are expelled from Paradise, and must learn with spiritual forces to make harmless the flaming sword that defends the entrance." The Egyptians cause mortals to seek the ways of life that lead out from the labyrinth. For the Greeks, Cerberus stood in the way of their entrance into Elysium. If you will consider this closely, you will find in nearly all the experiences of our patient the aforementioned conflicts; particularly, however, is the figure of Cerberus made clear by the violent spirit. Universally there are obstacles to the entrance into our real life, and so long as we are not made aware of all these, do not struggle with them and conquer them, whatever their nature may be—whether rude or gentle, kindly or revengeful, white or black—we are still in the labyrinth, we are yet outside of Paradise, we are not in the Kingdom of Heaven, and without hope of the bliss that is promised to the warrior and victor."

"Can I also gain entrance into the better life as certainly as it has been vouchsafed in the case of Caroline?" asked the physician.

"Why not?" replied Mohrland. "The powers thereto are given, and it were a pity for you to remain outside the house. Therefore seek the entrance, and, even though it may somewhat sharply pain the older man whose being has been warped with years, nevertheless, think that no one not excepting the dweller in sin, passes through this earthly life without

pain. Then why should one not endure to pass through a few storms in order to gain the certainty of life?"

The physician grasped his hand and said, "I will find the entrance, or live no more. Support me when I falter, and come to my aid, as you have to that of our patient, with spiritual powers and instruction."

He kept his word, and learned to know himself. Caroline continued to improve from day to day, and developed a rare purity of soul; she became so certain of right speech and action that she was able to give true counsel to all who sought her help, and she prepared her father for such a genial old age that in his last days of his life he said, "My daughter has called me to a genuine existence, and therein has shown me a happiness that is a part of ourselves and that can never deceive or forsake us."

英文眞宗教旨

𑖀 BUDDHIST DOCTRINE.

There are twelve principal Buddhist sects in Japan. These are: Ku-Sha-Shiu, Jo-Jitsu-Shiu, Ris-Shiu, Ho-so-Shiu, San-Ron-Shiu, Ke-Gon-Shiu, Ten-Dai-Shiu, Shin-Gon-Shiu, Jo-Do-Shiu, Zen-Shiu, Shin-Shiu, and Nichi-Ren-Shiu. It is of a tenet of the Shin-Shiu that I propose to speak. The student can learn much of the others by consulting the works of Mr. Bunyiu Nanjio, M. A., and other authorities.

The last four of those mentioned may be called the modern ones. Gen-Ku founded the Jo-Do in 1174 A. D.; the Zen-Shiu was started by Ei-Sai in 1191 A. D.; the Shin-Shiu was founded in 1224 A. D. by Shin-Ran; and in 1253 A. D., Nichi-Ren established that one named for him. This last is more frequently called by the founder's name because, although he adopted what is called the Saddharmapundarika as the principal Sutra of it, he altered the substance of the doctrine. For that reason it is called, paraphrastically, "Nichi-Ren's Saddharmapundarika sect."

The essential difference between the Shin-Shiu and the others may be seen by placing its doctrine and that of the Zen-Shu side by side. In the latter the disciple is to see the nature of Buddha by his own thought, free from the influence of the eighty-four thousand different doctrines, while the Shin-Shiu teaches that we attain salvation "*by the power of another.*" who is Amita Buddha.

The Zen-Shiu is said to have originated from the incident, well known to Buddhists, of Gotama Buddha's taking from the heavenly king a flower of golden color and holding it in his hand in silence. The disciples could not understand the meaning of this, except Mahakasyapa, who, although he knew, only smiled and remained also silent. Thereupon Buddha said to him, "I have the wonderful thought of Nirvana." This was called "the doctrine of thought transmitted by thought." Ananda received it from Kasyapa, and so on down a long list of patriarchs in the church. The twenty-eighth patriarch, Bodhidharma, a king's son, crossed over into China. In that country he attempted to teach the Emperor the secret of the doctrine, but the pupil could not understand it, and Bodhidharma entered a monastery where he pursued the practice of sitting in meditation gazing at a wall for nine years, after which he gained disciples. He was called "the wall-gazing Brahmana." A later devotee in 729 A. D. came from China to Japan and established a form of the doctrine of Zen-Shiu. In this school, as distinguished from the Shin-Shiu, the disciple exercises his own thought independent of doctrine, while in the latter a doctrine is relied upon. The words of the Indian poem Bhagavad-Gita may be profitably remembered here, where it says that "he who pursues the unmanifested path has a more difficult task [than any other] to perform."¹

The other sects, except the Shin-Shiu, have various doctrines for the attainment of the end in view, but the followers of the Shin-Shiu declare that all these are "expedients." They do not exclude the Zen-Shiu, although it would appear perhaps to the aggressive mind of the Englishman or American that to tell a man he can attain Nirvana by his own power is not laying a mere expedient before him.

It is because of these doctrines of expediency in other sects that the Shin-shiu call themselves "the True Sect of Buddhists."

The doctrine of the sect is also called by them "the Doctrine of the Pure Land." The pure land referred to is the Land of Amida Buddha [Amitâbha]: the object is to be born into that land, that is, to obtain salvation. It has been otherwise stated in this manner:

"Among those who follow the doctrine of the Pure Land, there are several different systems of teaching, which are as follows:—'Some say that we should practise various good works, bring our stock of merits to maturity, and be born in the Pure Land. Others say that we should repeat only the name of Amitâbha Buddha in order to be born in his Pure Land, by the merit produced from such repetition.' These doctrines are all considered as yet the temporary expedients. To rely upon the power of the original prayer of Amitâbha Buddha with the whole heart and give up all idea of Ji-Riki or 'self-power' is called the truth. This truth is the doctrine of this sect."²

¹ See Bhagavad-Gita.—[Ed.]

² 12 *Japanese Buddhist Sects*, by Bunyiu Nanjio.

The eighteenth of the forty-eight prayers of Amita Buddha is the prayer referred to. It is: "If any of living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country, and have even to ten times repeated the thought of my name, should not be born there, then may I not obtain the perfect knowledge." This prayer was made by him because of his great desire to deliver all beings from suffering. It was a prayer which he first uttered long before he himself obtained salvation, but he continued for ages after that to work to the end that he might be able to make the prayer of force and value to any one who should use it. It follows, of course, that he accomplished his desire, and the Shin-Shiu sect accordingly claims that this prayer or vow has a peculiar effect of its own, and has strength to enable whoever uses it to reach salvation.

The claims made for this prayer are in accordance with certain views that are held in the East about the force that resides in the vows of a wise or great saint. They are said to have an actual dynamic effect upon the minds and hearts of all persons who shall use them, even after the saint has died. It is claimed that the power has to do with magnetism. And it is said by the followers of Shin-Shiu that, when one begins to repeat and rely upon the prayer of Amita Buddha, he at once connects himself with the whole body of real believers, and as well with the power of Amita himself.

In its essence the doctrine is one of salvation by faith, but at the same time the sect does not claim—as the Christian does for his dogma—that there is no other way to be saved. They admit that a person may be saved "by his own power"—if he has the requisite strength to hold out—but they think that in general men have not the power to resist evil for a time sufficient to permit the accomplishment of the result; and they assert that besides the lack of strength there will be doubt, for, "Faith by one's own power cannot afford rest to the heart. It is said, 'Shall I surely attain salvation or shall I not?' and thus what is called faith is in reality doubt," but "Faith by the power of another affords rest to the heart. It is said—: 'I am born by the power of that vow; I shall certainly attain salvation.' There is not the smallest doubt in the heart." Another Sutra says: "Those who follow the method of 'self power' believe in many other Buddhas; those who follow the method of 'another's power' believe only in the one Buddha, as a faithful servant does not serve two masters."

In a compilation made by direction of the Eastern Hongwanji of Japan it is said "The appellations 'true' and 'popular' are an important matter. Our sect terms the attaining of the rest of the heart the True System; the observation of the relations of life the Popular System. Our sect has granted the permission to marry. Hence the five relations of life necessarily exist. Where the five relations of life exist, the duties involved in them must be observed. This is termed 'the popular system.'

“It is said in the Sutra : ‘*The living beings in the ten regions, be they householders or houseless.*’ * * * Shall the holy path be different for them ? Although the sins of the unenlightened be many, if these are contrasted with the power of the vow they are not as the millet seed to the ocean. * * * The sins of the unenlightened are heavy ; if you precipitate them on the three worlds they inevitably sink ; but if you place them on the ship of the vow they assuredly become light. The merit of living beings is full of leaks. Mida’s land of reward has no leaks. With the merit which is full of leaks you cannot be born into the land where there are no leaks.”

From a later part of the same compilation :—“Our Founder said : ‘*brothers within the four seas.*’ Faith by the power of another proceeds from Mida. Thus Mida is father and mother ; all within the four seas are brothers. The Chinese call foreigners barbarians ; foreigners call China uncivilized. Both, we consider, are wrong. Those who do not observe the relations of life are the barbarians, without distinction of ‘home’ or ‘foreign.’ Throughout all that the heaven covers, wherever sun and moon shine, what is there that we shall call barbarian or uncivilized ? When the heart is wide as heaven and earth, the discourse clear as sun and moon, then first is attained the equitable and just. Between heaven and earth there is no one to be disassociated, no spot not to be reached. The kindly relations of intercourse make the friend ; two persons the same mind ; their spirit is as disseparated gold. One country the same mind ; as a golden bowl without defect. All countries the same mind ; then first is attained the perfect equitability. The foundation of the same mind is the calling to remembrance of the one Buddha.” * * *

“Zendo has said : ‘We are truly like this : unenlightened we are subject to the evil of birth and death ; for long Kalpas we revolve, sinking and floating in the sea of existence ; there seems no cause of escape’ * * * But He, Amida Buddha, long kalpas ago putting forth a heart of great compassion, planning through five kalpas, having accomplished the long kalpas, *perfected his vow.*”

Hence we find the sect without spells or supplications for the avoiding of trouble. They hold that the trouble and misery of our life are due to causes originated either in long past existence or in the present incarnation. These last are to be carefully avoided, and the “popular system” gives the various rules to follow. But the causes that lie rooted in prior incarnations cannot be provided for in any way. This stored-up Karma it is useless to regret or try to avoid. It will have its course. But we must submit cheerfully, knowing that, by relying on the power of Buddha’s sublime vow and by joining right practice to it, in time all Karma, good and bad, will be exhausted. Hence there are no spells, talismans, or supplications used by the Shin-Shiu. All its followers must follow and imitate the Buddha in his

great love and compassion, and they hold that, if this were the practice in every part of the world, harmony would prevail and prosperity come to all with peace and joy.

EUSEBIO URBAN.

CONVERSATIONS ON OCCULTISM.

Student.—A materialist stated to me as his opinion that all that is said about mantras is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

Sage.—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well known *savants*, forgetting that the latter constantly change and advance from point to point.

Student.—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

Sage.—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the “revealed word of God” has become the utterances of our scientific leaders.

Student.—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term "hypnotism," they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived, law?

Sage.—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life but in your mental also. These men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

Student.—What should be our duty, then, as students of truth? Should we go out as reformers of science, or what?

Sage.—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavor to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say "These things are true," while you comprehended nothing and were not progressing, you would have bowed to superior force.

Student.—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

Sage.—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number.

They must be so taught that the discoveries of science which are unilluminated by spirit may not be turned into Black Magic.

Student.—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

Sage.—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his color and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after awhile the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, Why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as

when it is on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time, prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

Student.—But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

Sage.—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he had lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

Student.—Can you make any application of all this in the realm of ethics?

Sage.—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you

a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation, about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals, but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millenium might soon draw near. The astral light is, in this sense, the same as a photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts or desires.

Student.—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

Sage.—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

Student.—Is there not also some effect upon animals, and through them upon us, and *vice versâ*?

Sage.—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but, under the laws of action and reaction, we receive back from it exactly that which we give.

Student.—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be

able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

Sage.—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdoms of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

Student.—What determines this? Is it due to a desiring of gold and silver, or is it congenital?

Sage.—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with the materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

Student.—I judge also that attempting to get at those elementals by thinking strongly will not accomplish that result either.

Sage.—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

Student.—I thank you for your instruction.

Sage.—May you be guided to the path which leads to light!

WHO ARE THEOSOPHISTS?

To the inquiry "Who and what are theosophists?" various answers will be given, according to the relation of him who answers to the subject in hand.

Some will offer the ready answer, "Theosophists are members of the Theosophical Society." This answer, however, has little meaning for those who know, for the lines from the beginning have been drawn so as to ad-

mit all who desire to enter the society, rather than to exclude the unworthy and incompetent. It does not follow, however, that tests are not applied and issues drawn ; but by whom ? By the candidate himself, who unconsciously embodies within himself the office of judge, jury, and executioner. His life is on trial ; indeed, he is on trial for life. The trial and the verdict reached are absolutely just. There can by no possibility be any tampering with either jury or witnesses. No "special pleading" availeth anything. Here is the one ordeal that tries the soul. Hence every person is left absolutely free to enter the lists or to remain outside. Those who enter the society may be divided into three classes. First, they divide as to motive, whether selfish or unselfish, whether enlisting to serve the truth for their own sake or for its own sake ; and Second, they divide as to zeal or apathy. This latter quality is determined by temperament rather than by motive, but in this temperament or complexion of the soul motive has already had much to do. It hardly seems to have occurred to the majority, even in the society, that the lines in all directions are drawn by this one word—Brotherhood, and that, in making this the sole test for admission, it is also the touch-stone of all that is to follow. The intelligence with which this principle is conceived, and the earnestness with which it is held, cover the entire ground of the society. But even here judgment is not passed by his fellows upon a member, but by himself alone. If he has the elements of failure, he is sure to fail ; if of success, he will surely win. If in place of a right spirit, suppose he is moved solely by a desire for occult knowledge and power ; he is then sure to fail, whether his desire be granted or not. If it be not granted, he will ere long drop out from disappointment and vote the whole thing a mistake and a delusion ; and this is by far the best thing that can happen to him under the circumstances. If his desire be granted, two courses are open to him, insanity or obsession if he be a weakling, sorcery and black magic if he be strong of soul and unscrupulous ; a season of power, working mischief ; a return of suffering and despair.

Measure for measure must he pay his debt, and render reward for his evil compact with the powers of darkness. The powers and possibilities in this direction lie, moreover, within narrow bounds, the very substratum of animal existence, influencing only the lowest beings in the lowest sphere of existence. Beyond this realm the black magician is blind and helpless ; the merest child is not only beyond his reach, but infinitely superior in power. With feet anchored in mud and slime he is unable to rise, blind and helpless as the beings in Dante's Inferno, and at last overpowered and devoured by the very forces of which he imagined himself once master. The measure of suffering is every cry of anguish, every throb of pain, every drop of blood he has drawn from his helpless, perhaps unsuspecting, vic-

tims. The great body of these sorcerers are as yet unconscious tyros, bunglers. Yet are they in training of their own unholy desires and selfish ambitions. Soon or late they must reach the place where two roads meet, and they will understand the solemn injunction, "Choose ye this day whom ye will serve." Then must they either painfully retrace every step, or, cut off from all retreat, go down to destruction.

In these higher realms one may be an unconscious sorcerer, but he cannot for one moment be unconscious of his purposes of evil and indifference to the welfare of others. Even the exercise of the power of "animal magnetism," or the practice of so-called "Christian Science" for unworthy motives and selfish ends, comes under this very head of sorcery. He who carelessly subdues a weaker will and impresses upon it his own individuality becomes doubly responsible, and, if his motive be selfish, doubly guilty. Disarming the individual of his own natural powers and responsibility, he in turn becomes himself responsible, and is liable to impress on the sensitive his own evil thoughts and impulses, and so engender for himself a double load of evil Karma by compound interest.

Again I say, ignorance of this law can not be urged as excuse, for the motive has already located the act. Fortunately in the Theosophical Society there have been few composed of the stuff of which black magicians are made, and these few are in no danger of sinning through ignorance, for they have been warned again and again. The luke-warm and indifferent, mere curiosity-hunters, comprise the greater number of the few who have dropped off and drifted elsewhere. By and by these will return with fresh discouragement over the "beggarly elements of the world," for another flirtation with occultism, flitting like moths around the light, only to come off with scorched and blackened wings, purposeless, aimless, indifferent souls, good or bad according to the shifting winds of fate or fashion. Nature is kind to such and absorbs them into her maternal bosom, or, "because they are neither hot nor cold, spews them out of her mouth." None of these are in any sense Theosophists, though they join the Theosophical Society with every change of the moon. They bring from the T. S. just what they carried into it, though the harvest may be quickened by contact with the sun of truth, which burns, warms, or destroys, or pushes to quick fruitage.

The Theosophist is he who works patiently, faithfully, and unceasingly for the cause of truth and humanity, and finds his reward in so doing. His course is determined by no fee or reward, no recognition that comes to him or his work, for he rather shrinks from than covets such recognition which hinders and trammels him. He needs it not, desires it not. Nor is his course shaped by the apparent success or failure even of Truth itself or the cause it espouses, for there can be neither success or failure, but only *Truth*. He loves

it because it is truth, and serves it because he cannot help it, just as the flowers open toward the sun, leaning toward its genial warmth and responding to its balmy breath with beauty and perfume. Each is a part of the other. He is often reminded that the veils are getting thinner, and now and then one is blown entirely aside, as a bride uncovers her beauty in the presence of her husband, saying, "It is only my husband and he is myself." He gets glimpses that startle him, yet he sees them as though he saw them not; he does not even try to retain them, for they must have liberty to go and come. Down deep in his soul is the consciousness that he is becoming other than he was; he pauses not either to rejoice or to mourn, but *presses forward*. There is joy in the center of his house, and he knows that darkness is fleeing before him. Yet he pauses not even to covet the light. If he is checked and restrained, he waits; he desires nothing, and all things are at his command. He makes no bluster, creates no noise, but he silently aspires and inspires and encourages by his very presence. The silent clasp of his hand is more than words, and the gentle beaming of his eye is more than pity. He removes obstacles by not seeing them. He feels that Truth relies upon him, and he would rather die than disappoint her. He seeks no power or place and desires none, since he sees that place and pains go hand in hand; and yet he shirks neither, well knowing that with larger place come larger duty and opportunity. If he were selfish, he is wise enough to escape them all, rather than wait blindly for the dead-sea apples which drop from the decayed branches of satisfied ambition.

Such and more is the true Theosophist, and their number is not legion. There were not found ten righteous men in Sodom, and Sodom was destroyed, yet was not righteousness left without a witness.

J. D. BUCK.

THEOSOPHICAL ASPECTS OF CONTEMPORARY LITERATURE AND THOUGHT.

"The Regeneration of the Body," by Annie Payson Call, in the New Jerusalem Magazine for February, 1887, embodies true occult principles, and it is remarkable to see how Miss Call has discovered, in her studies of the Delsarte system, that that system has for its basis the same facts of physical training that underlie the Yoga philosophy. She finds that spiritual training and physical training each interact, and that the one can be made to accompany the other. "As the gaining of spiritual strength comes through the full realization that from no selfish effort can we progress

in regeneration, that the first necessity for spiritual growth is the dropping of self and selfish desires, so in this physical work the first object is an absolute letting go of all unnecessary tension,—all tension that has been impressed upon the muscles through an excess of effort in our daily lives, through a feeling of responsibility which is officious and presuming in us, although many times it is purely unconscious; tension that comes through hereditary habit, through needless anxiety, and through causes innumerable, but, hard as it is to say so and harder still to acknowledge, all selfish in one form or another.” The following is a felicitous practical example: “How many trusting, patient souls do we see with the muscles of the forehead strained so that their eyebrows never fall to a normal height? They believe themselves to be trustful, perhaps even at rest. Help them to become conscious of these strained muscles, to become sensitive to the unnecessary physical tension, and, as they learn to drop it, they are invariably led to consider the selfish spiritual tension which is the cause, and new light is perceived and new rest found. The Divine in us meets external truths, and leads them to an internal light from which our lives are renewed. So the external evidences of the misapplication and misuse of our own wonderful machine, as we see them clearly and overcome them, lead us into new acknowledgments of the spiritual causes and new sense of the absoluteness of the Divine power.” Here is the process of physical regeneration as it begins: “First all force must be dropped, the tension must be taken from our bodies entirely, which brings us as nearly to the state of a new-born baby as is possible. This cannot be done all at once; it cannot be done with every part of the body at once. It must be taken piece by piece. First there are motions to free the muscles connected with the head; and it is surprising to find how much force we use to hold our own heads on, proved by our inability to let them go. Nature will hold them on much better than we can, and we only hinder her by endeavoring to assist. The personal endeavor hitherto has been unconscious. As soon as we become conscious of it, how can we cease trying until we have dropped our personal officiousness to that extent?” Here is something about the result, showing the economy of energy attained, and the consequent ability to employ upon higher planes of action the reserve of energy thus effected in other processes. For it must be borne in mind as a profound occult truth, that only through the power generated in the physical state is spiritual progress possible. When the practice has had its effect, “every articulation is trained to use in its fullest natural extent, and with only the force needed to move it. And the force needed decreases to a degree that seems wonderful in itself and wonderful in the realization it gives us of the way in which we have been thumping (I use the expression advisedly) upon an exquisite instrument that will respond to a lighter touch

than we are able to give. It would of course be impossible to take muscle by muscle and rearrange them, and if it were possible we would not wish to do so. We have simply to shun the evils that we see, to make ourselves physically nothing; then nature comes and rearranges us, and in the movements, which are of course most general, the muscles work in perfect harmony because they are left to nature and we only do what we see clearly. So we learn how to allow the body to be perfectly passive in order to react to the activity of the mind; as the mind itself should be passive, reacting to the Divine mind."

A gentleman interested in occult researches, and who has spent much time in the Orient, on meeting Miss Call and witnessing illustrations of the system which she exemplifies, declared that the motions were identical with those of Buddhist temple girls in Japan. Miss Call's ideas agree not only with the Eastern Philosophy, but correspond with the teachings of *Through the Gates of Gold* and of Kernning, the German adept. The former tell us that we must act with Nature, and use the animal in the service of the Divine part of our being, when a profound peace will fall upon the palace; and the latter says that we seem to use the mind, but the mind in reality uses us. There has gone up a great and earnest cry among seekers for enlightenment here in the West for something practical; Miss Call is one of those who offer it to us in the shape of the beginnings, at least, of a method of "Yoga practice" simple and effective, without the strains and dangers involved in the Hatha-Yog, but quite adapted to our Western nature. We trust that enough disciples may be gained for this admirable adaptation of the Delsarte system to apply and introduce it so generally as to meet the demands of Western students of Occultism.

In "Miser Farrell's Bequest," in the *Atlantic Monthly* for June and July, 1888, J. P. Quincy carries to its conclusion the theme of the two former stories in the same periodical, "The Peckster Professorship" and "A Crucial Test." The appearance of these stories in the leading literary magazine of America, written by a man of one of the most eminent New England families, is a fact most suggestive of the tendency of the times. Mr. Quincy makes these stories from beginning to end a plea for the reality of the basis for modern psychical and occult theories, and he loses no opportunity to present the strongest possible arguments in behalf of those ideas. In the present story Mr. Quincy cites considerably from recent theosophical literature, including the appearance of the Master to Col. Olcott in New York, and the leaving by the former of the piece of Thibetan embroidery that he wore, as evidence. By the way, one of the most incredible phenomena related in the first of these three stories, the com-

plete piece of thought-transference from the principal of an academy to one of the pupils, who thus robbed the former unconsciously of the main feature of the anniversary address he was about to deliver, is completely matched by the testimony of one of the editorial staff of the *Boston Transcript*, as narrated a few months ago, concerning a lady of unimpeachable veracity who, in the company of a learned scientist, conversed with such evident thorough information about his specialty, osteology, as to excite his wonder and admiration. It turned out that she in reality had not the slightest knowledge of the subject, but was talking to the scientist with the thoughts she unconsciously received from his own mind.

In the *Century* for July, 1888, the Rev. Dr. J. M. Buckley has another of his papers on psychical subjects, called "Dreams, Nightmares, and Somnambulism." Dr. Buckley has accumulated a large array of facts, but he shows his unfitness for scientific observation by making a distinction in this, as in previous papers, between scriptural phenomena and those based on profane evidence; of the former he asserts, "These, being attributed to supernatural influence, can reflect no light upon ordinary phenomena."! Dr. Buckley is apparently a fair collector of facts, but a defective generalizer; he leans towards the piddling methods of the average psychical researcher:—Such and such phenomena might possibly be accounted for in some other way; ergo, they could not have occurred in the way that witnesses testify, and probably the other way in which perhaps they happened must have been the true way! Dr. Buckley is evidently a Methodist agnostic, and men like him go further in their influence towards making materialists than all the Huxleys, Tyndalls, or even Bob Ingersolls, could ever accomplish. Is not the motive of many religionists, in their evident anxiety to have nothing proven concerning the reality of psychical phenomena, the desire of permitting nothing to interfere with their own assumed prerogative as custodians of "revealed religion," which they would have the sole basis for belief in the "supernatural"?

In Scribner's Magazine for April is a story called "The Last of the Ghosts," by Barrett Wendell, the author of that interesting story of reincarnation, "The Duchess Emilia." It is a well told story, and true to psychic principles in its narration; it might serve as a good model in this respect to Mr. Besant, Rider Haggard, and other dabblers in the occult for the sake of fiction material.

Students of theosophy will find the writings of Robert Louis Stevenson full of mysticism. That author has some fine and deep intuitions on the great problems of life, and these are manifest here and there in nearly all his works. In the series of short essays which he has been writing for

Scribner's the past year, his "Chapter on Dreams" shows how beautifully and usefully the dreaming faculty may be developed, and in "The Lantern-Bearers" he employs the peculiar boy-sport of carrying a lantern buttoned beneath the coat, invisible to the passer, but giving delight to the bearer by the mere consciousness that it is there, as a powerful simile in showing how, locked within the breast of every person, there is that central flame "that burns wherever it is lit." Stevenson, with his large-mindedness, makes it a noble and forceful piece of imagery.

A remarkable narrative, in which students of occultism will find instruction, is "The Great Amherst Mystery," by Walter Hubbell. It is a narrative sworn to as true by the author, and indeed it bears the impress of truth in every line. Its naïve manner gives assurance of thorough sincerity; it would require the highest art to impart such a semblance of truth to a fictitious story. The Psychical Research Society, were it in earnest about finding out anything, might easily collect a mass of evidence about these remarkable phenomena, to which a whole village in Nova Scotia was witness. Mr. Hubbell is a well known actor, and when playing in Nova Scotia one summer he heard of these occurrences; having exposed various spiritistic mediums he thought he would have the satisfaction of exposing this case, but he received such convincing evidence of the reality of the phenomena that he staid some weeks to investigate, which he did very thoroughly. Esther Cox, a young girl, it seems, was obsessed by an elemental of the most powerful kind and diabolical nature, and astounding physical phenomena resulted. She was a girl of strong emotional nature, and while out driving with a young man her nervous system received such a shock from an attempt on the part of her lover to commit an outrage, that six days afterwards the phenomena began to take place, the derangement of her nervous system evidently affording the means for accomplishing the manifestations. The obsessing elemental, who had the guise of a repulsive old man, played the most fiendish pranks. He called himself "Bob Nickle," a name remarkably like that of the young man, Bob McNeal. It is related that the latter, who was a handsome young fellow, but known to have a cruel disposition, became little more than a nonentity after this occurrence. He was a shoemaker, and the elemental, "Bob Nickle," also called himself a shoemaker and would imitate exactly the noises of making shoes. Probably the most rational explanation is that the elemental was generated by the young man in his evil passion, and, when the system of the girl became so deranged, it flew directly to its object and proceeded to feed upon her vitality, fastening itself upon her and detaching itself from the young man. Perhaps the fact that his nature became so changed after this is to be accounted for by the elemental's taking all the energy from his organism and using it to combine with the

vitality of the girl in working the phenomena, which, being of a varied and powerful physical character, must have required great strength. The form of the elemental, that of the horrible, tramp-like old man, might have been the elementary of some person of brutal passions who would be attracted by the existence of such tendencies in the young man, the same elemental force animating the elementaries of other beings in the lowest grade of *Kama Loca* who constituted the other members of the mischievous group that assisted in the pranks, which included the hurling of knives and other missiles through the air, the bringing of objects from other rooms through closed doors, the tormenting of the sensitive in various horrible ways, and the setting of fires in all parts of the house. It is notable that, after the marriage of Esther Cox and the birth of a child, the obsession ceased.

S. B.

TEA TABLE TALK.

To-day we have a chapter of "coincidences," all collected from friends and students who take a kindly interest in the welfare of the Tea Table. One valued friend writes:

"A couple of notes that touch this month's Tea Table go to you. * * * They are coincidences a little different from this month's; but, having received my copy of Patanjali only a little time ago, and being at present engaged in a sentence-by-sentence digest of it, I have only had so far two points to lay aside for hunting up, but have been very anxious to get them, for I don't like to leave forts behind me. One was touching the state of Sushupti; the other was a desire to get a copy of the Sankhya for several references. These desires had hardly been formed a week, when along comes the PATH with an answer to the first question, and a notice that Mr. Judge has the Sankhya for sale."

Bravo, Brother, for that study of Patanjali. It will repay you amply. So deep is it that, no matter how much you perceive in each aphorism, there are still mines below. The best study is done in this wise. After *the mind* has extracted all it can from an aphorism, then hold it in your brain; take it about with you, as it were, into the street cars, while you wait for lunch, or where not else. Simply brood it,—as we say of a bird that she broods the nest. The subconscious mind knows the under side of that aphorism; it is based upon the finer forces; it attracts them and they will enlighten you. This process is mysterious,—that is to say, it cannot be better put into words. It must be experienced to be known. And thus you apply to Patanjali his own method of abstract meditation. Try then to hold your mind to one aphorism at a time. As to the Sankhya; it is a noble work. It does not appear so truly philosophical as the Bhagavad Gita, for, while it considers Nature as the all-efficient Cause, "the rootless root; the unevolved evolver," it nevertheless admits the separate existence of Soul, co-eternal with and unaffected by

nature. Yet it gives the Will to Nature. Here seems an anomaly. This all powerful Nature has one thing—Soul—which resists it and is thus seen to be more powerful; hence the basic Will would seem rather to reside there. The Gita gives us Prakriti and Purush, or Nature and Spirit, as co-eternal and co-operative, and above these the Highest Spirit, the unknown Causal Will. It is well to know that there are the Atheistic and the Theistic Sankhya, as well as the Yoga Schools of Patanjali and the Gita, the Vedantic or controversial and mystic Brahmanical Schools, and some minor ones. The Gita leads all and, so far as our own studies go, reconciles all. Although the mere words of the Wilkins translation are more euphonious, yet the translation of J. Cockburn Thomson, with notes, I consider the best of all.¹ He is himself a philosopher, and his prefatory account and summary of these various schools of philosophy, as well as his notes on the Gita itself, are wonderfully lucid and condensed. As his is the modern Christian point of view, he at times misunderstands the real meaning or the bearing of a text, but if we have developed intuitional discrimination to any extent, we soon learn to discount those mistakes while receiving all that is of value. He, as it were, conducts us within the first door; he enlightens the intellect; then we are prepared to go deeper without him.

I hear that some students are dismayed by H. P. Blavatsky's recent statement that the Vedantic philosophy is not that of the Himalayan Adepts. But the Vedanta School is not that of the Bhagavad Gita. We have been constantly directed to this latter work, and urged to delve deep within it. The Brothers have not yet disclosed Their interpretation to us, because it is needful that we open up our own minds as a preliminary effort. This we are doing. Any one who sees that the tide of general thought is now coming well abreast of that of the Theosophical Society is led to hope that, in virtue of well known laws, some further enlightenment will now be given out through that pioneer body. No doubt the forthcoming *Secret Doctrine*, delayed by Karma until the proper hour, will do this: perhaps also there are other events "in the air."

To conclude, we find the Sankhya of use in clearing up our ideas about Nature, or the natural essence of Divine Being, so long as the one mistake alluded to is clearly held in view. The Gita says: "The supreme Soul creates neither the faculty of acting nor actions, nor yet the desire for the fruits. But each man's own *nature* produces them." The passive Soul Power, or Brahman, is the basis, says Blavatsky; the germ is Prakriti or Nature, which, thrown into the field of neuter non-conscious but absolute and eternal cosmic Force, evolves all the rest through this conjunction. (See "Five years of Theosophy," Page 159.)

There is a young student much beloved by those Theosophists who know her, all the more tenderly because in the very flower of her youth she has been stricken blind. A strange blindness, too, for vibrations caused by very heavy sounds cause colors to pass before her eyes. Apropos of this, we find in the *Lotus*, re-translated from the *Chicago Herald*, an account of a blind man who saw everything "by perception" and went everywhere, seeing along the

¹ So, we understand, does Madame Blavatsky.

astral light; he called it "my light." The young girl alluded to is a devout student of the Gita, which is read to her until she commits parts of it to memory. Recently her mother wrote to a friend: "She was wishing one day that she could see the book. She was *lost in the thought*, when the book passed before her eyes. She commenced reading, when all of a sudden she remembered that she was blind. She says the book vanished the moment memory returned."

The words which I have put in italics mark the state of complete concentration. Had she remained in it, further enlightenment concerning *the content* of the page would doubtless have followed. The return of memory was a change of vibration, in which synchronous action with the finer force was lost. We have to train ourselves to feel no surprise, to give no inward or mental starts, such as lose us these precious moments. So it is upon awakening from sleep. Almost every one makes some unconscious motion which changes the vibration and breaks the connection.

Still other coincidences. A reader of the PATH of last month tells us that she discovered herself to be a possessor of the mantram power. Some friends showed her a sick stallion, drooping in his stall. An impulse made her go up to him, stroke his head and murmur into his ear certain sounds, she knew not what, cooing and rhythmic. The animal threw up its head, evinced much pleasure, and finally trotted out into the field in great spirits and excitement.

Quickly had a business engagement in the Custom House. Arriving somewhat early he went into a corridor to smoke, but found he had no match. While he was wishing for one, an opposite door opened, and some one unseen tossed a match away and closed the door. The match was a wax one; it fell, still burning, at Quickly's feet, and he picked it up and lit his cigar with it. Upon another occasion he was drawing up a paper which required the age of the man whom it concerned. Quickly asked his age; the man hesitated. "I'll make it thirty-two, then," said Quickly. The man stared, and then asked how Quickly came to know his exact age.

A friend of ours wrote that he had a strange dream concerning us. We showed him a cloisonné plate, with a medallion in the centre, which we called "a Buddha plate," and said it was for him. He added that he supposed the medallion was a portrait of Buddha. Note that this supposition was not in the dream. Now we have no such plate, so the story passed from our mind. Two weeks after, on the expected visit of this friend, we were looking about our summer quarters for some souvenir of his visit to give him, which he could use in his new office. There was little else but trash, which we turned over and over until search in a desk brought to light a cloisonné saucer. This we washed off, and only upon bringing it to the lamp to wrap it up did we notice a medallion (without any portrait) upon it; then for the first time the dream returned to our mind, and both commented upon it at once.

We have served up our dish of coincidences, and we have only to offer to those who have taken this interest in our efforts at inter-communion the best thanks of theirs fraternally,

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

A NEW BRANCH called the *Dharma T. S.* has been formed under dates of July 25th and 27th at Cleveland, Ohio. The President is Bro. Wm. C. Rogers; the Secretary, Bro. Wm. E. Gates, 168 Public Square, Cleveland. In *Dharma* we find inspiration towards duty and true religion, as that is its plain meaning in Sanscrit. It has also started the nucleus of a library.

THE NEW THEOSOPHICAL HEADQUARTERS, of which notice was given in the August PATH, are now open at Room 45, 115 Nassau St., New York. Various friends have contributed the needed furniture, but any appropriate articles of adornment or of Theosophic interest will still be welcomed. Members of the Society, near or far, can certainly contribute their photographs to the album, and it would be well if each reader of these lines would realize that it is *his* (or her) photograph that is particularly desired. Visitors are requested to inscribe their names in the Register. Around the walls, as at Adyar, are shields bearing the names of the several Branches, the motto of the Society surmounts the window, and *the light comes from the east*. The room adjoins that of the General Secretary, who will have sincere pleasure in greeting Theosophists and in making the Headquarters to them a home.

ARYAN T. S.—Late discussions have been upon Avatars, Saviors, etc. There will be no further regular meetings until September.

THE GENERAL SECRETARY reports evidence of spreading interest and of increasing membership.

INDIA.

THE prospects for obtaining manuscripts of value for the Adyar Library are, as we said last month, very encouraging. The Director reports from Mysore that he has inspected the Royal Manuscript Library there, and has selected a number of rare works to be copied for the Library at the cost of the State. He will remain in Mysore until he has finished inspecting all the great libraries of ancient books in that State.

AT UDAMALPET a new Branch T. S. was formed in June. The President is Kandasami Mudaliar; the Secretary, T. N. Subbia.

ANOTHER BRANCH was also formed in June at Pollachi. President, L. Ramachendra Aiyar; Secretary, T. R. Venkatarama Aiyar.

A NEW HINDU COLLEGE is proposed at Madras. This is the outcome of the alleged great *exposé* of Theosophy by the directors of the Christian College, and of the interest excited among their students by the Theosophical Society in 1884.

THE BUDDHIST CATECHISM has been translated, since our last report, into Urdu. This is the tenth language into which it has been translated.

BABU DEVI PRASAD of Dumraon has paid his subscription in advance for thirty years from 1883. He expects our Society to last at least until 1912.

AT GOOTY an interesting meeting of the local Branch was held in July, when Mr. A. L. Narasimhan, whom we met there in 1884, delivered a lecture on Theosophy.

COL. OLCOTT got back to Madras June 12, and resumed work there after his short vacation at Ootacamund. He is restored in health. On the way down he visited several places. At Palghat, although heavy monsoon rains were falling, for two evenings the largest hall in the place was crowded to hear him.

THE THEOSOPHICAL PUBLICATION SOCIETY'S work should be noticed as one of our important lines of action. It was projected by Bro. R. Harte, who for a long time was an active member of the Aryan T. S., and also its President. He is now Secretary of the T. P. Society. They have issued nine reprints up to date, as follows:

- No. 1—"Theosophy and the Churches."
- 2—"Psychic Bodies" and "Soul Survival."
- 3—"Philosophie der Mystik."
- 4—"The Theosophical Movement," etc.
- 5—"What is Matter and What is Force?" etc.
- 6—"Re-incarnation," etc.
- 7—"Practical Occultism," etc.
- 8—"Epitome of Theosophic Teachings."
- 9—"Keely's Secrets."
- 10—"Elementals and Elementaries."

COL. H. S. OLCOTT, President—Founder of the Theosophical Society; is now daily looked for in London. He goes there to summon a European Convention and arrange a Council and other details for a European Section of the T. S., the general plan being like that now in full working order in America. We hope to present further facts in the October PATH. He will return to India in time for the December Convention at Adyar.

IN FRANCE the *Revue des Deux Mondes* gives an important article by Emile Burnouf on Buddhism in the West, wherein he classes The Theosophical Movement as one of three great ones—Buddhism, Christianity and The Theosophical Society. Have hope, Theosophists!

"I only hand on, I cannot create, new things; I believe in the ancients, and therefore I love them."—*Confucius*.

OM!

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THE following books have been received
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THE BHAGAVAD-GITA,

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ary, - - - - \$1.25

A GUIDE TO THEOSOPHY,

(Selected articles for the

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PRABODHA CHANDRODAYA,

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tellect, a translation of a

Sanscrit Spiritual Drama), \$0.75

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shya, or Commentary of

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NOTICE.

We hope to present to our readers some account of the Secret Doctrine, as known and preserved in Japan and the Far East, to be contributed by a specialist in the Lore of the Orient.

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THE THEOSOPHIST.

A MONTHLY MAGAZINE of *Oriental Philosophy, Art, Literature, and Occultism.*
Conducted (pro tem.) by H. S. Olcott, President—Founder of the Theosophical Society. It is now in its Tenth Volume. It contains, each month, at least 64 pages of reading matter. It is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies, and sciences, and numbers among its contributors learned Brahmin pandits, Mohammedan, Sufis, and Buddhist native scholars, as well as those who are pursuing special studies, both practically and theoretically, in Occultism.

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LUCIFER.

LUCIFER (*The Light-Bringer*) is, like the THEOSOPHIST, a monthly magazine devoted to Theosophical topics, treating them with special reference to the intellectual aptitudes of the West, and to the varied problems, social, scientific, and literary, continually arising in the vivid activity of Western civilization. Tenanted a somewhat different field from that of the THEOSOPHIST, it is not its rival but its colleague. It was established in September, 1887, and is conducted by H. P. Blavatsky and by Mabel Collins, author of "*Light on the Path.*"

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Æ U M

Move forward the wheel, O thou whose sight is infinite! Rarely art thou met in the course of many thousands of Æons. Display the benevolence thou hast observed in so many former generations; open the path of immortality.—*Saiddharma-Pundarika*.

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

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THE BHAGAVAD-GITA.

CHAPTER FIFTH.

The name of this chapter in Sanscrit is "Karmasanyasayog," which means "The Book of Religion by Renouncing Fruit of Works." It has always seemed to me to be one of the most important in the Bhagavad-Gita. As the poem is divided into eighteen parts, this one is just beyond the first division, for the whole number are to be put into six groups of three chapters each, and we have finished four.

Arjuna is supposed to bring forward the objections raised by, or views belonging to, the two great Indian schools called the Sankhya and the Yoga, one of which advised its votaries to renounce all works and to do nothing whatever, while the other called for the performance of works.

The divergent views naturally caused great differences in practice, for the followers of one would be found continually working, and those of the other continually doing nothing. Hence we find, in India, even at the present day, great numbers of ascetics who remain inert, and encounter on the other hand those who go on making Karma with a view to salvation.

A very little reflection will show the student that the only result of action, as such, will be a continuation of action, and hence that no amount of mere works will in themselves confer Nirvana or rest from Karma. The only direct product of Karma is Karma. And this difficulty rose before Arjuna in the fifth conversation. He says :

Thou praisest, Krishna, the renunciation of works ; on the other hand, devotion through them. Declare to me with precision that one only which is the better of these two.

Whereupon Krishna replies :

To cease from works
Is well, and to do works in holiness
Is well ; and both conduct to bliss supreme ;
But of these twain the better way is his
Who working piously refraineth not.
That is the true Renouncer, firm and fixed,
Who—seeking nought, rejecting nought—dwells proof
Against the “opposites.”

The meaning of the teacher has been by some suggested to be that, inasmuch as the life of the ascetic is very hard, almost impossible for the majority of men, it is wiser to now perform good acts in the hope that they will lead one hereafter to a favorable birth in such surroundings that complete renunciation of action—outwardly—will be an easy task, and that the two sorts of practice were not intended to be laid before the student for selection, nor is he put in a dilemma compelling him to choose. I think such is not the meaning, but that, on the contrary, the seemingly easy alternative of performing actions properly is in reality the most difficult of all tasks. And, no matter how much we may wait for a favorable birth, for a much hoped-for environment which will not only permit the new sort of life, but, in fact, urge it upon us, it will never arrive for us until we have learned what is the right performance of action. This learning can never be acquired by a renunciation of works now. Indeed, it may be taken for granted that no person will be able to renounce the world unless he has passed through the other experience in some life. A few may be found who attempt to do so, but if they have not been through all action they cannot proceed. The character of the man himself inwardly is the real test. No matter how many times during countless births he has renounced the world, if his inner nature has not renounced, he will be the same man

during the entire period, and whenever, in any one of his ascetic lives, the new, the appropriate temptation or circumstance arises, he will fall from his high outward asceticism.

That our view as to the extreme difficulty of *right renunciation through action* is correct, we may refer to what Krishna says further on in the chapter.

Yet such abstraction, Chief!

Is hard to win without much holiness.

Krishna praises both schools, telling Arjuna that the disciples of each will arrive at a like end; but he says that right performance of action is the better. Now we must reconcile these two. If one is better than the other and yet both conduct to the same goal, there must be some reason for making the comparison, or hopeless confusion results. Acting upon his apparent equal endorsement, many seekers have abandoned action, thereby hoping to gain salvation. They ignored the sixth verse, which reads: "O thou of mighty arms, it is difficult to attain true renunciation *without right performance of action*; the devotee *rightly performing action attains to true renunciation* before long." Here again is a higher place assigned to performance of action. It seems clear that what Krishna meant was that renunciation of action in any one life, followed by the same conduct in all the subsequent lives thereby affected, would at last lead the renouncer to see how he must begin to stop that kind of renunciation and take up the performance of actions while he renounced the fruit of them. This is thought by many occultists to be the true view. It is well known that the ego returning to regeneration is affected by the actions of his previous births, not only circumstantially in the various vicissitudes of a life, but also in the tendency of the nature to any particular sort of religious practise, and this effect operates for a length of time or number of births exactly commensurate with the intensity of the previous practise. And naturally in the case of one who deliberately renounced all in the world, devoting himself to asceticism for many years, the effect would be felt for many lives and long after other temporary impressions had worn off. In going on thus for so many births, the man at last acquires that clearness of inner sight which brings him to perceive what method he really ought to follow. Besides also the natural development, he will be assisted by those minds whom he is sure to encounter, who have passed through all the needed experience. Additional support for these suggestions is found in the sixth chapter, in the verses referring to the rebirth of such disciples:

So hath he back what heights of heart
 He did achieve, and so he strives anew
 To perfectness, with better hope, dear Prince!
For by the old desire he is drawn on
*Unwittingly.*¹

1 The italics are my own.—B.

What we are to endeavor to understand, then, is how to renounce the fruit of our actions, which is what Krishna means when he tells us to perform actions as a renunciation. The polluting effect of an act is not in the nature of the mere thing done, nor is the purifying result due to what work we may do, but on either hand the sin or the merit is found in the inner feeling that accompanies the act. One may donate millions in alms, and yet not thereby benefit his real character in the least. It is very true that he will reap material rewards, perhaps in some other life, but those even will be of no benefit, since he will be still the same. And another may only give away kind words or small sums, because that is all he has to give, and be so much benefited by the feeling accompanying each act that his progress up the ascending arc toward union with spirit is rapid. We find in the Christian Testament Jesus of Nazareth enforcing this view in the parable of the widow's mite, which he regarded as of more value than all that had been given by others. He could not have referred to the intrinsic value of the coin given, nor to the act as thus measured, for that quantity was easily ascertained; he only looked to the inner feeling of the poor woman when she gave all that she had.

No matter in what direction we see ourselves acting, we perceive how difficult it is to be true renouncers. And we cannot hope to reach the perfection of this better sort of renunciation through action, in the present life, be it the one in which we have begun, or be it the twentieth of such effort. However, we can *try*, and such is our duty; if we persevere, the tendency toward the right understanding will increase with each life more rapidly than would otherwise be possible.

And even in the high aim found in aspiration to discipleship under a master, or even to Adeptship, we encounter the same difficulty. This aspiration is commendable above most that we can formulate, but when we coldly ask ourselves soon after that aspiration has been formed, "Why am I thus aspiring; why do I want to be near in sense to the Master?", we are obliged to admit that the impelling motive for acquiring the aspiration was tinged with selfishness. We can easily prove this by inquiring in the forum of our own conscience if we had the aspiration for ourself or for the great mass of men, rich and poor, despicable and noble; would we be able to feel content were we suddenly told that our deep longing had given the boon to others and that we must wait ten lives more. It is safe to say that the answer would be that we were very sorry. In the twelfth verse we find the remedy for the difficulty, as well as the difficulty itself, clearly stated thus: "The right performer of action, abandoning fruit of action, attains to rest through devotion; the wrong performer of action, attached to fruit thereof on account of desire, remains bound."

These instructions will be very difficult for all who are living for them-

selves and who have not in some small degree begun to believe that they are not here for their own sake. But when we feel that there is no separation between us and any other creature, and that our Higher Self is leading us through all the experiences of life to the end that we shall recognize the unity of all, then, instead of continually acting contrary to that object of the Higher Self, we try to acquire the right belief and aspiration. Nor need we be deterred, as some are, by the extreme difficulty of eliminating the selfish desire for progress. That will be the task during many lives, and we should begin it voluntarily as soon as it is known, instead of waiting for it to be forced in upon us through suffering and many defeats.

A common mistake made by theosophical students as well as those outside is corrected in this chapter. It is the habit of many to say that, if these doctrines are followed to the letter, the result is a being who cares for nothing but the calmness which comes from extinction in the Supreme Spirit,—that is, the extreme of selfishness. And popular writers contribute to this ridiculous impression, as we can see in the numerous articles on the subject. Among those writers it is the sequence of the “personal aggrandizement idea,” which is the bane of the present age, as occultists think, but the chief beauty of it in the eyes of those to whom we refer. Krishna puts it clearly enough in the twenty-fifth verse :

“Effacement in the Supreme Spirit is gained by the right-seeing sage whose sins are exhausted, who hath cut asunder all doubts, whose senses and organs are under control, and *who is devoted to the well-being of all creatures.*”

If the last qualification is absent, then he is not a “right-seeing sage” and cannot reach union with the Supreme. It must follow that the humblest imitator, every one who desires to come to that condition, must try to the best of his ability to imitate the sage who has succeeded. And such is the word of the Master ; for He says in many places that, if we expect to have His help, we must apply ourselves to the work of helping humanity—to the extent of our ability. No more than this is demanded.

WILLIAM BREHON, F. T. S.

LETTERS THAT HAVE HELPED ME.¹

“Seeking for freedom I go to that God who is the light of his own thoughts. A man who knows him truly passes over death ; there is no other path to go.”—(*Upanishads.*)

IN THE PATH for May, 1887, we find these words :

“We need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common sense

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minds, who are really fainting for such moral and mental assistance as is not reached by the more pretentious works."

The experience of one student is, on the whole, the experience of all. Details differ, however. Some are made more instantly rich than others; they are those who put forth more vigorous and generous effort, or they have a karmic store which brings aid. What theosophists know as Karma, or the law of spiritual action and reaction, decided this, as it works on all the planes, physical, moral, mental, psychical, and spiritual alike. Our Karma may be worked out upon any one of these planes when our life is chiefly concentrated upon it, no matter upon what other plane any special initiative impulse or branch of it originated.

The writer, when first he became a theosophical student, had the aid of an advanced occultist in his studies. This friend sent him, among others, the letters which, in the hope that they may assist others as they have the original recipient, are here published. They are not exhaustive treatises; they are hints given by one who knew that the first need of a student is to learn *how to think*. The true direction is pointed out, and the student is left to clarify his own perceptions, to draw upon and enlarge his own intuitions, and to develop, as every created thing must at last develop, by its own inward exertions. Such students have passed the point where their external environment can affect their growth favorably. They may learn from it, but the time has also come to resist it and turn to the internal adjustment to higher relations only.

The brevity of these letters should not mislead the reader. Every statement in them is a statement of law. They point to causes of which life is an effect; that life arising from the action of Spirit in Nature, and which we must understand as it is manifested within us before we can advance on the Path. There is a scientific meaning within all these devotional or ethical injunctions, for the Wisdom-Religion never relaxes her hold upon Science or attempts to dis sever an effect from its cause. Most of these admonitions have their base in the constitution of the Archæus, or World-Soul, and the correlation of its energies; others, still, inhere in the Eternal.

No less should the reader guard himself against a slight estimate arising from the exquisite modesty of Z. An occultist is never so truly a man of power as when he has wholly learned and exhibits this truth:

"And the power the disciple shall desire is that which shall make him appear as nothing *in the eyes of men*."

The inner eye, *the power of seeing*, looks deeper into the source of a man's knowledge and takes it at its true value. Those men who are sharers in the Divine, whose first office is to give, are often protected from the demands and curiosity of the careless by a simple exterior which deceives the worldly sense. Some men are great because of the Power which stands be-

hind them, the divine energies which flow through them ; they are great through having learned how to receive this celestial influx from higher spheres of Being ; they are the appointed ministrants, the true servitors of the Law and pupils of Masters whose office is humanitarian and universal.

Such aid is never volunteered ; it follows the Karmic behest, and, when given, leaves the student free to follow it or not, as his intuitions may direct. There is no shadow or vestige of *authority* in the matter, as the world understands the word *authority*. Those who travel the unknown way send messages back, and he who can receives them. Only a few of the first steps are here recorded and the first impediments surmounted. No hints of magic lore are to be found ; no formulas of creed or occult powers ; the questions of an awakening soul are answered, and the pilgrim is shown where lies the entrance to the Path. The world at large seeks the facts of occult science, but the student who has resolved to attain desires to find the true road. What may seem to others as mere ethics is to him practical instruction, for as he follows it he soon perceives its relation to facts and laws which he is enabled to verify, and what seemed to him the language of devotion merely, is found to be that of science ; but the science is spiritual, for the Great Cause is pure Spirit.

Many students must at some time stand where the writer then stood, at the beginning of the way. For all these this correspondence is made public, and they are urged to look within the printed words for their imperishable meaning. They may be cheered to find the footprints of a comrade upon the rugged Path, above which the light of Truth ever shines. Yet even this light is not always a clear splendor. It may seem "in the daytime a cloud, and by night a pillar of fire." We must question every external aspect, even that of Faith itself, for the secret and germ of things lies at their core. Let us purify even our Faith ; let us seek Truth herself, and not our preconceptions of Truth. In her mirror we shall never see our own familiar face : that which we see is still ourselves, because our real self is truth.

As the Theosophical movement gathers new momentum, fresh recruits may be aided by those letters which so greatly sustained me, or encouraged by some co-partnership of thought, and that, too, in the real issue confronting them. We first take this issue to be the acquirement of occult knowledge. Soon we find that the meaning of all really informed occult writers eludes us. We find that books only serve to remind us of what we knew in the long past, perhaps when "journeying with Deity", and the echoes awakened within us are so faint that they are rarely to be caught. Whether we study philosophies, metaphysics, physics, ethics, harmony, astrology, natural sciences, astralism, magnetism, or what not, we meet with endless contradiction and differentiation ; we forever require to strike the balance of our

own intuition. We discover that the final word has not yet been *written down* upon any of the higher subjects (unless it be on mathematics, and scarcely on that), and that all our learning is but a finger-post to that supreme knowledge of Truth which is only found and closely guarded within the human heart. Thrown back upon our inner perceptions for continual readjustment, on every side of experience this warning confronts us: *Stand ready to abandon all thou hast learned!* Not knowing the one centre, we cannot thoroughly know any sub-centre. The cause unknown, effects mislead us. Then we turn to that mysterious centre whereby the One is manifest in man, and we begin the study of the heart, both in itself and in the life it has instituted about us.

To be put into more direct communication with the world of cause is now the student's most pressing need. One thing alone prevents this,—himself. He is of such gross fibre that he cannot be "porous to thought, bibulous of the sea of light." To the refinement and dispersal of this lower self—of the man he now takes himself to be—he then directs his will. Each man has a different mode of doing this, but each who advances at all finds that with every new period of his inner life a new self arises before him. Looking back over a group of weeks or months, he is amazed to see what manner of man he was then, and smiles that pitying smile which we bestow upon the faded letters of our youth.

Yet some there be who ossify there in their rut; let them struggle mightily to break up the mass which has resisted all environment, all change, all the conditions of progressive life. They have done for themselves what the enemy strives to do for others; they are the rock in their own path.

What our Eastern brothers call "the sheaths of the heart" fall away one by one; when the last bursts open there is a silence, the silence of the mystic death. But "the dead shall arise," and from that death springs up the first tender growth of eternal life.

Up to this point we shall not travel in the ensuing pages. Yet having realized the real issue so forcibly that his whole strength was at the start directed towards self-knowledge and the right use of Thought, the writer offers a part of his first instructions to those of his comrades who, single-hearted and of royal Faith, hold Truth to be dearer than all material life and seek it on the hidden way. There is no tie in the universe equal to that which binds such comrades together. It has been forged in the fires of unspeakable anguish; it has been rivetted by a dauntless purpose and an unique, because divine, Love. The fierce hatred of seen and unseen worlds cannot tamper with it so long as a man remains true to himself, for this larger life is himself, and as he grows towards it his self-imposed fetters fall away and he stands, at last, a free soul, in the celestial Light which is

Freedom itself, obedient only to the Law of its own divine Being. To reach it, let us obey the law of our own Being, for, truly, *Being is One*.

My comrades, wherever you are, I salute you.

JASPER NIEMAND, F. T. S.

I.

My Dear Jasper ;

Now let me elevate a signal. Do not think much of me, please. Think kindly of me ; but oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road. ' Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all. The reason you have had help is that in other lives you gave it to others. In every effort you made to lighten another mind and open it to Truth, you were helped yourself. Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence. For when one lives thus to help others, he is thereby putting in practice the rule to try and "kill out all sense of separateness," and thus gets little by little in possession of the true light.

Never lose, then, that attitude of mind. Hold fast in silence to all that is your own, for you will need it in the fight ; but never, never desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you.

So many are there around me who are ardent desirers and seekers, devotees ; but they are doing it because the possession seems valuable. Perhaps I see in you—I hope I mistake not—a pure desire to seek Knowledge for its own sake, and that all others may be benefited. So I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar ? Why the great spiritual altar, which is, if one desires it, in the heart. Yet still use earthly discrimination, prudence, and wisdom.

It is not that you must rush madly or boldly out *to do, to do*. Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying any thing out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like the rivers running into the unswelling, passive ocean, will your desires enter into your heart.

I find all your remarks just ; and besides, there seems to be a real spirit behind them. Do not fear nor fail because you feel dark and heavy. The very rage you feel will break the shrine that covers the mystery after a while.

No one can really help you. No one can open your doors. You locked them up, and only you can open them. When you open any door, beyond it you find others standing there who had passed you long ago, but now, unable to proceed, they are there waiting; others are there waiting for you. Then you come, and, opening a door, those waiting disciples perhaps may pass on; thus on and on. What a privilege this, to reflect that we may perhaps be able to help those who seemed greater than ourselves!

O what a groan Nature gives to see the heavy Karma which man has piled upon himself and all the creatures of the three worlds! That deep sigh pierces through my heart. How can the load be lifted? Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you! do what you can.

Place your only faith, reliance, and trust on Karma. Z.

(To be continued.)

AMONG THE DEAD.

[I must write down here nothing of myself, but only that which is given me to write. Who thus commands me I see not, nor do I hear or know him. But these thoughts, and the words that clothe them, are his, not mine. They are formed in my brain, but not by me. I hold the pen—nothing more.]

* * *

“When they found me, in the morning, I was cold and still. ‘He is dead!’ they said, as they put back the heavy silken curtains of my bed and let the chill grey light fall upon my face. ‘He is dead!’ they said, ‘past pain, and care, and sorrow. He is at rest. But, for the sake of those he leaves behind, it is not well that men should know how he died.’ So the complaisant physician told the untruth, and the world believed it. But I, pulseless, breathless, lying there before them and hearing their speech, knew that the deed was my own. I had been weary of the strife of life; sad from that which had been; fearful of what was to come.

With ceremonious pomp, befitting one in my station among men, they buried me. Emblems of woe and symbols of mourning were all about me and piled upon my coffin. There was one who stood at my low-lying head

and spake words of eulogy over me. They were mockeries. I, hearing them and conscious of the truth of what had been, knew my deep undeserving. Alas ! for the frozen lips that could not gainsay his smooth flatteries.

Then deep-toned waves of solemn harmony awoke responsive trembling in the walls about and the high arch overhead, and even thrilled me where I lay in state that all might look their last upon me. Amid the many who thus gazed and cared naught were a few who loved me, whose tears dropped on my face as they bent to kiss my icy brow ; and a passion of pity for their grief that I had brought upon them, and a vain longing to return to life that I might comfort them, came to me like a throb of pain.

Then they shut out the light from me and carried me away to my last resting place. And all the way, though I lay there in darkness, with unseeing eyes, deaf ears, and speechless lips, I saw the infinite loveliness of the dear living world I had abandoned, heard its myriad sounds of life blended into a choral of thanksgiving for the joy of mere existence, and, out of my remorseful yearning to again be part of it all, uttered a shriek of agony—heard and echoed only in my own soul.

Dully rumbled the earth falling upon my coffin ; high in a mound above they piled it. Down where they had put me, all was still, and cool, and damp. When their work was done, they went away. Then, all was silence. The momentary pang of desire for life had passed, and I was resigned. Voluntarily I had died that I might sleep, at once and forever. But I could not sleep. Every sense was keenly awake. And now I knew that I would never sleep, that death is an eternal waking. And that waking, for me at least, was in the grave. A nameless horror, unspeakable and vast, overwhelmed me.

Lonesome and dark, at first, my surroundings seemed. But I grew accustomed to the obscurity, could in some measure penetrate it, and a consciousness grew upon me that I was not alone. Had I neighbors down there in the ground ? Were others awake near me ? If so, could I know of them, and in what forms might they appear to me ? With appalling shapes my fancy filled the gloom that smothered me. Dimly I felt already that I was not as those by whom death had been unsought ; that I, un-bidden, had intruded upon them before my time had come to know them, and I feared them—as if I had still been alive.

But in much time they came no nearer to me, and were no more distinct than are vaguely-defined superior depths of shadow where all is shade. And I had nothing to do but lie still and think, always to think of myself, sometimes with pity, again with contempt, and often with rage, for I was very weary of being there and of thinking that I was so of my own will.

And all this while Nature was reclaiming from me that which belonged to her,—my form of clay. How hideous and loathsome it became to me!

Yet I was bound in it, inseparable from it. With each fibre, in every tissue of the horrible mass that it became, my semi-material second self—my astral body—was inextricably inter-blended, and from it, as now I knew, could only be freed by its mouldering away and returning to the elements whence it had been drawn. Earth ; air ; water ; each individually pure, yet how unspeakably revolting down there in the grave in their process of resolvment. And the demon Worm ; resting not and sated never ; who but the dead themselves can know what tortures he inflicts, to which all agony of living flesh is joy ? Yet to all these dread abominations, their maddening defilement and their pain, the senses of my astral body, keener than those of men who live yet all ways like to theirs, thrilled with extremest consciousness. Oh ! the unutterable misery, the loathing and the horror of that awful prison house.

With the slow progress of the changes thus upon me wrought, my conscious second self by slow degrees gained freedom. Then I knew what was about me ; penetrated with my sight the long, thick-peopled lines of houses of the dead, and knew my neighbors. And I saw that all graves were not fearsome prisons, hells, like mine. In some lay bodies turning back to earth, wherein no soul was pent. Souls whose brief earthly lives were all too short to know of evil purpose or of sin, and those who worthily had lived out their allotted days till, spent with kindly labor of good deeds, therein had left their earthly forms,—for them the eternal waking was restful peace in realms of light. But those inhabiting there below, with me, were souls, like mine, impatient of their task of life. Not alone is he self-slayer who by violence upon himself abbreviates his earthly span. To the same fate attain the grasping souls who, by excess of toil for love of gain or satisfaction of ambition, and the sensual ones who, through abandonment to fleshly lusts and vices, will to the grave before their time. Such were my company.

Ah ! what democracy there is in death ! In that drear nether world, masks are unknown, efforts at pretence vain. Each naked stands, transparent to his fellow's gaze, each meriting the scorn of all and shunning each the other, self-reproach and vain regret in every one consuming thought of pity for his fellow's woe. Madness, that knows not, and despair, that is past caring, may not mercifully enter there. Man must be conscious, and not quite devoid of hope—even though that hope be but of some other kind of hell—, that he may suffer all the more. How long ! Oh ! Lord of Life, how long ! until such hope springs up as can some comfort bring ; until the end appears, remote but sure, when, through destruction total of the bonds of clay, deliverance shall be. To all, at length, that hope appears, and, as the years roll on, by progress slow is realized.

Up once again, when little more, if aught, than formless dust is left behind, the freed soul rises to the world of living men. So I passed, leaving one woe to learn another not less keen in anguish.

A weary time I yet remained within the narrow confines of the city of the dead, as if some potent spell still linked my soul unto the elements that had been mine; and all my days were filled with sights and sounds of human grief; and all my nights a myriad spectral forms, Remorse, and Sin, and Shame, and Fear—that had been human—and the baleful bodiless things that hate men's souls, surrounded me. The dew upon the rank grass there seemed tears; the dreary moanings of the wind in the bare branches overhead were lamentations; and the moon's cold light, crossed by swift-moving clouds, did seem to shudder at our ghastly multitude.

Stronger and stronger on me grew desire to look again on those I loved in life, until at length my will sufficed to burst the bonds that held me near my grave, and I returned to them,—so plunging in another hell.

On them I saw descend, though far remote, the dire results of the rash deed that I had done, the curse that I had wrought; yet, in comparison, the atom to the Infinite is as my love and sympathy for them had been in life, to what it now was magnified. And herein lay my hell. Their perils and their griefs, cares and temptations, all to me were known, spread clear before me like an open scroll; and I could even read the fate awaiting them; behold the merciless hands—to them invisible—up-reaching from the abysses where souls are lost, to drag them down; mark their vain struggles to escape, and with unerring surety presage their defeat. And, all the while, my knowledge was no less of how they could be helped and saved,—yet I was powerless. Words framed by my immaterial lips made no vibration to their ears; the anguish in my eyes they saw not; thoughts that I strove to force upon their minds in passive sleep distorted were to idle dreams; and the malignant creatures of the air encircling 'round mocked at my impotence.

The end has come at last. Contrition, for rebellion past against the perfect wisdom of the Infinite Will, from Infinite Justice gains surcease of punishment, the severance of all earthly ties, and rest, and peace."

JAMES H. CONNELLY.

THE DWELLER OF THE THRESHOLD.

Has such a being any existence? Has any one ever seen it? Are there many or several, and has it any sex?

Such are the questions asked by nearly all students who read theological books. Some of those who all their life believed in fairies in secret and in the old tales of giants, have proceeded to test the question by calling upon the horrid shade to appear and freeze their blood with the awful eyes that Bulwer Lytton has made so famous in his "Zanoni." But the Dweller is not to be wooed in such a way, and has not appeared at all,

but by absolute silence leads the invoker to at last scout the idea altogether.

But this same inquirer then studies theosophical books with diligence, and enters after a time on the attempt to find out his own inner nature. All this while the Dweller has waited, and, indeed, we may say, in complete ignorance as yet of the neophyte's existence. When the study has proceeded far enough to wake up long dormant senses and tendencies, the Dweller begins to feel that such a person as this student is at work. Certain influences are then felt, but not always with clearness, and at first never ascribed to the agency of what had long ago been relegated to the lumber-room of exploded superstitions. The study goes still farther and yet farther, until the awful Thing has revealed itself; and when that happens, it is not a superstition nor is it disbelieved. It can then never be gotten rid of, but will stay as a constant menace until it is triumphed over *and left behind*.

When Glyndon was left by Mejnour in the old castle in Italy, he found two vases which he had received directions not to open. But disobeying these he took out the stoppers, and at once the room was filled with intoxication, and soon the awful, loathsome creature appeared whose blazing eyes shone with malignant glare and penetrated to Glyndon's soul with a rush of horror such as he had never known.

In this story Lytton desired to show that the opening of the vases is like the approach of an enquirer to the secret recesses of his own nature. He opens the receptacles, and at first is full of joy and a sort of intoxication due to the new solutions offered for every problem in life and to the dimly seen vistas of power and advancement that open before him. If the vases *are kept open long enough*, the Dweller of the Threshold surely appears, and no man is exempt from the sight. Goodness is not sufficient to prevent its appearance, because even the good man who finds a muddy place in the way to his destination must of necessity pass through it to reach the end.

We must ask next, *What* is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which any one may live, and it assumes to each student a definite shape at each appearance, being always either of one sort or changing each time. So that with one it may be as Bulwer Lytton pictured it, or with another only a dread horror, or even of any other sort of shape. It is specialized for each student and given its form by the tendencies and natural physical and psychical combinations that belong to his family and nation.

Where, then, does it dwell? is the very natural inquiry which will follow. It dwells in its own plane, and that may be understood in this manner.

Around each person are planes or zones, beginning with spirit and running down to gross matter. These zones extend, within their lateral boundaries, all around the being. That is to say, if we figure ourselves as

being in the centre of a sphere, we will find that there is no way of escaping or skipping any one zone, because it extends in every direction until we pass its lateral boundary.

When the student has at last gotten hold of a real aspiration and some glimmer of the blazing goal of truth where Masters stand, and has also aroused the determination to know and to be, the whole bent of his nature, day and night, is to reach out beyond the limitations that hitherto had fettered his soul. No sooner does he begin thus to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the minor dwellers of the threshold are aroused, and they in temptation, in bewilderment, in doubt or confusion, assail him. He only feels the effect, for they do not reveal themselves as shapes. But persistence in the work takes the inner man farther along, and with that progress comes a realization to the outer mind of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may. That it does take some definite shape or impress itself with palpable horror is a fact testified to by many students.

One of those related to me that he saw it as an enormous slug with evil eyes whose malignancy could not be described. As he retreated—that is, grew fearful—, it seemed joyful and portentous, and when retreat was complete it was not. Then he fell further back in thought and action, having occasionally moments of determination to retrieve his lost ground. Whenever these came to him, the dreadful slug again appeared, only to leave him when he had given up again his aspirations. And he knew that he was only making the fight, if ever he should take it up again, all the harder.

Another says that he has seen the Dweller concentrated in the apparent form of a dark and sinister-looking man, whose slightest motions, whose merest glance, expressed the intention and ability to destroy the student's reason, and only the strongest effort of will and faith could dispel the evil influence. And the same student at other times has felt it as a vague, yet terrible, horror that seemed to enwrap him in its folds. Before this he has retreated for the time to prepare himself by strong self-study to be pure and brave for the next attack.

These things are not the same as the temptations of Saint Anthony. In his case he seems to have induced an hysterical erotic condition, in which the unvanquished secret thoughts of his own heart found visible appearance.

The Dweller of the Threshold is not the product of the brain, but is an influence found in a plane that is extraneous to the student, but in which his success or failure will be due to his own purity. It is not a thing to be dreaded by mere dilletanti theosophists; and no earnest one who feels himself absolutely called to work persistently to the highest planes of develop-

ment for the good of humanity, and not for his own, need fear aught that heaven or hell holds.

EUSEBIO URBAN.

A CURIOUS TALE.

Some years ago I ran down to the Lakes of Killarney, but not for the purpose merely of seeing them as any other traveler. During my boyhood the idea of going there had always been before me, and, in dreams I would often find myself on the water or wandering near by. After this had occurred many times, I procured photographs of the scenery and was quite surprised to find that the dreams were accurate enough to seem like recollections. But various vicissitudes took me to other parts of the world, so that I had passed my majority without having visited the place, and, indeed, the decision to go there at last was not made until one day, while looking into a shop window in Dublin, my eye fell upon a picture of Killarney, and in an instant I was filled with a strong desire to see them. So I went on the first train and was very soon there, quartered with an old man who from the first seemed like an old friend.

The next day or two were devoted to wandering about with no purpose nor with very great satisfaction, for the place as a bit of country did not interest me after all my wanderings in many different climes. But on the third day I went off into a field not far from the shores of one of the sheets of water, and sat down near an old well. It was still early in the afternoon, and unusually pleasant. My mind had no particular object before it, and I noticed an inability, quite unusual, to follow long a definite train of thought. As I sat thus, drowsiness came over my senses, the field and the well grew grey but still remained in sight, yet I seemed to be changing into another man, and, as the minutes flew by, I saw the shadowy form or picture of a tall round tower rising, some fifty feet high, just beyond the well. Shaking myself, this disappeared and I thought I had fought off the sleepy feeling, but only for a moment. It returned with new intensity.

The well had disappeared and a building occupied its place, while the tall tower had grown solid; and then all desire to remain myself disappeared. I rose with a mechanical feeling that my duty, somehow or other, called me to the tower, and walked over into the building through which I knew it was necessary to go in order to reach the tower. As I passed inside the wall, there was the old well I had seen upon first coming into the field, but the strange incident did not attract my attention, for I knew the well as an old landmark. Reaching the tower, the steps wound up before me to the top, and as I mounted them a voice quite familiar called my name—a name not

the same that I owned to upon sitting down near the well, but that did not attract my attention any more than the old well inside the wall. At last I emerged upon the top of the tower, and there was an old man keeping up a fire. It was the eternal fire never yet known to have gone out, and I out of all the other young disciples alone was permitted to help the old man.

As my head rose above the level of the low rim of the tower, I saw a calm and beautiful mountain not far away, and other towers nearer to it than mine.

"You are late," said the old man. I made no reply, as there was none to make; but I approached and showed by my attitude that I was ready to go on watching in his place. As I did this it flashed across me that the sun was nearing the horizon, and for an instant the memory of the old man with whom I had lodged came before me, as well as the express train to be reached by cart, but that faded out as the old watcher looked into my brain with his piercing eyes.

"I fear to leave you in charge," was his first remark. "There is a shadow, dark and silent, near you."

"Do not fear, father," said I; "I will not leave the fire nor permit it to go out."

"If you do, then our doom is sealed and the destiny of Innisfallen delayed."

With those words he turned and left me, and soon I heard his foot-fall no more on the winding stairs that led below.

The fire seemed bewitched. It would hardly burn, and once or twice it almost paralyzed me with fear, so nearly did it expire. When the old man left me, it was burning brightly. At last it seemed that my efforts and prayers were successful; the blaze sprang up and all looked well. Just then a noise on the stairs caused me to turn round, and to my surprise a complete stranger came upon the platform where none but the guardians were allowed.

"Look," said he; "those fires beyond are dying out."

I looked and was filled with fear to see that the smoke from the towers near the mountain had died out, and in my sudden amazement rushed to the parapet to get a nearer view. Satisfied that what the stranger said was true, I turned to resume my watch, and there, O horror! my own fire was just expiring. No lights or tinder were permitted there; the watcher had to renew the fire by means of the fire. In a frenzy of fear I leaped to new fuel and put it on the fire, fanned it, laid my face to it and strove with maddened gasps to blow the flame up, but all my efforts were vain,—it was dead.

A sickening dread seized me, succeeded by a paralysis of every nerve except those that aid the hearing. I heard the stranger move toward me, and then I recognized his voice as he spoke. No other noises were about,

all was dead and cold, and I seemed to know that the ancient guardian of the fire would return no more, that no one would return, that some calamity had fallen.

"It is the past," the stranger began. "You have just reached a point where you failed to feed the fire ages ago. It is done. Do you want to hear of these things? The old man has gone long ago, and can trouble you no more. Very soon you will be again in the whirl of the nineteenth century."

Speech then returned to me and I said, "Yes, tell me what this is, or has been."

"This is an old tower used by the immediate descendants of the white Magicians who settled on Ireland when England's Isle had not arisen from the sea. When the great Masters had to go away, strict injunctions were left that no fires on these towers were to go out, and the warning was also given that, if the duties of life were neglected, if charity, duty, and virtue were forgotten, the power to keep these fires alive would gradually disappear. The decadence of the virtues would coincide with the failure of the fires, and this, the last tower, guarded by an old and a young man, would be the last to fail, and that even it could save the rest if its watchers were faithful.

"Many years elapsed, and the brilliant gem placed upon the mount of Innisfallen blazed both by day and night until at last it seemed to fade a little. The curious sounding-stones, now found in Ireland, were not so easily blown; only when a pure and faithful servant came down from the White Tower did the long, strange, and moving sounds float over the mountains from the stone placed near the mount on which was the gem. Those stones had been used by the great magicians, and when the largest of them all, lying near the great White Tower, was sounded, the fairies of the lakes appeared; when the stone of the mount was blown together with that at the White Tower, the spirits of the air and the water ranged themselves obediently around.

"But all this altered, and unbelief crept in while the fires were kept up as a form.

"You were relied on with the old man. But vain dreams detained you *one* hour beyond your appointed time on this fatal day, now in the past but shown you by my special favor. You came, but late. The old man was compelled to wait, but still feared to leave you, for he saw with prescient eye the dark finger of fate. He descended the stairs, and at its foot fell down and died. Your curiosity then drew you at the exact fatal moment to look at yonder tower, although you knew the prophecy and believed it. That moment decided all—and, poor boy, you could not hold back the iron hand of destiny.

"The fire has gone out. You returned to the floors below; at the foot

of the stairs you saw them carrying off the old man and——* * ”

At this point I saw the shadowy, waving shape of the tower ; the building had disappeared, the well was beside me, and I was in the field again. Oh !

BRYAN KINNAVAN.

THE PLANES OF CONSCIOUSNESS.

There are three conditions of consciousness in ordinary daily experience, that of ordinary wakefulness, that of sleep with dreams, and that of dreamless sleep. We have already shown that not memory, but consciousness, is the all-potent factor in man. Consciousness as a fact returns to the individual as well as memory, after deep sleep. Every one will admit that, in sleep where dreams occur, consciousness is on a different plane, or under different conditions, from the waking state, and memory brings into the waking state the subject and the varied experiences of dreams. After dreamless sleep memory may bring nothing back from the subjective world, but it resumes the thread of life just where it was dropped before unconsciousness came on. Now what becomes of consciousness during the dreamless slumber? Either it continues or it does not. If it continues, then it must simply be upon another plane and under different conditions, at least so far as thought and memory are concerned, for the gap is between consciousness and memory in relation to thought. If, on the other hand, consciousness is blotted out and re-created every time we enter dreamless sleep, how does it happen that both consciousness and memory, both new creations, at once take up the thread of life just where they dropped it, and resume the even tenor of their way as though nothing had happened? Such a position is evidently absurd. Nature never does things in that way. Her adjustments require time, her developments and all her varied relations are slow growths. Both consciousness and memory have grown and expanded from the original germ. The true philosophy of dreams, then, is a problem in the conditions of consciousness, while we may fairly assume that consciousness still persists in dreamless sleep, though under different circumstances. Nothing is more common in daily life than the shifting of the planes of consciousness. Take, for example, the action of anaesthetics. Chloroform changes the consciousness of the real ego. The individual cannot be called strictly unconscious. He is not conscious in the ordinary way. He suffers no pain, and retains no recollection of what occurs while under the influence of the anaesthetic, but the organic consciousness remains undisturbed, muscular motion may occur, but without coördination. The cerebrum, cerebellum, and sensory ganglia are unconscious in dreamless sleep ; the medulla, spinal cord, and solar plexus, and the sexual area

are wide awake, and sometimes these are super-sensitive. The light of self-consciousness is withdrawn, drawn within, but not quenched. In syncope or an ordinary faint, consciousness is likewise withdrawn, but if one will watch carefully the first return of consciousness in such cases, it will generally be found that consciousness has been by no means dead or idle, for by gently attracting the attention just on the turning point it will be found that a few seconds have been sufficient for the recall of a long forgotten experience, recovered now from the all-pervading ether, or for the weaving of romance, comedy, or tragedy quite sufficient for a good sized novel. But, perhaps, the rather common instances of sleep-walking or somnambulism offer the best illustrations of at least dual consciousness. The literature of the subject is, however, so full and so easy of access that it is unnecessary here to go into details. Persons subject to these attacks from childhood really lead dual lives bearing no direct relation to each other. Individuals walking in their sleep have been known to enter a company where there were strangers, carry on a conversation with those to whom they were introduced, and retain no recollection of the events or of the names of the strangers, or even to have met them. But on the succeeding night, walking again in sleep, meeting the same individuals they recognize them and resume the conversation of the previous night. One such case is sufficient to show the existence of another than the outer plane of consciousness. Experiments in animal magnetism, and more especially the recent investigations in hypnotism, demonstrate beyond all controversy more than one plane of consciousness, and these may have no direct relation to each other, or, when desired, the connection may be established between the different planes. In many of these cases the extent of knowledge and intelligence of the faculties of the individual in subjective consciousness altogether transcends the ordinary plane. As previously remarked, the difficulty is not in finding illustrations of the different planes and relations of consciousness, but in selecting from the mass of available material. Even the delirium of fever, the intoxication produced by alcohol and many drugs, no less than monomania and insanity, each and all consist largely in either a temporary or a permanent shifting of the planes of consciousness, and aberrations of memory. Take, for example, the delirium caused by opium and alcohol. Consciousness is shifted to a subjective plane, and sometimes to a very low plane. It is a great mistake to assume that the objects seen and the events that occur have no real existence. If all these are to be regarded as the creations of the imagination, whence arises the great uniformity of the objects witnessed from the effects of alcohol? When we get any rational idea of the subjective world, we shall discover that the snakes and dragons witnessed there are as veritable on that plane, to subjective sense, as their living phototypes are on the phenomenal plane to objective

sense; for it must be remembered that the universal ether is that infinite ocean whence all creation proceeds, and into whose all-dissolving bosom all things return. Our relation to objects here is largely incidental, determined by location, circumstance, and the like.

On the subjective plane our relations are determined by attractions and intrinsic conditions, and an individual full of all evil passions, inflamed by alcohol, will attract entities of like degree, and so on to the end of the chapter. To say that all such cases result from pure imagination is not even to make them thinkable. Many persons assume that when they have named a thing they have explained it, and that further questions are an impertinence. Perhaps the most important consideration in regard to the shifting states of consciousness from the objective to the subjective condition regards that vague and varying state known as insanity. As a rule, with the insane this transfer of consciousness is partial, seldom complete. Consciousness is rather out of joint than actually transferred from plane to plane. There is usually an organic lesion, or a functional obstruction that tends to tissue change in some of the nerve centers. The result in many cases is to break down that sharp line of demarcation between the objective and subjective worlds. The individual becomes bewildered, loses his bearings. His experiences are no longer coördinate. The instrument through which consciousness manifested is out of tune, and the result is discord. The great mistake in regard to all these cases of perverted function arises from the fact that no differentiation is made as to planes or states of consciousness. Practically but one state of consciousness is recognized, and the still further mistake is made of looking upon all objects cognized, and all experiences outside the ordinary plane of consciousness, as altogether non-existent, a figment of the imagination. But pray what is imagination? Ask the artist, the poet, the painter; ask genius that is so closely allied to insanity; ask all who create from ideal forms; and they will tell us, one and all, that imagination is the wings of the soul that bear up the lagging fancy, the slow and plodding mind, till it enters the ideal world and gazes there on both beauty and deformity in all their nakedness. They will tell us that what we call the real world is at best but a poor and colorless caricature as compared to the ideals open to the imagination, and that what the world is pleased to call the work of genius bears but a touch of that transcendent truth and reality that veils its face from every faculty of man on the phenomenal plane. Ask the true scientist what we knew of anything, of matter, space, time, or motion,—of the whole phenomenal world—, and he will tell us, and tell us truly, that we have our own ideas of these, and nothing more. Finally, ask that greatest of all modern philosophers, Schopenhauer, what is imagination? and he will tell us that not only the world, but ourselves included, is reducible to two terms, Imagination and Will; the one, the essence and the creator

of all forms in nature ; the other, the creative and motive power; and that these powers are as potent on the subjective plane as on the objective ; are as active in drunken delirium, in mania, and insanity, as in that other condition of consciousness that we call sanity, but which is often more insane than any other. There is no subject likely to yield more valuable results to the earnest student than the various planes and conditions of consciousness.

J. D. BUCK.

THEOSOPHIC DIET.

The question "whether to eat meat or not to eat it" is one which is uppermost in the minds of many theosophists to-day. Some will eat no meat, while others still use it, and a few who are vegetarians seem to think that the meat eaters are sinners and cannot be spiritual.

Although I belong to the Spanish-speaking people, I am a vegetarian and a theosophist ; and I hope that the difference in race will not have any effect on my American readers, brother theosophists.

Let us examine the different standpoints taken, and look at the matter without any bias in favor of either vegetarianism or carnivorous diet.

The meat eaters say that in nature we find cows and elephants eating no meat, and yet that they seem to have no additional spirituality as a result, and that among men we often see those who, although they eat meat, are at the same time highly spiritualised. This is their case.

The vegetarians have these arguments : (a) that animal food necessarily imparts to the eater the qualities of the animal, and that the eating of meat not only may give us the diseases of the animal, but also tends to inflame the blood and makes the gross envelope of the body more dense than ever ; (b) that it is wrong to kill animals for food, because, as we did not give them life, we have no right to take it away from them ; (c) that by living on vegetable food we make the gross body more permeable to higher influences. There may be finer divisions of the argument, but the above will give their case in general.

It must make much difference in the conclusion whether one is speaking of a man belonging to the western nations or of one who, like the Hindu, comes of a race which for ages has taken no animal food. It is held by many physiologists that the stomach is an organ for the digesting of animal food only, and that in a vegetarian the pyloric valve leading from the stomach is so paralyzed from want of use that the food passes directly into the intestines. It must therefore follow that the western man may be placing himself in danger of fatal derangement of his system when he leaves meat eating and takes up vegetarianism. This has, indeed, been

proved in many cases to be a real danger. I have before me the reports of several theosophists who found that it was not possible for them to make the change; at the same time others have made it with perfect safety. The trouble did not arise from weakness following lack of meat, but from imperfect digestion causing disease. This is due to the retention in the stomach of vegetable matter for so long a time that yeast and other growths were thrown into the circulation; these are sufficient to bring on tuberculosis, nervous diseases, and other manifold derangements. It is well known that a man who has melancholia due to systemia cannot expect to reach a high development in occultism.

We next find that there are powerful black magicians in farther India and in many other places who do not deny themselves meat but take as much as they wish, and also stimulants. From this we conclude that power over nature's forces is not solely in the hands of the vegetarian. We need not stop to consider the fate of such magicians, as that has been often dilated upon.

Now although the Hindu has been always a vegetarian, it is a fact that for him the acquirement of knowledge of absolute truth is as difficult as it is for the western man who eats meat. In the books of the Hindoo on the subject of spiritual culture or soul development, the rules laid down are extremely hard to follow. The eating of meat is not definitely referred to, but the attainment of union with the Supreme, *from which alone knowledge of absolute truth results*, is hedged about with difficulties in comparison with which the eating of meat sinks into the shade; but we must remember that it is assumed in India that the student is not a meat eater. The reason for the prohibition, however, is that a man has no right to kill animals for his food or for any other reason. He must refrain, not because the act is forbidden, but because his whole nature, through the great love and pity that he feels, naturally recoils from such an act. It is plain, if this rule be the correct one—and I think it is,—that a person who stops the eating of meat in order that he may by complying with that condition attain to a development he has set before him misses the mark, and has acquired a selfish motive for the line thus adopted. It is an old and true saying that the kingdom of God cometh not from taking or refraining from meat, nor from the refraining from anything whatever, but that it is *within us*. In another place it is said that this kingdom of heaven is taken by violence; that is, it requires all knowledge and all goodness to attain at last to that union with the spirit which is the kingdom of heaven. And such attainments are not in the reach of either those who, on the one hand, long for sentimental religion only, or those who, on the other, work that they may reach the blissful result for themselves. The first, although extremely good, are barred from want of knowledge, and the other by the selfish motive at the bottom of their practice. In the "Great Journey,"

translated from the Sanscrit by Mr. Arnold, is a beautiful illustration of the spirit and motive which must actuate us. Yudishthira reached heaven after losing his friends on the way, and was at the gate accompanied by his dog who looked to him as his only friend ; and when he was refused admission because the dog was with him, he declined to enter. He was let in, and the dog revealed himself as one of the gods ; then the king found that his friends were not there, and was told that they were in hell. He asked to go there, and was sent. He found it an awful place and was on the point of returning, when the pitiful voices of his friends called him back, saying that he gave them some comfort by his presence, and he then said he would stay in hell for them. This was reported to the gods, and they in a body went to hell and rescued all the denizens of the place for his sake. The selfishness or selflessness of the motive will determine the result.

We find, on referring to the great Indian work of Patanjali on the Philosophy of Yogam, that nothing is said about meat eating. The disciple is not met with the regulation at the outset, "You must refrain from eating meat." This is not because the people were all vegetarians at the time it was written, because even then permissions were extended to certain classes of men for the eating of flesh. The warrior was allowed to eat meat, and out of the warrior caste arose many who attained to the supreme heights of adeptship. To say that carnivorous diet will *in itself* exclude you from spiritual attainments is of like character with the statement that one cannot attain unless he is of the unsullied Brahmin caste. That was sometimes said by some Brahmins, but is easily met by the fact that the great Krishna was a shepherd by caste.

What, then, is the true theosophic diet? It is that which best agrees with you, taken in moderation, neither too much nor too little. If your constitution and temperament will permit vegetarianism, then that will give less heat to the blood ; and, if it is practiced from the sincere conviction that it is not true brotherhood to destroy living creatures so highly organized as animals, then so much the better. But if you refrain from meat in order to develop your psychic powers and senses, and continue the same sort of thoughts you have always had, neither cultivating nor practicing the highest altruism, the vegetarianism is in vain.

The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding that nature upon gross food. True theosophic diet is therefore not of either meat or wine ; it is unselfish thoughts and deeds, untiring devotion to the welfare of "the great orphan Humanity," absolute abnegation of self, unutterable aspiration to the Divine—the Supreme Soul. This only is what we can grow upon. And vain are the hopes of those who pin their faith on any other doctrine.

RODRIGUEZ UDIANO.

TEA TABLE TALK.

Rich indeed is the chronicle of the past month. The year 1888 closes ripely, full of harvest for succeeding time. The appearance of Vol. I. of *The Secret Doctrine*; the formation of the Esoteric Section; the announcement of the probable visit of our President-Founder next year, (an event sure to be productive of great stimulus and general public awakening); each of these taken singly is a decided step onward in the affairs of the Theosophical Society, and taken altogether they seem to form a bright harbinger of a better day. *The Secret Doctrine* itself is a tremendous event. It is simply overwhelming. The stanzas from the ancient Book of Dzyan are sublime. They have all the thrilling poetry of Truth. There are phrases that run through the body like fire; ideas that make the flesh to curdle and the very hair to tingle with their shadowy awfulness. Who among occultists can read without emotion that weird phrase, *The Army of the Voice*? It is not for me to review this work; not for language to return thanks for it. We can only take the gift in silence, repeating our pledges in our hearts. Two years ago H. P. B. wrote; "Have patience. *The Secret Doctrine* will teach you more definite things than *Isis* now ever could. The latter was only an essay balloon. I hope you will be satisfied with the last and final work of my life." The book verifies this assertion; it teaches definitely. There is much that we cannot fully understand, of course; moreover, the present volume does not complete the work. It would, then, seem wise for us not to be too ready to form opinions, to build up doctrines, or to reject what may conflict with our present ideas. These truths are to be developed by her later. Also to be tested in our experience, and not in our brains, and much of our experience now lies in what we call the Future.

When we consider that these events have come about under the Law of Karma, we may regard them as the just dues of the Society as a body. In these opportunities the Karma of Humanity has also a share, though coming, perhaps, less forcibly home to them by reason of their greater remoteness from Occultism. Following occult analogy, we may see in the T. S. the immediate Karmic vehicle or organism for the distribution of knowledge on our plane to all who can receive it. "To him that hath shall be given." This mystic saying is verified here and continually through processes of Attraction. The above view finds corroboration in the dedication of the *Secret Doctrine* to all Theosophists; "for they have called it forth." This fact is an encouragement and a warning. The first rewards while it prompts us to fresh efforts. The second reminds us of the increased responsibilities of enlarged knowledge. Whether we "take knowledge" or not, as we have called it forth, each in his own degree and according to his aspirations, this opportunity, whether in its use, disuse, or misuse, is now set down to our account. Wherefore it behooves each one of us to ask in the secret tribunal of the soul this question; "Am I doing *all* that lies within my power for Humanity.?" What hidden sores this probe discovers in us!

Our Founders are doing their utmost, with every nerve and faculty on the strain ; H. P. Blavatsky fighting materialism in England and the world ; Col. Olcott sustaining those efforts by his own sacrifices and inexhaustible devotion ; and the third Founder, who in the pages of this magazine must go unnamed, but, let us hope, not unthanked by its readers. And the month that has slipped by us has brought some bright examples of unselfish work. Some have cropped out through the working of the T. P. S. Scheme. Strangely enough, by the way, a comparison of lists developed the fact that THE PATH is almost wholly supported (in so far as it is supported by the public) by truth seekers who are not members of the T. S. From this public comes also the more prompt support of the scheme named. Possibly because the work of copying was not asked of them, as it was of members who stand professedly ready to do work. No reference is had here to persons who disapprove of the scheme. They are as 9 in 225, so far as heard from, and their opinions are of course their own. Undoubtedly a better plan might be devised. But this is the only one that *was* devised, the only help offered. Beyond the mere financial question it has done good in arousing thought and discussion, an effect both desired and foreseen. It is hoped that those who are waiting for some more ideal method to offer itself will initiate some such themselves and go to work on it. They may be sure of aid, for the great thing is to take what work offers itself, and not to stand waiting for the perfect plan or opportunity which never is found.

Here, for instance, is a theosophist who was obliged to re-use the ten cents asked, while expressing his sympathy. Why? Because his income from hard labor has not averaged over \$3 per week for 14 years. On this he managed, by strict economy, to "subscribe for *Lucifer*, THE PATH, the *Esoteric*, and other lesser lights," to buy *Isis* and *The Secret Doctrine*, to subscribe to one Branch of the T. S., and also to pay a fixed sum towards his church and orphans. His letter asked to "be regarded as an humble confession which tends to show and prove what wonders could be accomplished in this great and good Cause if all interested persons would put their shoulders to the wheel. I can do no more now, further than feel very grateful for the sure and certain *knowledge* that those who can do more are doing it : e. g. *some* of them are."

The Tea Table, for one, thought it was doing its best, until the above facts made it feel *small*. After all, how many of us make sacrifices of our daily comforts or habits in order to give? The Tea Table does not, more shame to it! But such examples will cause it to reflect and amend. Then there are the Christian or Mind Cure Scientists. We are told by the agent that every one of them on her list has been most liberal, and a couple of soldier members, far on the Western frontier, each gave from his slender pay ten times what was asked. One of them apologized for not handing on his circular by saying, "I know it is not polite, but I do not know anybody who will take an interest in such things." What a picture of moral courage here rises before us. The brave soul holding to occult truth in silence, distance, isolation, all of them real trials to the flesh if not to the spirit. And this

amid the rough army life, and its material tendencies and jests. These instances could be matched with others which, like these, asked to do good in silence, but one can show as well as a thousand that circumstances do not hamper our powers when it is our will to surmount circumstance.

Another touching event has come home to us in the last days and death of our late Brother, Govinda Row Sattay. It is a sad story, with hope and good cheer breaking through the sadness. It is a tale befitting the Christmas season ; one of love for humanity, of peace triumphing over life and death : let us read it reverently as an epitaph truer than most in its final eulogy.

Over a year ago the public first heard of Mr. Sattay through a public injustice. He was present at a religious meeting at Ocean Grove where the "heathen" were severely commented upon. Among other statements was made this ; viz., that Hindus worshipped the images which they, in fact, make of clay for memorial decoration upon certain high festivals, throwing them into the river when the day is over. Wealthy persons have images of gold for use upon such occasions ; these are preserved, for, as Mr. Sattay used to say with his rare smile, "I do not think an American would throw a gold image into the river." He had previously aroused the anger of some sectarians by his lectures on such points in hotel parlors, and when he rose to ask some questions at this meeting, in response, it is said, to an invitation addressed to questioners, he was ordered to be silent, and, persisting in his queries, was arrested and thrown into prison. Fancy an American's being so treated if he rose to some question at a public meeting, even without any of Brother Sattay's habitual and serious courtesy !

At this juncture the General Secretary of the T. S. saw the occurrence in the newspapers, and at once went to Ocean Grove to effect the release of the friendless stranger. Mr. Sattay naturally asked what had procured him this unexpected aid, and being told, he remarked that, if he might judge from their actions, he should say that the Theosophists were the *real* Christians. This said, he went away, and was for the time forgotten.

But he did not forget. His Hindu code was simple, but it had a grasp on the daily life of the man such as dogmatic creeds never can have. He had received a benefit in the name of Humanity : that benefit must be returned to Humanity ; such is Karma. This autumn he reappeared at the T. S. Headquarters in New York. He had worked at photography until he had saved enough money to live upon (and he ate mainly bread and milk) for one year. He now proposed to join the Society and to devote that year to working entirely for the Cause, whether in free teaching of Sanscrit, in expounding Oriental Scriptures from his standpoint as a Brahmin and a Buddhist, in giving lectures on India or on psychic or literary topics,—in a word, all that he could do. His gratitude inspired him with a single aim ; towards it he had worked with whole soul. One humane deed had lit, or revived, the sacred fire within his heart, and the wanderer became an ardent humanitarian. He knew no other course but the following of his inner conviction, and for it he abandoned all else. It was the unqualified action of a strong soul. It reminds us of the acts of our Founders. What human failings do not such acts redeem ?

Then the great Shade drew noiselessly near and enveloped our Brother without a warning. He had worked for some brief weeks, happy in his new aims and friendships, with the placid contentment of an exile who feels once more about him that spirit of sympathy which makes the warmth of home. His home had been abandoned from hereditary discontent. Without kindred or ties, he crossed the seas, hoping, as other patriot hearts had hoped, to learn in Western countries the secret of their power and to transfer it to India. Like his friend and fellow Theosophist, Annandabai Joshee, he believed that power lay in our educational system, and both endeavored to procure it for the women of India.

After a short visit to the Philadelphia Branch, Mr. Sattay suddenly fell ill. Just before, he had lectured to the Aryan T. S., and a lady present, seeing him for the first time, remarked that she saw death in his face. Being told that he was always thin and grave, she replied that she did not judge from externals, but from the terrible hollowness she felt and the cold cloud which seemed to envelop him. Two weeks later his illness declared itself; in two days his friends became alarmed, and he was placed in a pay ward of the Brooklyn Hospital, where the doctor in charge said he might linger some time but could not live. A day or so passed, when on Saturday night the lady before named awoke from a sound sleep. Feeling cold, she rose to close the window, and had hardly returned to her bed before a panoramic picture passed through the dark room. She saw a bed in a small hospital ward, and noted all its special surroundings. On the bed Sattay lay dying; a nurse stood by him, and a subjective voice said, "This is Death." With that a second picture slid across the first,—a dark and deserted dead room; in its centre stood what looked like a table, yet she knew it was not one. Upon this lay a body prepared for burial, and covered. The face she could not see, but saw through the covering the position of the hands, and *knew* it to be Sattay. The pictures passed like vivid flashes. She exclaimed, "Sattay is dead!" Lighting a match, she looked at her watch. It was half past eleven. He died that night at half past twelve. So she saw at once what was transpiring at the hour of her vision, and also the future event. Next morning she saw a friend who had been interested in Sattay, and who had just come from the hospital which she had never seen. To this friend she described correctly all the surroundings, the details, and position of the dead, even to the table which appeared like one but was not, and this in our presence.

Our Brother died as a man should die, with firm faith and that courage which is not self conscious but innate. He said that he was ready to go away, and desired that he might be cremated and his ashes thrown upon the river, according to the custom of the country he loved too well. Making a will by which he left his money to the General Secretary in trust for the Cause, he said: "If I die, all I have is for Humanity. If I live, I will always work for it." And thus, his worldly goods and body disposed of, his debt of gratitude paid, his few comrades thanked, he withdrew into the temple of spiritual contemplation, and, calling upon the Three Great Powers in triple invocation, the solitary wanderer withdrew from solitude, and passed to the

place prepared for him where he may rest. His ashes to the waters ; his heart to Humanity ; his soul to the Supreme. Peace be with us !

JULIUS.

LITERARY NOTES.

The Possibility of not Dying, by H. C. Kirk, is a book that vindicates the famous Elixir of Life, an article which originally appeared in the *Theosophist* and was much ridiculed by many. Mr. Kirk goes even farther than the author of that article, for he considers physical immortality possible, whereas the Hindus say a body can be made to last only three hundred or so years. Remarkable to state, the Press and many learned men who scoff at Theosophy and its scientific teachings have received Mr. Kirk's book with praise, and find it impossible not to be struck with its vivid ingenuity.

THE THEOSOPHIST.—The September number contains Col. Olcott's article upon "The Barisâl Gun," given also in *Lucifer*, and worthy of the widest publicity because, in a very striking instance, once more upholding the truth that phenomena which shall not have been resolved by natural laws shall frankly be remitted to a frankly-recognized region with which Science does not deal and with which Occultism does,—the Astral Plane. Mr. Charles Johnston, whose name is savory to readers of the PATH, contributes an instructive article upon "Karma and Ancient Law," though we doubt whether the Christian doctrine of the Trinity is traceable so much to Latin civil law as to Greek metaphysics.

The October number, in "Two Curious Experiences," gives not merely an instance of the tests which may very well occur to a candidate for the Mysteries, but a graphic description of certain types of Elementals, and, still more, a visible *proof* that an adventure among them of the astral body may take place and leave its marks. There is an excellent article on "Atmagnyan," another, less excellent because condoning injustice and breach of contract, on "Hindu Marriage," and a generous notice of the PATH. In the Supplement is given in full Dr. Elliott Coues's able address before the Western Society for Psychical Research in Chicago last April. Apart from its literary quality and its exposition of fact, this address has the merit of a singularly fair and judicial discrimination, and we are the more glad to see it spread before Oriental readers because it may show to them that a man in this country may be a competent writer and a student of science, yet also a believer in the unseen and a member of the Theosophical Society. There are some most interesting facts about the present surroundings of our honored Madame Blavatsky, but not more than we hope ourselves to present in a later number of the PATH. Announcement is made of Bro. Tookeram Tatya's republication in pamphlet form of Mr. Subba Row's *Discourses on the Bhagavad Gita*. We some time ago ordered copies, and hope to announce them as on sale before long. Sanscrit schools seem to be multiplying in India, thanks to the T. S.

MR. A. P. SINNETT has prepared a pamphlet giving a *Course of Theosophical Reading*, a most excellent and well executed idea. Instead of stumbling about among a number of books at random, the inquirer is led on from the more to the less elementary, and always with the graceful touch of that most accomplished writer. We have some copies of this, but are a little chary of parting with them, having an eye to new Branches and to the needs of the future.

THE SECRET DOCTRINE.

The 1st Volume was sent out November 3d ; the 2d will probably reach subscribers at about the same time as the December PATH. It will be noticed that the postage charged, even allowing for the contract price of wrapping each volume for the mail, is slightly in excess of that needed. This charge was twice estimated, first upon a book of similar size, afterwards upon the book itself when received ; but certain changes in the binding process reduced the weight materially.

The time for subscription at the lower rate (\$7.50) expired with the issue of the first volume. The price has now been definitely fixed at \$10.00, not \$10.50. Orders not adding postage should indicate the Express Company or other mode of forwarding desired.

Any attempt at critical review of this marvellous book would properly seem—to those who notice that Madame Blavatsky refers to herself as “the Author—the writer, rather”—presumptuous. But, if time now allowed, it would be permissible to give some outline of its character, and especially to invite attention to some most important statements in the Preface and the Introduction. This may be attempted hereafter. To say that *The Secret Doctrine* is the most extraordinary, the most unique, book in literature ; that its exposition of cosmogony is absolutely unprecedented since the age of print began ; that the attention now given it is as nothing compared to that assured a century hence ; is a very temperate assertion. If not technically a “revelation,” it is virtually such to the Western world ; and one may well exclaim—as was once before done when strange truth from Adept sources was disclosed, “He that hath ears to hear, let him hear.”

Owing to the absence of the Editor upon business in Europe, Correspondence and Answers to Inquirers must temporarily lie over.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE BRAHMANA T. S. of Milwaukee, Wis., has been duly chartered, and has organized with Bro. Bryan J. Butts as President, and Mrs. Alice M. Wyman, 421 Milwaukee street, as Secretary. There are thirteen Charter-members, and we are informed that other applications for membership have

since been made. Milwaukee is a very important city, and certainly should become a Theosophical centre.

KRISHNA T. S. of Philadelphia has again changed its President, Bro. Henry B. Foulke having only consented to take the office as *locum tenens*, and now retiring in favor of Bro. Edward H. Sanborn, once more a resident of that city. If President Sanborn's time permits, much hopeful work might seem possible in a population of 900,000 (Philadelphians say a million).

STILL ANOTHER Application for Charter comes from the far West. Of this we shall have more to say in the PATH for January.

THE ARYAN T. S. of New York has established a Committee, whose duty it is to receive and collate suggestions for topics of discussion, and to submit at each meeting a subject for the ensuing. System is just as essential in Theosophy as in any other science, and helter-skelter talks on matters casually arising cannot give the richness and symmetry of growth which are conditioned on prepared, nutritious pabulum. If the mechanical aid is offered, there is a possibility that notice of the following meeting and subject may weekly be sent to each member. "Gurus" have lately been discussed, and why none of us need them yet; also Animal Magnetism.

WITH GREAT SATISFACTION we record a most welcome offering for use in the Headquarters at 117 Nassau street, New York. A generous Theosophist has presented two life-size portraits in crayon, the one of Madame Blavatsky, the other of Col. Olcott. That of Col. Olcott is now finished and adorns the room. It is an excellent likeness, vigorous and accurate. Of this and of its companion, when finished, we shall speak further next month.

A SIGNIFICANT INDICATION of Theosophic interest through the States is this. The better to answer inquiries, the General Secretary last winter printed 500 copies of a circular "How to join the T. S.," giving full instructions, and appending a list of the then Branches. That edition is so nearly exhausted that a new one is soon to be issued. The new will not only add the steps needful to form a Branch, but will show an increase of *nine* (possibly *ten*) Branches during the eleven months since its predecessor. There are now in the U. S. 23 Branches, some sleepy, but none dead.

EUROPE.

THE DUBLIN LODGE, Ireland, is in excellent condition. It has now a nicely furnished room, with a Library and various magazines, enriched with a Theosophical Shield and with photographs of Madame Blavatsky and Mohini M. Chatterji. Photographs of American Brethren will receive fraternal welcome. It is from this Lodge that Bro. Charles Johnston lately went to India, whence he promises the PATH a series of articles upon Indian topics, ancient and modern.

THE NEW PHOTOGRAPH of Madame Blavatsky, mentioned in our last, has not yet arrived, the reasons for delay having been sent us. An ample supply has been ordered, so that all Branches or individuals desiring her most lately taken portrait, as well as her autograph, may procure them from this office. The price (\$1.50) seems high, but it is really a contribution to the publishing fund, as hitherto explained.

INDIA.

BRO. RICHARD HARTE, of blessed memory in the Aryan T. S., was to reach India, in company with Col. Olcott, at the close of November. In addition to other notable services at Headquarters, he will edit the *Theosophist* during the President-Founder's journey to Japan and to (possibly) the United States. Bro. Harte's pen is endowed with peculiar acumen and

potency,—more so, indeed, now than ever. We are informed, moreover, that a new department will be established, somewhat lighter in touch and not wholly destitute of facetiæ. If all the nonsense reaching an editor (or even a General Secretary) was put in type, not a few Theosophists would grin—or weep.

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY.

Owing to the fact that a large number of fellows of the society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders of the T. S., the following order has been issued by the President Founder ;—

- I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is organized a body, to be known as the “Esoteric Section of the Theosophical Society.”
- II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky as its head; she is solely responsible to the members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President Founder.
- III. Persons wishing to join the section, and willing to abide by its rules, should communicate directly with Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London *W, England.

Signed, H. S. OLCOTT,

Attest :—H. P. BLAVATSKY.

President in Council.

So many letters reach us in relation to the above that we need to make distinct the fact that this office has no information thereon other than what has appeared in *Lucifer* and the PATH, and absolutely no authority or interpreting function. Inquirers should address themselves directly to Madame Blavatsky.

COL. OLCOTT'S TOUR.

We have to thank no small number of Branches and Brethren for their generous pledges in response to the November circular. Some of them disclose that test of all Theosophic advance, self-sacrifice. The measureless importance to Theosophy and to the Society of an American Tour by the President-Founder is so clear that we cannot hesitate to again ask the Brethren whether each has done all that he can to effectuate it. About two-thirds the necessary sum are now pledged. Should we be assured of the remainder, and should the projected Lectures and visits really become a fact, the consciousness of having thus assisted may well be envied any one. We again commend this matter to the generous instincts and heartiest efforts of every true Theosophist, and shall rejoice if hereafter able to announce that the fund is complete and the tour assured.

The General Secretary has received from Mrs. VerPlank to date \$44 for the T. P. S. Scheme. Half of the proceeds go to the T. P. S. of London; the other is to be used for Theosophical publication purposes in the T. S. here at home.

A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god.—*The Kabala*.

OM!

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Orders can be sent to WILLIAM Q. JUDGE,
care of PATH, P.O. Box 2659, New York,
in postal orders, drafts, or cheques, to his
order.

*THE following books have been received
from India, and will be mailed from
THE PATH office upon receipt of the price.*

THE BHAGAVAD-GITA,
(Wilkins's translation), - \$1.00

THE YOGA PHILOSOPHY,
(Text of Patanjali, with
Bhoja Rāja's Comment-
ary, - - - - \$1.25

A GUIDE TO THEOSOPHY,
(Selected articles for the
guidance of aspirants), - \$1.25

PRABODHA CHANDRODAYA,
(Rise of the Moon of In-
tellect, a translation of a
Sanskrit Spiritual Drama), \$0.75

SANKHYA KARIKĀ,
(containing also the Bha-
shya, or Commentary of
Gaudapāda), - - - \$1.25

THE PURPOSE OF THEOSOPHY,
(Mrs. A. P. Sinnett), - \$0.25

The consignment, just received
from India, includes *A Treatise on
the Yoga Philosophy*, by N. C. Paul;
*A Compendium of the Raja Yoga
Philosophy*; *Discourses on the Bha-
gavad-Gita*, by T. Subba Row. Prices
will be announced next month.

THE PATH is empowered to offer
for sale, at 20 cts. each, back numbers
of *Lucifer* as follows: Mar. 88 (5),
April, 88 (6), May, 88 (1), June, 88
(5). This will include postage.

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TO
THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN
AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
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EDITED BY WILLIAM Q. JUDGE.

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JANUARY, 1889.

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THE THEOSOPHIST.

A MONTHLY MAGAZINE of *Oriental Philosophy, Art, Literature, and Occultism.*
Conducted (pro tem.) by H. S. Olcott, President—Founder of the Theosophical Society. It is now in its Tenth Volume. It contains, each month, at least 64 pages of reading matter. It is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies, and sciences, and numbers among its contributors learned Brahmin pandits, Mohammedan, Sufis, and Buddhist native scholars, as well as those who are pursuing special studies, both practically and theoretically, in Occultism.

It is the organ of the Theosophical Society, and is published in India, at Adyar, Madras. The subscription price in America is \$5.00, and may be sent either to the MANAGER THEOSOPHIST OFFICE, Adyar, Madras, India, by money-order, or to William Q. Judge, P. O. Box 2659, New York, by money order or cheque.

LUCIFER.

LUCIFER (*The Light-Bringer*) is, like the THEOSOPHIST, a monthly magazine devoted to Theosophical topics, treating them with special reference to the intellectual aptitudes of the West, and to the varied problems, social, scientific, and literary, continually arising in the vivid activity of Western civilization. Tenanted a somewhat different field from that of the THEOSOPHIST, it is not its rival but its colleague. It was established in September, 1887, and is conducted by H. P. Blavatsky and by Mabel Collins, author of "*Light on the Path.*"

The subscription price is 15 shillings per annum, and may be sent either to The Theosophical Publishing Co., Limited, 7 Duke street, Adelphi, London W. C., England, or in American funds (\$3.75) to William Q. Judge, P. O. Box 2659, New York.

Æ U M

O man, thou thinkest that thou art alone, and actest as thou likest. Thou dost not perceive the Eternal Love that dwells within thy heart. Whatever is done by thee, It sees and notes it all. The Soul is Its own witness, and is Its own refuge. It is the supreme, eternal witness of man. Do not offend it.—*Mahābhārata and Manu.*

THE PATH.

VOL. III.

JANUARY, 1889.

No. 10.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

HOW THE CHRIST-CHILD WAS BORN.

Carlo stood by the window making pictures. He made them by breathing upon the pane and drawing upon it with his fingers. His Papa was shut up in his study with all the nasty bottles and jars and things. His Mamma was where she always was now,—upstairs in bed, looking so white and tired. The servants were in the kitchen laughing over the very biggest turkey you ever saw, and Carlo was just here in the parlor, alone and cross and tired. He was tired of his play things; tired of the Christmas tree; tired of having a good time with his little cousins who had just gone home. He felt just like being a torment to somebody; that was what nurse called him when he began to fidget and ask questions.

When you are a little boy a great many questions come popping into your head, and you think grown people are put there to answer them.

Carlo supposed God put them there ; He seemed to do all that was done ; at least the grown people said so. But Carlo wondered why God did not make them tell things right ; some of their answers were certainly wrong because Carlo could not understand them. They made the world out to be quite another place from what Carlo saw. He had eyes ; he could see very well ; and he didn't see anywhere some of the things that grown people said were there. They were silly to suppose that he, a big boy of five years, would believe such stuff about babies, for instance. He never, never found one under the cabbages, though he had looked every day since his new little cousin had come to the world. Why should the grown people find all the babies ? They didn't get up so early as the children. And when people died ; that was another thing. They were put in holes in the ground. No grown person—fond as they were of puzzling children—had ever said they weren't. Except, indeed, Uncle Dick, who said sometimes they were burnt and sometimes they were roasted and eaten. That was in foreign countries, however, and Carlo didn't believe in foreign countries. He believed in what he saw, and his Papa, who was a very wise Professor, said that was the only wise way. But the sharp eyes of Carlo saw that his Mamma always looked sad at such words ; looked sad, indeed, at much that his Papa told him ; “just like she looks when she wishes I wouldn't,” thought Carlo. And he had heard nurse say to cook that his Papa was “a worse haythen than all thim Protestants.” He was sure this must be some dreadful thing, because nurse said it with the same voice in which she told Carlo what became of bad, bad boys when they died.

Altogether there were many questions Carlo wanted answered, if only the grown-ups would tell him the same things. They didn't ; they never did. When he asked his Papa what Christmas was, for instance, he said it was “a fool's day,”—whatever that was. He said he wouldn't have a Christmas in his house if Carlo's Mamma were not so sentimental and so ill. And Santa Claus. His nurse had told him about Santa Claus, and had even shown him the real picture of the saint. But when he had said, “Papa ! what is Santa Claus ?”, Papa had answered in his very gruffest voice, “*A lie !*”. Only think ! But how could there be a picture of him if he wasn't alive somewhere ? Carlo asked his Mamma next, and she said, “Santa Claus is a real spirit of love and kindness, who comes every Christmas to children whose parents love them.” As for nurse, she just held up her hands and exclaimed, “Master Carlo ! Where do ye expect to go to whin ye die, if ye don't belave Santa Claus is a little, fat, rale, live gintleman, what will lave yees a bunch av sticks an' ye're a bad bye, Sor ?” It was so about everything. The grown-ups all told you different stories, and frowned at you if you didn't believe them all at once.

If they only knew how tired a child gets sometimes with all their mixed-up tales, and how many new questions come popping into his head then !

Now there was one, this very minute. It was a question that was an old friend of Carlo's. He had been asking it ever since he could remember, every once in a while. He wondered what "God" was, and why He let grown-up people be naughty, and not children. Nurse was always talking about Him, and how angry He would be for every fault, "The badder a boy is, the more God keeps coming around !," poor Carlo cried out. "I should think He'd hate to be so near, always getting children scolded. Why don't he never come when I'm *good* ? Perhaps because being good is so dreadful stupid," thought poor Carlo. Down deep in his little heart was a thought he was afraid of ; a thought which he knew would draw down upon him the frowns and anger of all his little world. It was a thought only to be whispered to a bird in a tree ; or to the moon on bright nights ; or perhaps to some trusted companion when you were both naughty and in punishment, two stubborn little rebels together. This was the thought,—if only you please won't be shocked at it. "Perhaps there isn't any God at all ! Perhaps He's just an ogre made up by the big people, like the one in Jack-the-Giant-Killer, on purpose to make boys behave !" Some days Carlo felt sure this was true ; and he knew, he *knew* his Papa would not scold him for saying so. What he feared was the sad, sad look in the eyes of his pretty Mamma. But he could *think*, and think he did, that if a boy was to behave like this God of theirs did ; spying, meddling, killing people in Bible stories, and being different to every body ; always on the side of the grown-ups and always hard on the children ; Carlo was sure such a boy would be put into dark closets for life. "It just makes me mad," thought Carlo, "to have them say He loves me. He's nasty ; I don't want Him to love me. He made His little boy grow up so unhappy and be *killed* for me. I'm glad I ain't God's little boy and I won't be, either." By this it may be seen that Carlo's Papa was partly right when he said the boy would get no good from Sunday School. But like Carlo himself, his Father dreaded the mournful look in the eyes of his dying young wife. "There are times in life," he groaned, "when a man has to choose between being a brute or a liar." Uncle Dick had suggested that there was a third way, a golden mean between the atheism of the Father and the strict theology of the Mother, but while she lay there dying, trying with her last breath, as it were, to bias the fresh young soul of her son, for whom she feared perdition if she could not set his mind in a fixed direction before leaving him ;—while she so lay, it was impossible to wound her. Uncle Dick resigned himself and trusted to Carlo himself ; to something that he was sure was in Carlo, and would some day speak to the boy. Meanwhile,

how sad to see the awful waste of energies directed to the thwarting of nature, to the attempts to alter the immutable Laws !

Carlo's last thought made him fling himself impatiently on the rug by the fire, the better to gaze up at the Christ-child on the Christmas tree. It had wings, and a star on its forehead. It was all gold and pink and white, like pretty Mamma, and Carlo loved it. He hated to think that such a lovely being had been nailed on an awful cross, had grown up to be a man, just like Papa's friends, only better, he supposed, and had been so good that people hated him and killed him. "It is stupid to be good, and people hate men for it out in the big world," mused Carlo. His little brain ached with all the contradictions about him. Unknown to himself, the child felt the strain of the contest which was killing his Mother ; which was rending the world all about him ; the contest between Science and Theology, and, still more, between Matter and Spirit. He looked up at the shining figure on the tree, and said in his clear young voice, "Christ-child, I do wish you would tell me the real, true Truth."

It was so still that Carlo heard all the clocks ticking. There was a pause. The child lay so still, with the fire shining on his curls, that you would have thought him asleep.

Then the Christ-child spoke in a voice like the chime of bells, and said ; "I will, Carlo ! What do you want to know ?"

You may be surprised, you big people. Carlo was not. He had always known that there are fairies, and that things can speak. He once talked with a squirrel in a tree, though neither of them made a sound. Children know well that all that you can think is possible. So he simply answered in a pleased little tone, "Then tell me, Christ-child, how you can be God if you were a man, and if you're up there on my Christmas-tree."

"I am not up on your tree," said the Christ-child.

"Oh ! Christ-child ! Do you tell stories too ? I hear you speaking up there."

"That is not myself," said the Christ-child. "That is my picture. You have known before now, Carlo, that pictures could speak."

"Yes ; all the pictures talk to children," the boy assented. "I hope I shan't forget it when I grow up. But where are you really, then ?"

"I am everywhere, Carlo. Everything is my picture, and all try to speak of me. I am in the stars and in the glowworms ; I am in the winds and in the mosses ; I am in the fruits, in the oceans, in the storms, and in the heart. I am All. I am God."

"But how can you be so big, if you are just the Christ-child ?"

"They call me that when I am young," the voice said. "But I am

not in one little body, like yours, Carlo. I am in all bodies, but they are not me. Listen ! You will feel me in yours ! ”

Carlo started. Down in his heart he felt a stir, a strange sweet feeling that filled him so full of joy.

“ Here I am,” said the voice in his heart. “ When you do wrong, it is I who speak to you and make you sorry.”

“ I thought that was Carlo’s own self,” cried the boy.

“ It is yourself, but I am yourself, Carlo. I am the inner Voice in your heart. I live in the hearts of all men and all things. I am *the within* of all creatures and all beings. Long, long ago I slept in the Heavens. Then I woke, and I came into the world. I came because even God wants to feel and to know the great world which is himself. When I came I was a child, because I had not grown up in that world. You know what growing pains are, Carlo ! When I entered into all these bodies, when I tried to make them speak of me, and tried to make them so pure and good that they should become myself, and when they would not, then they crucified me. The nails and the thorns are their evil deeds. And when men are entirely wicked, then they kill the voice in their hearts.”

“ But you are alive all the same, and I don’t understand that.”

“ I am alive because I am the Christ-spirit.”

“ What’s a spirit ? ”, Carlo interrupted.

“ I cannot tell you. But you may feel it. When you gave your lunch to the lame beggar yesterday, you felt a spirit in your heart. When you said you had been good, and mamma kissed you, but you knew you had told a story, you felt a spirit inside that reproached you and would not let you rest. When the storm howls outside and you lie listening to music stealing through the darkness and over the uproar of the storm, and you feel safe and happy without knowing why, then you feel a spirit. When you look up at the bright stars and one shines and shines till you can’t look away, but you love it and something goes out of you to the star, and something comes from the star to your heart, then you feel your spirit and the star-spirit meeting.”

“ Then what I feel is a spirit ? ”

“ No, Carlo. But that which causes all these things ; that which is *behind* everything ; that which you cannot see or hear, but only feel when you are very still ; that is Spirit and *in it I am*. I ride in that feeling as your heart rides in you.”

“ And why do you take so much trouble for everything, Christ-child ? ”

“ Ah, Carlo ! My Carlo ! I love men. They may be mine. They may grow up to be me. I cannot tell you how to-day. It is a long, long story. But I will tell it every day, if you will only listen. I will teach you better than any one can if you will only ask me in your heart.”

“And what will you teach me first, Christ-child !”

“To love all beings, for all are mine, and I am speaking in the heart of all. Even the stones grow through the wonderful music of my Voice. If you kill the bird, you kill my picture, and you drive me out of that pretty form I loved. If you strike a child, you strike my image. No one can hurt *me*, or pain *me*, or kill *me*. For I am God. But these creatures which I came to help, to raise up to great Beings, they can be destroyed and scattered for a time. Even a little child can interrupt my work for a while. If you do not listen to me, Carlo ; if you do not obey me when I speak in your heart, and believe my voice above all others, then I cannot join you to myself ; then we cannot grow up to be one great, wise Being ; then I cannot take you home to God where we are one, you and I. And thus you can prevent my work.”

“When I want to be bad, is it you who speak to me then?,” said Carlo, puzzled.

“No. It is yourself, that thinks it does not know me. It is because you do not know that I am really Carlo ; I am what Carlo may grow up to be, but what he is not yet.”

“How shall I know which Voice is you, then, Christ-child ?”

“You may know by this. I shall never tell you to treat any person, or anything, any differently than you would me myself. I will only speak to you in gentle, quiet hours. And often you will make mistakes, for that is just what you are put into the world for, Carlo ; you are put there to learn to know my Voice from all the rest. If you try, you will know. When people have puzzled you so much, it was I said down in your heart, ‘Never mind ! Let us go play.’ For it was not time for you to think of those things. Often I whispered to you, ‘*Carlo ! it is not true.*’ I am always speaking from your heart and from the hearts of all things. Listen for me. Try to know me when I speak from the lips of other people. For I love you ! I am yourself. And you, little Carlo, you may grow to be everywhere in the great world. Wait, try, and you will understand.”

“I will try, Christ-child ! I will try !” cried Carlo, springing to his feet. The room was quite still. The shining figure hung upon the tree. Everything seemed as usual. Yet down in his heart Carlo felt a strange warm feeling, a something bigger than himself. When he tried to tell his mamma, he could not make it real, and she said it was a dream ; but whether or not, on that Christmas Day the Christ-child was born again.

J. CAMPBELL VER PLANCK.

LETTERS THAT HAVE HELPED ME.

(Continued from December.)

II.

My dear Brother ;

Your last long letter came duly to hand and has been read with much pleasure. It is quite rare to find one willing to enter this movement on the basis you have laid down for yourself, and my previous letter was written in order to see what your attitude really was, and also because I then felt from your writing that you were really in earnest. And before yours of to-day, I fell to thinking about you and wondering whether a future of power, a brilliancy of knowledge, was not your aspiration, and what effect certain occurrences would have upon that.

Judge, then, my pleasure in reading your present words exactly answering my mental inquiries of yesterday and placing you in the right position.

It is true, we must aspire ardently, and blessed is the one who, after the first aspiration, is wise enough to see the Truth.

Three qualities forever encompass us,—*Satwa* (truth and stability) ; *Raja* (action, war, aspiration, ambition) ; *Tamas* (indifference, ignorance, darkness). None may be ignored. So the path lies from *Tamas*, up through war, ambition, and aspiration, to *Satwa*, or truth and stability. We are now in *Rajasika* regions, sometimes lifting our fingers up to the hem of the garment of *Satwa*, ever aspiring, ever trying to purify our thoughts and free ourselves from the attachment to action and objects. So, of course, the ardent student naturally aspires for power. This is wise. But he must soon begin to see what he must do for real progress. For continual aspiration for power merely, is sure to sow for us the giant weed of self, which is the giant spoken of in *Light on the Path*.

As to the Theosophical Society, all should be admitted, for we can refuse *no one*. If this is a Universal Brotherhood, we can make no distinctions ; but we can put ourselves right in the beginning by seeing that people do not enter with mistaken notions of what we have. And yet with all our precautions, how often we find persons who are not really sincere themselves judging us by their standard, unbelieving in our sincerity. They enter, they find that each must study for himself and that no guides are told off to reach one ; then they are disgusted. They forget that "the kingdom of heaven must be taken by violence." We have also had to suffer from our friends. People who have joined us in secret like Nicodemus ; they have stood idly by, waiting for the Cause to get strong or to get fashionable, and leaving all the hard fighting to be done by a few earnest men who defied the hosts of materialism and of conventionality. Had they spoken for their Cause, more earnest people would long ago have heard of the

movement, instead of being kept away until now, like yourself, for want of knowledge that it existed.

You will find that other members care for nothing but Theosophy, and are yet forced by circumstances to work in other fields as well. What moments they have left are devoted to the Cause, and in consequence they have no unoccupied hours; each moment, day and evening, is filled up, and therefore they are happy. Yet they are unhappy that they cannot give their entire working time to the Cause in which some have been from the beginning. They feel like Claude St. Martin, a burning desire within them to get these truths to the ears of all men. They are truths, and you are in the right path. In America it is as easy to find the Light of Lights as in India, but all around you are those who do not know these things, who never heard of them, and yet many of our fellow members are only anxious to study for their own benefit. Sometimes, if it were not for my reliance on those Great Beings who beckon me ever on, I would faint, and, leaving these people to themselves, rush off into the forest. So many people like Theosophy, and yet they at once wish to make it select and of high tone. It is for all men. It is for the common people, who are ever with us. Others, again, come in and wait like young birds for food to be put into them: they *will not think*, and ages must pass before they will progress.

You misunderstood a little the words "Do not think much of me." Underline "*much*," but not "think." You will please think all the thoughts you will of me, but do not place me on any pinnacle; that's all I meant.

A constant endeavor towards perfecting the mere mortal machine is folly. Thereby we sometimes fail to live up to our own intuitions. This habit goes on for some time, but will get weaker as other senses (inner ones) begin to appear. Yet know the new fully before being off with the old.

Inasmuch as we learn almost solely from each other—as we are all here for each other—the question of the effect of affinities upon our acts and thoughts is enormous and wide. It anon saves us, and anon damns. For we may meet in our lives a person who has a remarkable effect, either for good or ill, because of the affinities engendered in past lives. And now our eyes are open, we act to-day for the future.

That you may pass beyond the sea of darkness, I offer you my life and help.

Z.

III.

Say, Brother Jasper, are you tired? I am. Not tired of fate or of the great "Leaders of the World," but with all these people who gape and gape and are (excuse me) so Americanly "independent," as if men were ever independent of each other.

You ask about the "moment of choice." It is made up of all moments. It is not in space or time, but is the aggregation of those moments flying by us each instant. It is referred to in *Esoteric Buddhism* as a period not yet arrived for the race, when it will as a whole be compelled to make choice for good or evil. But any single individual can bring on the period for himself. When it will or has come, the uninstructed cannot tell. For the student of occultism it may come in the next instant, or it may come one hundred lives after. But it cannot come this instant unless all the previous lives have led up to it. Yet as regards the student, even if it be presented to him and he refuse, he will be brought to the choice in future existences, with the whole body of his race. Race influences are insidious and powerful. For instance, my race has its peculiarities deeply seated and inherited from an extraordinary past. I must be under their influence in this body as a necessary part of my experience. In another life I might have been a prosaic Hottentot, or an Englishman, and in a succeeding one I might be under the influence of other race peculiarities. Those influences are, then, guiding me every moment, and each thought I have adds to them now, for either my own future use or for some other person who will come under the power of part of the force generated now by me.

As to the sub-conscious mind. It is difficult to explain. I find constantly that I have ideas that internally I thoroughly understand, and yet can find no language for them. Call it sub-conscious if you like. It is there and can be affected ; indeed, it is affected every moment. It is a nearness to the universal mind. So if I desire to influence—say your mind—I do not formulate your sub-conscious plane, but firmly and kindly think of you and think of the subject I wish you to think of. This must reach you. If I am selfish, then it has more difficulty to get there ; but if it be brotherly, then it gets there more easily, being in harmony with the universal mind and the Law. The Psychical Society speaks of it, and says that the influence "emerges into the lower mind" by one or more of the channels. But they do not know what those "channels" are, or even if they do exist. In fact the whole subject of mind is only faintly understood in the West. They say "mind," meaning the vast range and departments of that which they call mind, whereas there must be a need for the names of those departments. When the true ideas are grasped, the names will follow. Meanwhile we must be satisfied with "mind" as including the whole thing. But it does not. Certainly it is not ordinary mental motion—ratiocination—to grasp in an instant a whole subject, premises and conclusions, without stopping to reason. It cannot be called a *picture*, for with some it comes as an idea, and not as a picture. Memory. What is that? Is it brain-impression ; or similarity of vibration, recognized upon being repeated and

then producing a picture? If so, then the power to recognize the vibration as the same as before, is separate from the matter which vibrates. And if the power inhere in the brain cells, how is it possible, when we know they are constantly being changed? Yet memory is perfect, no matter what happens. That it is above brain is clear, because a man may be killed by having his brain blown to atoms, and yet his "shell" can give all the incidents of his life, and they are not taken from the brain, for that is dead. Where, then, is the sub-conscious mind? And where are the channels, and how are they connected? I think through the heart, and that the heart is the key to it all, and that the brain is only the servant of the heart,¹ for remember that there is in it the "small dwarf who sits at the centre." Think it out on that line now for yourself—or any other line that you may choose, but *think*. As ever, Z.

BE IT DONE UNTO THEE ACCORDING TO THY DESIRE.

Those whose attention has been but recently attracted to Theosophical studies often have considerable difficulty in taking their bearings. These are attracted by the mystery that attaches to Theosophy, and have equal difficulty in estimating their own motives and in understanding the new doctrines. There are, indeed, a few who do not come under this head, those who realise that they have at last found that for which they waited and sought; but these need little assistance, for the momentum gained by long and weary waiting will carry them a long way on the path. The great majority of students belong to the former class, and these are now for the first time brought face to face with themselves. If they mean only to have an amusing and interesting flirtation with occultism, get the reputation of being "a little fast" in the new fad, yet preserve through it all their reputation for virtuous intelligence, they ought to be made aware that they are trifling with very serious matters. It would not be difficult to imagine a man who had been out with boon companions engaged in drunken orgies, and who at midnight had come reeling home, leering and besotted, to find that home in flames, and all he had held most dear and that he had imagined safe being devoured by the cruel flames. Such a one would be sobered in a moment, and in that awful awakening self-reproach and horror would take possession of his soul. He would in that awful moment stand face to face with himself. His own conscience would be his Nemesis, though he might have had nothing directly to do with bringing on the calamity that had overtaken him. Suppose he had returned from a mission of mercy to find the same calamity awaiting him, the difference in the two cases can easily be imagined. He would now

¹ Not the physical heart, but the real centre of life in man.—J. N.

be face to face with his calamity, and in either case he would doubtless do his best to rescue his treasures. What makes the difference in these cases? Is it not all in the man's own soul? Every student of Theosophy will find the subject full of mystery, but that mystery will be but the reflection of his own nature.

If one were to inquire, What is Theosophy anyhow?, and what shall I find in it of interest or value?, it might be answered, What are you? and what do you seek in Theosophy? Are you satisfied with your present life and your past achievement? Does it give you zest and satisfaction? If it does, and if you are quite satisfied with things as they are, you had better let Theosophy alone, for it will break your repose and make you the most wretched of mortals; it will place you face to face with yourself, and you will not be pleased with the reflection in the mirror; nor will you ever again find that self-complacent satisfaction you have heretofore enjoyed when thinking of yourself. If you are involved in a round of pleasure, and are rushing from one sensual delight to another, discontented when left to yourself, yet still imagining you are happy if only you can keep up the dizzy dance of life, you will find nothing in Theosophy to compensate you for the lost pleasure; it will break the charm and destroy the illusion. Let it alone. The baby has first to learn that fire will burn its little fingers, before it will learn to avoid the fire. So also with the votary of pleasure; until he has learned the Cheat, and how utterly inadequate are all sensuous enjoyments to satisfy a living soul, he will seek these enjoyments as a child cries for the light or vainly reaches out its frail arms for the moon. You will find in Theosophy just what you desire and just what you find in yourself. It will not satisfy you if you still long for selfish enjoyment; it will repel you, and send you back from its cold embrace to the dizzy whirl of the maddening dance of life, glad that there is warmth *somewhere*.

If, on the other hand, your soul is already filled with a great *unrest*; if you have already discovered the cheat and lost the old zest of childhood, and yet been unable to find anything to take its place; and if you are almost ready to despair, and count life as a failure and hardly worth the living, then, my friend, my brother, Theosophy has a message for you. It will again show you yourself, and more, it will show you the meaning of life, and place you face to face with your priceless opportunities, and just in proportion to your present hopelessness and discouragement will it inspire you with zeal and with courage. It will show you the cause of failure, the cause of disease, and the cause of unhappiness, and it will give you the panacea for all these ills of life. It will banish that bane of life, *ennui*, forever. It will enable you to find within yourself the disease and its remedy, and it will put you in possession of a never-failing source of inspiration and of joy. If you desire all this, be it done unto you

according to your desire. But do you really desire it? Remember the issues are with your own soul. You are both priest and penitent, and absolution can come only to a clean conscience. There can be no deception practiced. You will be alone with your own soul, and will realize how utterly hopeless, how absurd, it would be to attempt any deception. *There can be none.* Are you afraid to stand face to face thus with yourself? and do you prefer to wait for the midnight hour and the great awakening! Then wait! no human being can say you Nay. Follow the cheat called pleasure! Raise high the orgies of self! Silence the voice within, and wait till all is ready or till death come and the account is closed.

The true Theosophists are not a legion, the ranks are by no means crowded. These are not measured by their occult lore, or by their mysterious power, nor yet by any worldly standard, but solely by their convictions. They are one and all *dead in earnest*, dead to all things else. They may not outwardly yet renounce, but they have inwardly relinquished, and will rejoice at the coming of the time when incidentals shall vanish and only essentials remain. These have lived in all ages, giving meaning and dignity to life, invincible and immortal.

Think of Epictetus, when tortured for a trifle, saying to his tormentor, his "master!", "If you twist my limb much farther, you will break it, and so deprive yourself of a servant," and, when the bone broke, replying only, "There, I told you you would break it." A poor crippled slave, yet all the masters among besotted kings could not touch his soul, more than a drop of water could reach the heart of volcanic fires. But this was so long ago, and the world is so much wiser and better now! and Epictetus was not only a slave but a heathen! Well, courts of law, masquerading in the name of Justice, at the command of Mammon can still imprison the greatest discoverer of the age, and when they have persecuted Mr. Keely to death they will doubtless ascertain the commercial value of his "secret." Whether power wears a crown, a mitre, a golden helmet, or a cap and bells, 'tis all the same. Power in the throne, in the holy Inquisition, in the seat of Justice, or in the service of mammon, will never comprehend and never master the silent power and invincible courage of one noble soul that knows and loves the simple truth.

Though we persecute truth daily,
 Though we plant with thorns her brow,
 Scourge her, spit upon, revile her,
 And crown error here and now :
 Through the cycles of the ages
 Truth comes uppermost at last,
 And the heroes of the present
 Were the martyrs of the past.

HARIJ.

THE SERPENT'S BLOOD.

It was an old and magic island. Many centuries before, the great good Adepts had landed on its shores from the West and established for a while the Truth. But even they could not stay the relentless tread of fate, and knew that this was only a halting place, a spot where should be concentrated spiritual power sufficiently strong to remain as a haven for several cycles, and that should be a base upon which in long ages after ages might be erected again the spiritual temple of truth. These blessed beings remained there for centuries uncounted, and saw arise out of the adjoining seas other lands, first of soft mud that afterwards hardened into rocks and earth. They taught the people and found them apt students, and from their number drew many disciples who were full of zeal as well as patience and faith. Among the least of those I was, and toiled long and earnestly through successive lives upon the Island. And the Island came to be known as the Isle of Destiny, from mysterious future events foretold for it by the greatest of the Adepts and their seers.

Yet I succeeded not in reaching the point when I could hope to pass on from the Island with the teachers, who said that at a certain day they must travel away to other lands, leaving behind them their blessing to those who willingly remained of the disciples ; those who rebelled had still to remain, but without the aid and comfort of the benediction of the blessed ones.

At last the day of separation came and the kingly guides departed, leaving well established the true religion and practice. Yet we all knew that even that must have its decay, in which perhaps even some of us might have a hand, but the centre of power was not to depart from the Island until its destiny should be accomplished ; the power might be hidden, but it would remain latent until the time arrived.

Many years came and went ; still I found myself upon the Island again and again reincarnated. With sorrow I saw the ancient practices overlooked and different views prevailing. It was the power of the serpent.

On one well known mountain the Masters had placed a gem, and at the mountain's base a tower. These I have spoken of incidentally in a former tale. I knew that mountain well, and saw it every day from the tower at some distance away where my own duties lay. I was present when the wonderful gem was placed upon the mountain, and of all those who saw the grand event, I alone remembered. Since that day many centuries had rolled away, and the other disciples, reincarnated there also, had forgotten the event but knew of the gem. Some of them who in other lives had been my servants in the tower were now my earthly superiors because they had devoted their minds to formal outward power, which is only

the weak symbol of the reality that should exist within. And so the tradition alone remained, but the diamond now blazed less brilliantly than in the days when I first knew it. By night its rays shot up into the heavens, and the priests month after month tried ceremonies and prayers in vain, in order to cause it to burst forth in all the glory of its pristine days. They knew that such a blaze was a possibility—indeed an old prophecy—but that was all they could tell, and were ignorant of the remainder of it, which, if they had known, perhaps none of their ceremonies would have been performed. It was that the great and glorious blaze of light from the mountain diamond would only take place after the last drop of the serpent's blood was spilled upon the Island, and that then the diamond itself would never again be found upon the rock where it had rested for so many ages. And I alone of them all knew this; but I knew not where the serpent was to be found. His influence was felt and seen, for in the early days he alone was the sole reptile that eluded pursuit, as his birth was due to the evil thoughts of a wandering black magician who had landed for a week upon the Island so long before that the priests had no record of it. This serpent had to be killed and his blood spilled upon the ground to remove forever the last trace of the evil done by the magician, and for that event only was the diamond kept upon the mountain through the power of the good Adepts who had put it there. It preserved the germ of truth from the serpent's breath, and would not be needed when he was destroyed. Had the priests known this, no ceremonies for increasing its brilliancy would have been tried, as they would rather suffer the serpent's influence than lose the gem. Indeed, they believed that their tenure of power was in some way connected with the diamond mountain. They were right. I knew the fatal result for them when I succeeded in discovering the place of the serpent.

Day after day and long into the darkness of the night, I meditated and peered into every corner of the Island. At the full moon when the diamond grew a little clearer, I saw the slimy traces of the serpent upon the Island but could never find his lair. At last one night a fellow-student who had passed on before me with those by whom the diamond had been set, and who now and again returned through the aid to help his old friend, came to see me and, as he was going away, said, "Look at the foot of the mountain."

So near the sacred diamond I had never thought it possible the foul reptile could be found; and yet it was there, through the evil nature of the high-priest, he had taken up his secure retreat. I looked and saw him at the foot, breathing venom and black clouds of the soul's despair.

The great day of ceremonies for the diamond was again at hand, and I determined that then should witness the death of the serpent and the last bright shining of the diamond.

The morning broke clear and warm. Great throngs of people crowded about the mountain-temple, expectant of some great result from the ceremonies. It seemed as if these natural psychics felt within them that the diamond would burst forth with its ancient light, and yet every now and then a fear was expressed that in its greatest beauty it would be lost to them forever.

It was my turn to officiate at the ceremony after the high priest, and I alone was aware that the serpent had crawled even into the temple and was coiled up behind the shrine. I determined to seize him and, calling upon our ancient master, strangle him there and spill his blood upon the ground.

Even as I thought this, I saw my friend from other land enter the temple disguised as a wandering monk, and knew that my half-uttered aspiration even then was answered. Yet death stared me in the face. There, near the altar, was the sacred axe always ready to fell the man who in any way erred at the ceremony. This was one of the vile degenerations of the ancient law, and while it had been used before upon those who had only erred in the forms, I knew that the Priest himself would kill me as soon as the diamond's great flame had died away. The evening darkness would be upon us by the time that the moment in the performance permitted me to destroy the enemy of our race. So I cared not for death, for had I not faced it a thousand times as a blessed release and another chance.

At last the instant came. I stooped down, broke through the rule, and placing my hand behind the shrine caught the reptile by the neck. The High Priest saw me stoop and rushed to the axe. Another moment's delay, and all hope was gone. With superhuman power I grasped and squeezed. Through my skull shot a line of fire, and I could see my wandering monk wave his hand, and instantly the Priest stumbled and fell on his way to the axe. Another pressure, and the serpent was dead. My knife! It was in my girdle, and with it I slit his neck. His red and lively blood poured out upon the ground and—the axe fell upon my head, and the junior priest of the temple fell dead to the floor.

But only my body died. I rose upon the air and saw myself lying there. The people neither stirred nor spoke. The Priest bent over me. I saw my wandering monk smile. The serpent's blood spread slowly out beside my body, and then collected into little globes, each red and lively. The diamond on the mountain behind the temple slowly grew bright, then flashed and blazed. Its radiance penetrated the temple, while priests and people, except my wandering monk, prostrated themselves. Then sweet sounds and soft rustling filled the air, and voices in strange language spoke stranger words from the mountain. Yet still the people did not move. The light of the diamond seemed to gather around the serpent's blood. Slowly each globe of blood was eaten up by the light, except one more

malevolent than the others, and then that fateful sphere of life rose up into the air, suddenly transformed itself into a small and spiteful snake that with undulating motion flew across the air and off into the night to the distant Isles. Priest and people arose in fear, the voices from the mountain ceased, the sounds died out, the light retreated, and darkness covered all. A wild cry of despair rose up into the night, and the priest rushed outside to look up at the mountain.

The serpent's blood still stained the ground, and the diamond had disappeared.

BRYAN KINNAVAN.

THE TEST OF THEOSOPHIC INTEREST.

The test of Theosophic interest is precisely the test of every other kind of interest,—What one will do to promote it. And here, obviously, two considerations arise.

The first is that no act which is superficial, or perfunctory, or for personal benefit, can at all gauge devotion to a cause which is both impersonal and deep-reaching. It is easy to descant on the glory of a system so elevated as the Wisdom-Religion. It is as easy to proclaim one's own appreciation of its tenets. It is not difficult to attend punctiliously the meetings of a Theosophical Society, and to absorb with readiness, perhaps with profit, whatever of truth may be there disclosed. It may not be easy, but it is entirely possible, to read every Theosophical work of repute, to extract its main thought, and to digest well the learning acquired. And yet, very evidently, the first two are exercises only of the voice, the last two only of the mind. If Theosophy was a matter of the breath or the brains, this participation in it would not only be salutary but ample.

In truth, however, Theosophy gives but a light benediction to either the mere talker or the mere student. It by no means undervalues sincere homage or zealous inquiry, but it is so intent on the work of transferring interest from the lower to the higher levels of being, so eager to excite the unselfish enthusiasm for others' good which, subordinating its own advancement, shall be most thrilled at the chance to advance Humanity, that its ideal is the man who is exerting himself to help others, rather than the man who is exerting himself to get ahead. And, as it believes that the present most efficacious agency for extending truth, vivifying motive, and elevating the race is the Theosophical Society, Theosophy regards as its best expositors those who are working most for the Society it has founded.

Some man with more impetuosity than perception will at once cry, "But this is only the Church and its motive over again!" Not at all.

There is no question of doctrinal triumphs, of sect growth, of rival temples, of missionary comparisons. The elements of social distinction, of clerical rank, of legislative influence are all absent. There is not even the ambition to push the Society into the area of recognized religious organizations, for it not only disclaims competition with Churches, but is disqualified for such competition by its lack of creed, its slight coherency of organism, and its vigorous assertion of individualism in opinion and in training.

Moreover, before assuming the danger of possible ecclesiasticism, one must remember that the standard applied to the Theosophical Society is exactly the same as that applied to a Theosophist,—self-forgetfulness in work for others. If the individual member is held to the doctrine that he best realizes Theosophical aims through the obliteration of ambition and the substitution therefor of an altruistic life, similarly as to the Society. Self-aggrandizement, as a pursuit, might evolve a Black Magician ; it might even evolve a Church ; but it never could evolve a Theosophical Society.

Of the three objects contemplated in the establishment of the T. S., the first and greatest is the promotion of Universal Brotherhood. But this does not mean merely a sentimental recognition of a general human fraternity ; it means an active beneficence towards the rest of the family. And if correct views, loftier ideals, richer motives, finer principles, healthier aspirations are more attainable through the Theosophic system than through other systems of faith or morals, the Theosophist is best serving the interests of his brother-men by giving that system all the publicity he can. And if, still further, he accepts the fact that the Masters have adopted the Society as their channel for conveying and distributing Truth to the human family, he reaches the conclusion that in laboring for the Society he is conforming most closely to their desires, benefiting most efficiently the race of which he is a part, using most hopefully the best agency for spiritual good. Practically, therefore, the truest Theosophist at the present day is he who is most interested in the Theosophical Society.

And now has been reached the point where the test of Theosophic interest may be applied to a Theosophist. *What is he doing to sustain the Society?* Not how many times does he place F. T. S. after his surname ; not how loud his voice in benediction on the Founders ; not how warm in praise his letters to active members ; not how many meetings he attends, or books he reads, or intricate problems in Occultism he explores ; not what food he eats, or clothes he wears, or opinions he proclaims ; but *what is he doing to help?* He may be copious in phrases and efflorescent in gracious speech, or, as are some, mysteriously mournful over the faults of others which so impede their own progression ; he may fold hands before the needs of the Cause, and piously avow trust in the interposition of Mahatmas, or he may point out that the time is unpropitious, or that a spir-

itual system has no claim for cash, or that it degrades Theosophy to make a collection ; he may suggest that in giving his name he does better than give funds, or that there seems as yet no opening for the expression of his zeal, or that his sympathies are with us and his one aspiration is to be upon the path. And yet the inexorable test, inexorable because in the nature of things and therefore not amenable to cajolery or humbug, stands before him,—*What is he doing to help?*

The second consideration referred to at the outset is that the test of Theosophic interest is not the absolute amount of help given, but that amount as related to the capacity of the giver. Five cents, five hours, constitute a far larger proportion of one man's available means or time, than five thousand dollars or five months do of another's. Hence it is not the figures, but their fractional value, which determines the extent of the interest. Just so is it in every other human interest. How much one cares for a relation, for a friend, for a philanthropic cause, for a public object, is unerringly shown by the proportion of outlay he devotes thereto. And this does not mean a careless profusion with superfluous goods, but the cutting-off of personal indulgences, cherished but dispensable, for the better sustentation of a cause,—in other words, *self-sacrifice*. Nor does self-sacrifice mean the sacrifice of other people, as some think ; the bearing with great fortitude privations one does not share, the consecration of money or time or effort which really belongs to one's family or entourage. It means the sacrifice of *yourself*, of your own habits and enjoyments and expenses, in order to build up a cause you profess to love. And the extent to which this is done gauges the proportion of your love for that cause to your love for yourself.

Now Theosophy is not unreasonable or captious. It does not advise any man to starve himself, or to wear rags, or to scout at the conditions of life in the civilization wherein he was born and which express the laws of sociology. It does not enjoin monasticism, or seclusion, or parsimony, or want of public spirit, or abnegation of social amenities, or one-sidedness, or bigotry, or folly under any name. We are to be men, rational men, civilized men, cultivated men, and we promote no noble cause, least of all the noblest, if we are unsocial, unpractical, or fantastic. But while all this is true, it is equally true that in one's own private affairs, in that sphere of personal belongings outside the claims of others and wherein absolute freedom is unquestioned, the test of Theosophic interest is directly applicable. It is, as has been shown, the proportion of time, money, literary or other effort, one is willing to give up for the Theosophical Society.

Not a few sincere readers may honestly ask, What is there for me to do? The answer to this is the showing what there is to be done, and

then each may inquire within himself how and to what extent he can aid. First, there is the support of the Theosophical Society itself, its organic action and work. Hardly any one is too poor to become a member-at-large and aid to the extent of \$1.00 a year. If able to contribute more, he can do so with the certainty that its growing needs in printing, postage circulation of documents, advertising, the occasional schemes for Theosophic advance for which direct help is asked, constitute an ample channel for any donation. Then there is Theosophic Literature. Its periodicals need to be sustained, sustained by the subscriptions of those who believe them useful, sustained by those who both take them for their own reading and order them sent to points where they may do good. Pamphlets, tracts, documents may be bought by the zealous and sent to individuals where budding interest is suspected, thus aiding to make possible new ones and giving circulation to those now printed. Theosophical books may be presented to Public Libraries, and, as current facts show, *with the certainty that they will be read*. In private conversations a Theosophical idea or phrase may be dropped, enough to provoke inquiry, possibly investigation. Openings for the impartation of truth may be judiciously used. Then there is the establishment of a Branch. Every member of the Society in a town without a Branch may well judge its foundation his special mission. In many ways and in many hearts the seed may be sown, confident that time, possibly short time, will bring that harvest. If a member of a Branch, he has before him work in strengthening it, enlarging its Library, enlivening its meetings, helping to feed and not merely feeding, thinking out schemes by which its existence may be known through the community and it be recognized as a distributing centre of light. If having access to the press, he can secure the insertion of brief items or clippings which will keep the topic before the public. If competent to write, he can present some truth he finds potent or correct some mistake he sees popular.

What is there for me to do? Everything that you *can* do. A word, a hint, a tract, a volume, a subscription. If it costs you nothing, your interest is nothing. If it costs you little, your interest is little. If it costs till you *feel* it, then it is that you feel your interest. And when you yourself, body, soul, and spirit, are devoted to the doing, when you thrill with that topic as with no other topic, when your pleasure is in self-sacrificing efforts for its promotion, when you forget yourself, have lost yourself, in it, then will you have become in measure what are the Founders,—may one not even say, what are the Masters Themselves.

HARRIS P.

THEO-SOPHIA.

A LETTER TO A TRUTH SEEKER.

Theo-Sophia, by Nemo, is a "Letter to a Seeker" which claims to proceed "from the Wisdom of the Wise," and it is my intention to examine this claim, so far as I am capable of doing so.

Wisdom is Truth. The evidence of Truth in a thing must be inherent in that thing, for Truth is her own witness and must be self evident. To establish the claim of this Letter, the Spirit of Truth and Wisdom must prevail in it.

The Letter is written for the express purpose of making "the grave charge of selfishness" against a great Himmalayan Brotherhood. This purpose would in itself appear too prejudiced and too personal to be of the "Wisdom of the Wise." It prepares us at once to find error and ignorance, the companions of prejudice. We do find them. Ignorance is attested by mistakes which must be either (A) the outcome of ignorance of the subject, or (B) false statements deliberately made. We discard the second alternative (B), because, apart from this prejudice, Nemo appears to be a truth seeker, though one of contracted range. Also because of the various errors, literary and historical, which substantiate the charge of ignorance. For instance, *Aryaria* for Aryavarta; *Aryats* for Arhats; *Avichi* for Avitchi. Further, when Nemo calls the Himalayan Brotherhood "the Adepts of the Esoteric Buddhist cult," he ignores the historical, oft-repeated fact that this Brotherhood does not profess the Buddhist creed. In a recent article in *Lucifer*, Madam Blavatsky also stated this fact, and in the *Secret Doctrine* she repeats it continually. As Nemo states that *Isis Unveiled* is a production of these adepts, he cannot logically impugn Mme. Blavatsky's testimony there and elsewhere. In the report of the Second Annual Convention of the Theosophical Convention is found a letter signed by Mme. Blavatsky, bearing the seal and sign thereafter of an Adept of the Great Brotherhood. This letter says: "Let no man set up a popery instead of Theosophy.

"Orthodoxy in Theosophy is neither possible nor desirable. It is diversity of opinion * * which keeps the T. S. a living and healthy body. * * The Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing knowledge." These Adepts have ever refused to set forth any creed, knowing as They do, that Truth develops continually as Life does, for they are one.

Again Nemo says: "The high esoteric culture of which Indian Rishis boast." Where is this "boast" recorded? Who ever heard or read it? He does not even know what "Rishis" are, or he would know that Their

constitution is composed of such principles as do not admit of "boasts" or earthly vanities. They are highly spiritual Beings; yet in the sacred books we find Them ever speaking with wisdom and humility.

The Brotherhood are next accused of holding their hand when "they might have shattered the deadly caste system of India like a glass bottle." Inferentially they are also referred to as supporters of the caste system. That they are not its supporters is shown; (A) By the reception in the Brotherhood of members of various castes and foreigners, (who under that system rank as low caste.) In *Isis Unveiled* it is stated that among other Adepts is a North American Indian. *The Secret Doctrine* speaks of Hungarian and South American Initiates. (B) The special work of the Theosophical Society (founded by the orders and under the direction of this Brotherhood) in India is the breaking down of the barriers of caste. A letter in *Lucifer* towards the close of Vol. I. is from a Japanese theosophist who visited Madras and describes the great and beneficial change worked in this respect by the T. S., so that persons of all castes mingled freely and children were being brought together for educational purposes. So much for the present. As to the past; does Nemo deny the working of Law? Or the free will of man under that Law? As the Adepts are the servants of Law, and not its selfish violators, as Nemo would have us believe, we may profitably read this statement of one of them.

"Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals must be regenerating in national force, every one of us would naturally and without urging be disposed to push forward the Society * * especially if it really is meant to become a Society untainted by selfish motive. * * But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into the water in the engulfing blackness of ruin. Thus, we who have the sense of our country's fall, though not the power to lift her up at once, cannot do as we would, either as to general affairs or this particular one." (*Occult World*, p. 126.)

"We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its currents." (*Occult World* p. 135.)

In other words, the Brotherhood, like all else in the manifested universe, comes under the Law of Periodicity and cannot alter it. It provides the rise and fall of races, which give birth to the "rare efflorescence" known as an Adept, who, by virtue of his spiritual development, belongs to no one nation but to all.

The late lamented Annandabai Joshee, a Brahmin lady and F. T. S., came to America for the express purpose of taking a medical diploma, with a view to female education in India and a breaking down of caste prejudice. The late Govinda Row Sattay also urged the same idea, and was doing what he could to help it. Hence we see Teachers and followers working on the same lines. It is a point of honor among littérateurs to inform themselves of facts before making public conclusions upon them: why did not Nemo do so? And have we no caste feeling in Europe and England, no social and racial prejudice in America towards, say, the African and native Indian, or the Chinese, practically and politically, if not theoretically? We ask this question because Nemo states that, "the truth of life is not far from any high and earnest man, but *none will find it in the Orient.*" Is Truth, then, confined to a geographical section, and has all the teeming Orient no high and earnest men? Nemo answers: "In this age the true East is found *only* in the farthest West." Is Truth, then, no longer universal? Judging by the line of argument which Nemo deems sufficient, we might point to the effects of wild border and other extreme western life as an indictment against the altruism of the Adepts who, Nemo claims, are found there only. But we do not believe in this line of thought. We know the real Adept *is everywhere*, but as the ministrant of Law and not the arbiter.

We have then specific charges of selfishness made by Nemo. To these we oppose their constant teachings. An Adept writes: "He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; *he who hears an innocent person slandered*, whether a brother theosophist or not, and does not undertake his defence as he would undertake his own,—is no theosophist." (*Lucifer*, Nov. 1887).

"Perhaps you will better appreciate our meaning" (of the term "selfish") "when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if in the mind of the philanthropist there lurks the shadow of a desire for self-benefit, *or a tendency to do injustice, even where these exist unconsciously to himself*". (Letter from an Adept. *Occult World*, Page 104).

Judged by these standards, how does Nemo's letter appear? Is its informing spirit either wise, true, or just? Consider Pledge No. 5 of *

Section : "I pledge myself to abstain from condemning others." Evidently in the order Nemo praises no such charity is required, and we can hardly expect him to accept proofs which speak so loudly against his teaching and teachers.

The charge of selfishness is further based upon the seclusion of the Thibetan Adepts. What does either the charge or the seclusion of the mere body amount to? There is no complete seclusion, even of the body. Certain magnetic laws demand that these bodies, storehouses of magneto-electricity, should be invigorated by the pure atmosphere of high and isolated places. In the *Occult World*, we find an Adept demurring to the performance of certain phenomena on the ground that "Simla is 7,000 ft. higher than Allahabad, and the difficulties to be surmounted at the latter" (because lower) "are tremendous." Here we have a hint for the student. But that the Adepts do go bodily among Their fellow men to aid them, we know, for one visited Col. Olcott in this country, leaving His turban behind Him in proof of the actuality of the visit. In the *Occult World* we find another journeying on various errands of helpfulness, and History records many such instances. Moreover, the Adept does not need to take his outer body with him; he can also see and aid without moving either body from its place. The Brothers have all lived and suffered among men. One wrote : "We have passed through far worse places than those you now imagine yourselves to be in." The rules of the Lodge exact from chelas (disciples) devoted service with and for humanity, each in turn, and each Adept was once a chela.

The awful sacrifice made for Humanity by the Greatest of all, He Who Himself is named "*The Great Sacrifice*," is beyond the comprehension of ordinary men. Given a certain spiritual attainment, the Adept works with far higher, wider, and more rapid results upon the spiritual plane, and by spiritual methods, but these take effect upon all planes, the material, diurnal one included.

There is abundant evidence, special and general, private and public, that the Brotherhood works incessantly and upon every plane, to deliver Humanity from the terrible evils caused by ignorance and materiality. I challenge the production of one word of Theirs, or the quotation of one verified deed of Theirs, which will support the charge of selfishness. Their adherents often err, verbally and otherwise, despite the wise counsel of the Teachers, Who are then misjudged for our faults, a lesson we may all take to heart.

One proof more. Nemo admits the antiquity of this hierarchy. *If based upon selfish motives, it could not in the very nature of things exist so long as a Hierarchy.* Universality alone coheres. A society based upon selfish motive contains within itself the elements of its own destruction.

Each member is secretly for himself as against all. A selfish Adept is quite possible ; a black magician. An egotistic, yet age—enduring, Hierarchy is not possible. Nemo himself goes on to say so, and to state, as a Law, the obligation to serve Humanity. “He who isolates himself from this law isolates himself with its penalty and its fate.” He admits the duration of the Hierarchy. Does he then mean that it exists in defiance of the Law? No he is only illogical, unreasoning as those are *who are misled*, or who yield to their own prejudices.

This order is one of merit, of becoming. Men evolute to it and cannot then escape it, but enter by right of Being. Any man who perfects himself in devotion to the All may enter. Nemo himself expresses the idea : “He that is greatest among you, let him be the servant of the all.” They say ; “We are the servants of the Perfect Law.”

Nemo calls these adepts “eaters of the people.” It would not be safe to do so in India, where they are enshrined with fervid devotion in the hearts of the people, so often succored by them. He speaks of the miseries of their country. What can he tell us of Thibet, where the stranger is excluded, beyond what the statisticians say of there being neither prisons nor reformatories because none are needed, and that in the whole great country there were not so many crimes for the year 1887 as in the single State of New York for the year?

Even were these proofs less direct, we might ask if such fruits could come from organized selfishness. And we can at need multiply such incidents, such quotations, such teachings, and give deeds of devotion. We hope Vol. 4 of the *Secret Doctrine*, on the lives of the Great Adepts, will set such foolish questions at rest. There are other charges in the Letter, but these points suffice. So many proven errors of necessity impugn the other statements. But I wish to say that I do not see any evidence that Nemo has intentionally misjudged the case. His heart appears in the right place. His mind has been warped. And it would appear that this has not been done through any ordinary agency. There are beings of great spirituality, just as there are others of powerful materiality. Some of these never have been, others never will be, men. Their counsels are not wise, *for Mankind*. “Beware of the Star Rishis ; cling to our own human Teachers,” writes an Adept in a private letter. High as they are, they envy the diviner heritage of man. Wherever we find their teachings, there we find a discordant note. The deep full heart of *perfected man* does not beat there. It is my personal belief (of however little worth) that I see such traces upon this Letter. Those whom our Brother Nemo misjudges care not for misrepresentation. But we care ; the loyal heart must care, and cannot keep silence. Our teachers would be the first to welcome Nemo, could he carry out the spirit evinced in his beautiful de-

scriptions of what Brotherhood should be. We are all lacking in it; wherefore I wish that we may ignore all differences and work on in essentials in this true Brotherhood.

The Letter itself does not call for such extended notice, but being first published in a valued and useful contemporary, where many earnest thinkers may see it, I could not justly permit these reversed and misconceived facts to go unnoticed.

J. CAMPBELL VER PLANCK, F. T. S.

* In six weeks the author has three times written the *Esoteric*, asking to be heard on the other side and enclosing stamps, but has no reply. This seems to denote partiality and a bitter animus,—perhaps infection from the Letter.—J. C. V. P.

TEA TABLE TALK.

A Happy New Year! One year nearer the close of the cycle. One step of countless steps nearer the unknown goal!

A Happy New Year! How easy to wish it! To obtain it is another matter. Yet how vital it is that we should obtain this happiness which every man instinctively seeks from cradle to grave, because it is the only real requirement of the soul. Again and again the soul strives to quaff the waters of happiness, only to see them recede, or to taste a wave more bitter than that of death. This will be so as long as that soul holds mistaken ideals of happiness; as long as it misconceives its own nature; as long as it looks for happiness *without*, instead of *within*. For only *within* is the truth discovered. There only the soul realizes its own nature, and, finding itself to be universal and not personal, looks for happiness thereafter in the life of unity, and not in that of separation. Abiding then under the wings of the Law, the soul knows her own true Being, and is content because all that is, is wisely-ordered Law: entering into the life of all, she goes out toward all. A Happy New Year in the light of this hope, namely; that we may bring the warmth of love, the peace of truth, into the lives of men.

There are ever these higher consolations within reach. There are also other and minor ones, but very commendable ones for all that, to enliven this stern, work-a-day world. I do not know any more precious boon, for example, than a sense of humor. Why should we not begin the New Year with a theosophical jest or two? Here are some samples of the public mind; our Mental Science friends will please take notice—to the extent of laughing with us.

HOPE DEFERRED.

Mrs. DeWitt Rawlinson. My dear, you really must pardon me. I hear you're a Buddhist.

Mrs. Lawes (Brightening up). Oh, yes! Do you take an interest in —

Mrs. De W. R. (Interrupting). So I thought I would ask you where you buy your idols. It's so difficult to get reliable bric-a-brac!

"UNTO THE PURE."

Bonton. What's the matter with that pretty Miss Joyce, that you fellows don't take her out?

Modes. Well—you see, my dear fellow, all the women are so down on her. She's a theosophist, and its not quite the thing, don't you know.

Bonton. Aw—Theosophist? What sort of a fad is it?

Modes. Takes all the men to be her brothers, don't you know.

Bonton. Good Lord, Modes! What's Society coming to? Who says the women aren't more promiscuous than the men?

IN THE LITANY.

(*Clara; behind her prayer book*). Why did you cut Mrs. Charleston?

(*Maud; ditto*). Hush-h-h! She's one of those horrid Buddhists. Never goes to church at all.

(*Clara*). Well, you really can't blame her. She makes her own bonnets.

(*Maud*). One would think she'd want to see ours. No! I draw the line at irreligion. I feel it my duty to cut her.

(*Clara*). Of course. Me too.

(*Both*). "We beseech thee to hear us, Good Lord."

AT THE CLUB.

(*Alfred, to Chollie*). Say, dear boy. There's my friend Rawlins, the idealist. Dine him and show him about a bit.

(*Chollie*). Oh, I say now! He's shockin' bad form. So deuced enthusiastic.

(*Alfred*). We must make allowances for him. He has such a lot of ideas.

(*Chollie, mollified*). Ideas, has he? Poor devil! The girls shall ask him to their parish tea.

It seems, however, that it is not well to indulge in too much fiction, or Destiny will have us by the ear. For this a good Brother of ours vouches as follows.

"A young friend of mine, of very imaginative turn and some occult tendencies, told me recently that his habit of air-castle building had followed him into his business, and that for some time past he has become aware of its peculiar results. To the best of his memory, every single instance of this habit has, for a long time past, been followed by a complete failure of the plan or negotiation. He might act outwardly exactly the same, but if regarding that transaction he had allowed himself to wander on in thought to the possibilities—counting chickens before hatching—the eggs were sure to be cracked every time. The evidence became so clear to him that he looked upon the two as simple cause and effect, so that he constantly endeavored at last to drive all speculation on results from his mind, as a simple expedient to prevent the failure of his plans. Of course this illustrates Levi's saying: 'The will accomplishes what it does not *desire*.' It is very interesting to me as a complete and independent illustration of the plane of Desire, and how moving in it acts as a drag."

It really does seem at times as if the intelligences behind occult laws attempted to illustrate their existence even through our most practical affairs,

in the hope of compelling our recognition. Another Brother writes: "I have a friend who is an engraver. She is of sceptical temperament, scouts at Theosophy, and only considers this incident '*curious*.' She had a dream last week, in which she went to a Magazine office, but instead of seeing the editor who had charge of the illustrations, and with whom she dealt, she was requested to walk into the inner sanctum and see a higher authority. This was a room she but slightly knew. The higher authority told her that he had asked to see her in order to get her to engrave for him a portrait of Wm. Lloyd Garrison, then hanging on the wall. He called attention to its age and the cracks in the varnish, and particularly enjoined that these should be reproduced,

Such was the dream. The next morning she went to the magazine office, and exactly this dream in every detail down to the cracks in the portrait, was enacted. She was of course astonished, and told the incident as very singular."

Precisely so. And it seems to me still more singular that such incidents do not make people think. There is, for the occult, an amount of evidence which would prove every other subject true, a million times over, to the hardest-headed audience in the world, but the very same people who accept every fact in—Chemistry, let us say—as absolutely true, without the least knowledge of the unseen combinations, will flout an occultist unmercifully if he presumes to hint at the real existence of the unseen. How many of us have any practical experience of the fact that water is composed of two special gases? Yet we regard a man who doubts the fact as an utter ignoramus. But if we are asked to accept the occultist's statement as a working hypothesis, we are at once far too well-balanced and judicious for any such rash proceeding, and demand a proof for which we will not seek ourselves. So we are made,—or have made ourselves. Kismet!

We hear a good deal of the correctness of occult powers; let us hear the other side. Quickly says: "I had long thought over a curious old mark on a foreign document. It puzzled me because I could not make it all out, and I had kept before me an erroneous recollection of it, always thinking of it as T. A. V. One day I met a clairvoyante at the house of a friend, and she proposed to tell me what 'the spirits' showed her about me. I consented; we sat together, and immediately she said; 'Oh! I see a name written all about you. It is that of your guardian spirit.'

'Yes?' said I, 'and what is it?'

'It is a queer name,' said she. 'Let me see—yes—it is Tar. And it is written all about.'

'Very interesting,' I rejoined. In this case, although a clairvoyante, she saw the deeply-impressed image—in itself an error—but was not able to see the producing cause, and willingly accepted the dictum of 'the spirits.' Those same spirits were mischievous elementals."

Just one more, and then the Tea Table will excuse you, reader, for the month of January, '89. It is a sister who speaks this time.

"A friend of mine was going to London, and we were discussing

whether she should sail on the Cunard or the Inman line, and on a certain week or the week after. I urged her to sail on the Cunard, because they never lost a passenger. She replied laughingly that a man who had sailed on the Cunarders some sixty odd times told her that, when he asked for a clean napkin at dinner, the steward said, 'We cannot give one now, sir, but we never lost a passenger!' I parted from my friend, and was thinking intently of her intentions, while on the deck of a Jersey City ferry boat, crossing from New York. Suddenly I seemed to feel the shock of a collision, and a picture flashed through my mind of two vessels colliding. We were in mid-stream and there was no collision with the ferry boat; only an astral impression. I turned my head, and saw upon the fast approaching Jersey shore the signs of three Steamship lines. The middle one was the Inman, and it seemed to leap out across the water at me. Full of my preconceptions, I took this to mean that the Inman line would have a collision, but subsequent events showed that it was the one my friend should have taken. I wrote her, urging her to sail on the earlier week, and by Cunard. She replied that she could only go on the later week, but would go by Cunard line. The evening she sailed I tried to see her clairvoyantly, but could only see a small and deserted steamer sinking, stern foremost, in the mist, and felt a shock of collision. As no larger vessel was in sight (on my astral field), I concluded the vision had no reference to my friend. Next morning brought me a letter from her, in which she said a collision had occurred with just such a steamer as I saw; that her stern was stove in and she was fast sinking, while the Cunarder had lost her in the fog, and had been obliged to put back to New York. I had sent my friend on the wrong line! So much for untrained seership! But I was right in urging her to go the first week, and perhaps that covers all."

Yes; the ladies are always right in the end. At least they say so!

JULIUS.

LITERARY NOTES.

THE THEOSOPHIST for November gives a chapter from *The Secret Doctrine* as a sip to Indian readers, and publishes the Constitution, Rules, and Regulations of the "Lay Convent" in Switzerland, whereof Drs. Pioda, Thurman, and Hartmann are the promoters. *The Theosophist* points out some, not all, of the impediments to its success. Others are given in Dr. Hartmann's *Adventure among the Rosicrucians*, and we may name, among the remainder, that of long keeping the location secret.

THE NOVEMBER LUCIFER is peculiarly rich. The editorial "Is Theosophy a Religion?" has such manifold truths and such multiform bearings that it needs repeated re-readings. The poetry may perhaps not reach a very high level of intelligibility, and "The Nature of Man" shows rather that Princes sometimes think than that they always think to much purpose; but the deliciously-written "Was he mad?", the clear and cogent "Letters on Magic and Alchemy" (which, by the way, would have been even better if

without the remark that "there can be no other but a three-dimensional space"), and the article on "Attention" are most profitable for instruction. A letter from Mr. Sinnett, whose pen is ever the envy and the despair of other writers, states the points whereon he believes *The Secret Doctrine* to have ill-treated him, and these are answered by editorial foot-notes. The foolish charge of materialistic teaching in *Esoteric Buddhism* is demolished with a logic which loses no grace because of its thoroughness, and the brilliant paragraph ending the letter is followed by an editorial "Closing Remark", greeting the letter itself, exulting over the collapse of the materialistic boggy, and, with hearty good will, re-affirming the old cordiality towards the illustrious co-laborer.

This sentence from the letter should be engraved on every writing-table and reading-desk :

"The disposition to regard vagueness of exposition as equivalent to spirituality of thought is very widely spread; and multitudes of people are unaccustomed to respect any phraseology that they find themselves enabled to understand."

In a foot note on page 250, Madame Blavatsky uses a sentence which we should like to impress on the brain of every Theosophist who has one: "*Why should any of us—aye, even the most learned in occult lore among Theosophists—pose for infallibility?*" This is a distinct warning to all Theosophists who believe clear-headed discrimination irreverent, and that they must accept metaphysics because they accept spiritual philosophy, that they are off the track. We yield to no one in devoted loyalty to our Honored Head, and for that very reason re-emphasize her constant insistence that Theosophists are to think for themselves and not merely pocket the thinking of others. Not to do so was unwise even for Damodar (p. 253, note). Let no one pick flaws in this perfectly lucid statement, or write us foolish letters which will not be printed.

Lucifer announces that Dr. Hartmann's "Speaking Image of Oooroor" is to appear therein as a serial, beginning in December. If this has not been lately modified, it will have much the same personal quality as *Karma*, and much the same teaching value as *Magic, White and Black*.

The number closes with full details of the organization of the British Section of the T. S., as sanctioned by the President-Founder.

THE ARTICLE on "The Regeneration of the Body," by Miss Annie Payson Call, an account of which in the September PATH attracted much attention as describing a simple form of "yoga practice" adapted by its natural method to the requirements of our western races, has been issued in the shape of a handsome pamphlet by the Massachusetts New Church Union, Boston, and may be obtained either from the Union, or from the author at 3 Somerset street, Boston.

A TREATISE ON THE YOGA PHILOSOPHY, by Dr. N. C. Paul. This title is quite misleading, *Physiology* being really what is meant. The book is a series of prescriptions for the physical side of Yoga practice, dealing with diet, respiration, posture, bodily exercises of the strangest kind. The attainment of hybernating power is the desideratum, and the tortoise seems to be the model, both as to methods and success. Pure air, salt, mustard, onions, etc. are prejudicial, it seems, to a religious, moral, intellectual, or hybernal life. The habitual use of asses' milk enables one to acquire the power of expiring and reviving at pleasure. Among the orthodox Hindus, the counting of the sacred beads leads to indigestion and costiveness. A state of perfect hybernation (Samadhi) requires a previous stay for long time in a cave, during which the tongue is developed in size and its muscle receives 24 incisions. The mystic syllable *Om* is then repeated 20,736,000 times, after

which the practitioner does not breathe for twelve days. Great stress is laid on the repetition of words, not necessarily those of deep significance, a Christian boy having attained sleep by pronouncing *cup* 450 times.

The book is written in all seriousness, and for those to whom the tortoise is an object of emulation, must have unspeakable value.

A COMPENDIUM OF THE RAJA YOGA PHILOSOPHY. This is a collection of 6 papers, 4 of them by the celebrated Sankaracharya: and gives in 160 pages what is probably both an accurate and an ample view of the Vedantic system. It is subject to the drawback that many Sanscrit words are used in the text, in Sanscrit characters and without translation. Probably the popularizing of any foreign system of abstruse philosophy is difficult, and, without imitating Dr. Johnson's phrase and wishing it was impossible, we may repeat the obvious fact that language, ideas, and modes of thought are rarely transplanted with much success. To flourish elsewhere they must be so little local, so informed with a universal quality, that they take root in any soil and are hardy under any clime. If these universal elements could be extracted, judiciously remoulded, and then presented clearly and practically, a great boon would be secured to those students who welcome Truth from any quarter, but do not like a too pronounced local color.

THE SECRET DOCTRINE.

Before the January PATH reaches our readers, it is probable that Vol. II of *The Secret Doctrine* will be in the hands of every subscriber. Various delays, notably that from the difficulty of a perfect Index, have put off its appearance much beyond the time announced. But a book which will require months to comprehend and years to digest may very well exact a little patience before, no less than after, its issue. For our preparation of even the hastiest description of it, much more for any just delineation of its contents, there has evidently been no adequate time. All that is possible at this date is to congratulate the Theosophical Society, the Theosophical world, and, indeed, the world beyond Theosophy, on the publication of this amazing exposition of hitherto-occult doctrine. Apart from any personal prepossessions or beliefs, we do not see how this work can be regarded as other than an epoch in scientific literature. To a Theosophist, the living at the time of its appearance is a privilege.

The writer of "Lonely Musings," which came out in PATH, has put his papers into a book by Redway (price hereafter) entitled *Problems of the Inner Life*, which PATH will have on sale.

THE POSSIBILITY OF NOT DYING, by H. C. Kirk, noticed in December PATH, and *When Age grows Young*, a novel by same author and founded on the preceding, are for sale by C. T. Dillingham, 720 Broadway, New York. Prices, respectively, 60 and 50 cents.

AS AN INDICATION OF DRIFT, we note that the Christmas number (December 16th) of the *New York Morning Journal* prints as one of its stories "All's Dross but Love, *The Strange Record of Two Reincarnated Souls*," by the poet-journalist, A. E. Lancaster. Its vivid painting of Pompeian scenes and life, its exquisite English and its thrilling emotionalism, make it a literary gem polished by a master hand, but its great interest Theosophically is in the fact that a metropolitan paper prints it and a metropolitan editor commends it.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE ADMISSIONS to the Theosophical Society, as recorded in the General Secretary's books, have been, since March last, as follows: April, 27; May, 14; June, 22; July, 6; August, 3; September, 19; October, 27; November, 23. The convenience of the General Secretary and the accuracy of his records would both be promoted if the Branch Secretaries would kindly forward the application and fee *immediately* upon the admission of a new member. Much improvement in this matter has been manifest of late. As each Branch President and Secretary has been furnished with the circular explaining points in the filling-out of applications, etc., an occasional reference to it will easily ensure entire regularity and system. It may not be known to all that every application is transmitted to the Headquarters in India and there permanently preserved. The building is not strictly fire-proof, but as no fire is ever made within it, the climate requiring none and the cooking being done in an outhouse at some distance, it is perfectly secure. This is one reason why the Library, the manuscripts, the two oil portraits of Mahatmas, the collection of precipitated letters, and the various objects phenomenally produced by Madame Blavatsky are so much safer there than they could be in this country.

IN THE MONTH of November, the Varuna T. S., Bridgeport, Conn., admitted 2 new members; the Golden Gate Lodge, East Oakland, Cal., 3; the Brahmana T. S., Milwaukee, Wis., 1; the Cincinnati T. S., 3.

THE ARYAN T. S. of New York has just re-elected as President Mr. Wm. Q. Judge, now absent in Europe upon family business, and conferred the Vice-Presidency upon a lady-member who always adorns the meeting-room and sometimes the reading-stand,—Miss Lydia Bell. The gracious faculty of educing all that is best and brightest in a circle of students is very rare, but when it is found, every Society delights to honor it.

ANOTHER KIND OFFERING has reached the Headquarters in Nassau st. This time it is a lantern of iron in the quaint old style lately revived. It comes from Hartford, Conn., a city which no General Secretary can contemplate without longings for the day when it shall have a Branch. And, indeed, there is not a little significance in this formerly Puritan stronghold's contributing a light-bearer—a little "Lucifer", as one may say—to the spot where light is so truly honored and so frankly sought. The General Secretary is expected to bring with him from Europe the photographs of a number of eminent Theosophists in the London, Blavatsky, and other Lodges, so that more than the few remaining spaces in the one Album already presented will be needed. This sounds like a hint,—and it is.

KRISHNA T. S. in Philadelphia has held no regular meeting for a year, but arrangements have been made for a series of fortnightly gatherings to be held throughout this winter and as much longer as may be deemed advisable. The first of these meetings was held on Sunday afternoon, December 16th, and was largely attended. These gatherings are not limited to members of the Branch or Society, but are open to any interested persons who may be invited by the members. Without any attempt at proselyting, these meetings are held mainly for the purpose of answering the many inquiries for information that have been received at the room of the Krishna Branch, and the nature and purposes of Theosophy are discussed in an eminently practical manner. Interest in Theosophy is being very widely developed in this conservative city.

THE MALDEN BRANCH has resumed its meetings, and has taken up the discussion of the works of C. H. Hinton, known to many Theosophists through his "Scientific Romances" as a thinker of remarkable character and originality. His latest work, *A New Era of Thought*, published by Swan Sonnenschein & Co., London, points out a practical way, for those who will carefully study upon the lines indicated, actually to realize in the mind certain attributes of a plane of existence higher than the physical. It is a philosophical work of striking power and ideality.

THE GENERAL SECRETARY has re-issued the circular, "How to join the T. S.," and a copy has gone to the President and Secretary of each Branch. As this has been found so useful and labor-saving in answering inquiries, it is at the disposition of the Branches, and a moderate order from any Branch official will be filled by the General Secretary without charge.

EUROPE.

IT IS YET TOO SOON for the practical working of the new British Section of the T. S., as established by the delegates from British Branches under the supervision of the President-Founder, to be tested, but there can hardly be a question that this organization, prompted, as we know it to have been, by an Authority whom Theosophists only name with the deepest reverence, will greatly stimulate the vigor and the missionary zeal of the Society in Britain. We hope in time to present some details of both work and growth.

The Theosophical movement cannot progress in England so well as in America, as less interest is felt by the people in philosophical and religious reforms. But a few days ago, *Piccadilly*, a magazine in London, devoted considerable space to H. P. Blavatsky, and the writer contrived to bring in something of the Theosophical doctrine.

MADAME H. P. BLAVATSKY is still living and working in London. She writes all day, and sometimes part of the night. In the evening she receives visitors. Her health, we rejoice to say, is greatly improved, so that she begins again to look like her old self. Her many years of hard work have not in the least lessened her energy in spreading Theosophy.

THE DEPARTURE FROM DUBLIN for India of Bro. Chas. Johnston, while a loss to the local T. S., has not disheartened its members. They are active and sincere. The General Secretary of the American Section, accompanied by that delightful Brother, Dr. A. Keightley, the General Secretary of the British Section, visited the Lodge in November and addressed a full meeting. This is one of the points especially hopeful for good work.

THE BUDDHIST CATECHISM. This well-known little book, by Col. Olcott, has just been translated into Swedish and issued in Sweden, thus adding another language to the list of those wherein it is now being circulated.

INDIA.

BRO. C. W. LEADBEATER, in charge of the Theosophical schools in Colombo, Ceylon, was summoned to Adyar to conduct the *Theosophist* during the President-Founder's visit to Europe, but now returns to his own field. He desires us to announce the establishment of a new monthly magazine, *The Buddhist*, devoted rather to exoteric than to esoteric Buddhism, and the price whereof will be \$1.75 a year.

MRS. VER PLANCK has received to date \$88.69 for the T. P. S. Fund.

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OM.

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*THE following books have been received
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(Wilkins's translation), - \$1.00

THE YOGA PHILOSOPHY,
(Text of Patanjali, with
Bhoja Rāja's Comment-
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A GUIDE TO THEOSOPHY,
(Selected articles for the
guidance of aspirants), - \$1.25

PRABODHA CHANDRODAYA,
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tellect, a translation of a
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(Mrs. A. P. Sinnett), - \$0.25

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Paul, - - - - - \$0.40

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A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN
AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
ARYAN LITERATURE.

EDITED BY WILLIAM Q. JUDGE.

VOL. III.—No. II.

FEBRUARY, 1889.

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THE THEOSOPHIST.

A MONTHLY MAGAZINE of *Oriental Philosophy, Art, Literature, and Occultism.*
Conducted (pro tem.) by H. S. Olcott, President—Founder of the Theosophical Society. It is now in its Tenth Volume. It contains, each month, at least 64 pages of reading matter. It is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies, and sciences, and numbers among its contributors learned Brahmin pandits, Mohammedan, Sufis, and Buddhist native scholars, as well as those who are pursuing special studies, both practically and theoretically, in Occultism.

It is the organ of the Theosophical Society, and is published in India, at Adyar, Madras. The subscription price in America is \$5.00, and may be sent either to the MANAGER THEOSOPHIST OFFICE, Adyar, Madras, India, by money-order, or to William Q. Judge, P. O. Box 2659, New York, by money order or cheque.

LUCIFER.

LUCIFER (*The Light-Bringer*) is, like the THEOSOPHIST, a monthly magazine devoted to Theosophical topics, treating them with special reference to the intellectual aptitudes of the West, and to the varied problems, social, scientific, and literary, continually arising in the vivid activity of Western civilization. Tenanted a somewhat different field from that of the THEOSOPHIST, it is not its rival but its colleague. It was established in September, 1887, and is conducted by H. P. Blavatsky and by Mabel Collins, author of "*Light on the Path.*"

The subscription price is 15 shillings per annum, and may be sent either to The Theosophical Publishing Co., Limited, 7 Duke street, Adelphi, London W. C., England, or in American funds (\$3.75) to William Q. Judge, P. O. Box 2659, New York.

ॐ ॐ ॐ

Let every Brahman with fixed attention consider all nature,
both visible and invisible, as existing in the Divine Spirit.

For when he contemplates the boundless universe in the Divine
Spirit, he cannot give his heart to iniquity.— *Manu*.

THE PATH.

VOL. III.

FEBRUARY, 1889.

NO. II.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THE SIGNING OF A PLEDGE.

To those who have ears to hear
And will to act ;
Who have counted the cost
And are ready to lose themselves that they may be the whole :
These words are written.

Those theosophists who have taken a new Pledge are at the outset of a study which will require the concentrated attention of the outer and inner man. As some slight indication of the method to be employed in this study, it is here proposed to examine the bearings of certain portions of this Pledge and memoranda accompanying it ; to note the words employed, their shades, their exact extent, and, above all, their under meaning and relation to things spiritual.

In Clause No. * of the Pledge, for example, stress should be laid upon the words,—“*before the world.*” Our support is to be given openly, firmly. We are not called upon to argue, nor to thrust our belief upon unready minds, but, just as standard bearers hold the flag aloft, we are called upon to let our faith be known, and to defend it and its champions, when need arises, from all attacks.

In Clause * we also find the words,—“*without delay.*” This includes mental as well as physical delay. We are to act without pausing to debate or to question. The time for these things was *before* signing the Pledge. Once our adherence given, our faith declared, we are to live up to them promptly, sure that in the results of our action we shall learn the wise reasons for its being demanded of us. This is the best and most impressive way of learning, and what we are trying to do is precisely to impress—that we may in time control—the lower mind, the outer man. Moreover, opportunity passes more swiftly than light; we are not to deceive ourselves as to our present inability to act, but we should at once begin to act in thought and to inquire of ourselves how the thing is to be done, setting aside all other things *except our duties*, until we are able to do what has been asked of us, whether in thought, in action, or both. The word “delay” applies also to doubt. If we doubt the wisdom or expediency of the request made to us, we impair the efficacy of our action, and cause “delay” on the inner planes of being by that doubt. It is supposed that we have taken this pledge in obedience to an inner prompting and conviction. If these are not strong enough to carry us through our self imposed task, or if we are too weak to stand by them firmly, then we had better have left this Pledge unsigned.

In Clause * there is the word,—“*constant.*” It denotes that mere effort is not sufficient. It is the *constant* effort that succeeds. When men roll a stone up hill, it is the unrelaxed strain does the work. If the velocity of a falling body increases in every second of its descent, this is only because the movement of that body is, for the time, constant or regular. If the object fell by jerks, with pauses between, the increase of velocity or moving force would not occur in anything like the same ratio. Spasmodic attempts, with intervals of neglect, will not help others or ourselves. A moderate and constant effort has far better results than fierce but fickle ones. In another document an Adept says that neither He nor His Brother Associates will desert H. P. B., because her fidelity to their work “has been *constant.*” This suffices to show the importance of that word; the state of mind denoted by it; and the scrutiny to which all phrases from occult sources should be subjected, in order to extract their full meaning.

In Clauses * and * the words—“*all in my power,*” and “*what support I can*”—are full of significance. We have invoked a Mighty Power; called

upon Its inflexible Justice ; asked, in fact, that we may be dealt with as we deal with this Pledge. The gauge of our power, of our real ability to do these things, now rests with that Power. We cannot cheat It. We are tried hereafter by a higher Law than that of man, and by a judgment for which we have asked.

While we were wholly blind and unconscious, as far as the physical brain is concerned, of these truths, we were not held to that strict account which we have now opened by the declaration that we have seen the Light and are prepared to follow it as conscious men. We must then look well to ourselves, that we neither flatter, deceive, nor excuse ourselves unduly. We are to use all our talents, faculties, outer and inner, opportunities, and means to this work, in so far as we can consistently with our duties and the justice due to others. If our powers are small, that matters nothing. It is the simple inner attitude, the action of doing just what we can, neither more *nor less*, that counts. We have voluntarily undertaken to devote ourselves to the spiritual enlightenment and ethical reform of humanity ; the self sacrificing spirit of pioneers must be ours. We are not asked to sacrifice anything but ourselves : nor to combat with persons, but with frauds, shams, and lies, whether organized or vague and half concealed. The honest word in the right place is a deed of weight and valor. In the preliminary Memoranda this point is again stated in the words ;—“ *to the extent of time and ability.*” No one will appear to call us to account if we trifle with this Pledge. We shall answer to no man, but to the Law we have summoned, which will crush us or aid us as we keep or neglect our vow.

On page * of the * * * a great truth is stated in the words,—“ *too many were quick to doubt and despair.*” They indicate a law of Thought. When trouble arises, if we set ourselves promptly and unflinchingly to think how it may be met and overcome, we attract the assistance we deserve : if we generate the contrary energies of doubt and despair (or repulsion), we create about us, by contraction, a dense atmosphere which the helpful influences cannot penetrate. They cannot be forced through to us by other wills, in despite of the inertia we have created around ourselves, because that would be contrary to Karmic Law. If any being infringes the Law but once even, to bring about some present good to any temporary individual, far greater injury results by reaction to both the actor and the befriended man ; and the higher the Being, the more *conscious* he is of having evaded the Law, the greater the subsequent penalty to both.

It is further stated that only our solidarity makes help from Masters possible. A body, like an atom, is a centre of energy and of life. The greater the energy, the greater the influx of fresh life. Now the energy of a body does not depend upon its gross size, but upon the coördination or union of all its parts. Together, the signers of this Pledge form a body

corporate which exists upon several planes of being. If it be weak, dismembered, ruptured by dissensions, it cannot attract an efflux of energy from higher (or inner) spheres. Its functions cannot increase if its members are atrophied. Or, to put it differently, we can only receive, assimilate, and advance, as a body, whose energy each one of us can lessen or increase by his individual thoughts. From thoughts action follows, whether upon the plane of thought only (and this is the most potent and swift effect) or upon the plane of physical action also. He who breaks a pledge, he who indulges in doubt, despair, or evil thoughts, forces his brother to pay the penalty of retrogression along with himself. Let each one be strong for the rest. Be it remembered that Masters are rarely justified in helping individuals, and then only in due proportion to their usefulness to Humanity at large. But what we cannot yet merit as single individuals, we may merit as a body, especially when the units composing that body are harmoniously devoted to the advancement of the race. Our centre of energy need not be numerically large, if it be large in purpose, in thought, and in usefulness : the *quality* of the energy engendered determines its attractive and assimilative power, and ensures the rapid evolution of the centre or organization from which it proceeds. Individual progress, within the body, will depend upon concentration of thought, upon an effort to think for one's self, to answer one's questions from within ; to open up the avenues of the soul ; to stand firm without regarding what we may hear from books or from the lips of men ; to secure the affirmation of our own souls to every step, and then to take that step, or to constantly try to take it, in the teeth of every obstacle, whether inward or outward, whether bred in our own nature or in so-called worldly circumstance. *Effort is growth* ; we may not succeed in the specific things attempted, but the constant struggle ensures growth as a whole. Of our own progress we can never judge, and it should not occupy our thoughts, for that enhances the perception of self.

In regard to necessary discrimination and thinking for one's self, a hint may not be misplaced. Many good theosophists frequently lay stress upon Madame Blavatsky's denial of infallibility. This is very good and very true in its way, and we must learn to think for ourselves, but still it is possible to swing too far the other way. *In that denial we must also discriminate.* It has been done for us by a Master who says that "with occult matters she has everything to do." The denial refers to external affairs conducted by the personal nature. When M. C. wrote in notes on "Light on the Path" that one could live in the same house with an Adept, see him daily, yet never come near him, she gave a hint to the wise. Any teaching given is to be taken for consideration without doubt or suspicion being admitted, for, as is well known, the disciple is the gainer by his pure devotion to the person who stands to him as teacher. Even should that chosen guide make

mistakes, the disciple is not harmed if he has followed them in the self-forgetful spirit of devotion, whereas if he infringes his pledge by suspicion or doubt, he precipitates the very catastrophe he dreads. We may say, over and over, the mental attitude is the chief consideration. When that is far removed from self, nothing can harm us.

There comes then the question of condemning others. Impersonal things and acts we may and must condemn. But we have not the smallest right to condemn or to criticise any man. Even human law requires that a judge shall be, (a) appointed by authority : (b) fully possessed of all the facts. We are neither. The facts are *never* before us. The unseen causes we never know. Often the faults and crimes of men are the punishment decreed by Karma for Sin in other lives, and what we behold is the inexorable execution of the Law, the entailed suffering by which alone the erring soul experiences and learns to know its mistake. We have to live out even our mistakes in order to know them. We who condemn *persons* do so through a subtle quality of nature which will, in after lives, bring us to be sharers of the faults we now condemn. Not seeing the forces which impel a man along his prescribed course, we are madmen if we permit ourselves to be moved by scorn or criticism of *him*. The attitude of criticism of a person, whether captious or justified (apparently) by the prevailing views of Life, is one which is fatal to inner growth, and to the development of the inner body, which it eats like a canker. We have no rights except in our Brotherhood. By the one Ray, all the worlds come forth into manifestation. It is the Power of Powers ; if we exclude it from our hearts we are lost men. A quotation from a private letter of Madame Blavatsky fittingly concludes this point.

“Poor blind men, not to know the difference between condemning in *words*, which is *uncharitable slander*, and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways.”

In rule * the reference to other associations “*for the purpose of mystic study or occult training*” includes all colleges, esoteric “Calls,” and societies, and serves as a warning that no man, once he is pledged in this direction, shall listen to contrary or other teachings in the spirit of a disciple, or even of a credulous hearer. Nor can he belong to any other occult body. It is a law in nature—hence inviolable—that we cannot serve two Masters. The attempt only injures us. No authorized teachings will come to him by any other external source than those named in this document, for Masters are just to their chosen agents, and this is the rule. Nor is it true, as sometimes said, that there is another school of *White Adepts*. The White Adepts all the world over form one Hierarchy in which there is no distinction of nationality or of creed. They form this school, not because

of personal inclination, but in virtue of the laws of Being, which we may faintly picture to ourselves as acting in this respect as a kind of spiritual gravitation. Black magicians, on the contrary, stand each for himself alone.

Much may be received through attention to our inner nature, and we will do well not to pay attention to various teachings to be found all about us, but to concentrate on that which comes to us through—Section, as it will require all our powers. There are persons who fear that they may be called from their home or other duties. To such we offer these grand words of Madame Blavatsky's.

"A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater, for the first duty taught in occultism is to do one's duty unflinchingly *by every duty*." How like Thor's hammer falls that word Duty again and again upon the anvil of the heart. Then she continues :

"He who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master."

May we then search our hearts well before it is too late, and, this done, may we prepare with calm confidence and courage to fulfil our pledges *in the spirit* of Brotherhood.

JASPER NIEMAND, F. T. S.

THE PRESS AND OCCULTISM.

When THE PATH first appeared on the scene, the *World* and the *Sun*, two prominent daily newspapers of New York, devoted a large space to a criticism of this journal anent a prophecy concerning the Theosophical Society based on certain books in India called *Nadigrandhams*, and took pains to say that we were all only superficial dreamers and dabblers, but at the same time the *Sun* itself displayed ignorance of the subject. We then went on to record, among others, a prophecy as follows :

"The Sanscrit language will one day be again the language used by man upon this earth, first in science and metaphysics, and then in common life. *Even in the lifetime of the SUN'S witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and press of the day.*"(1)

Already our words are coming true, and even in the paper that abused while it advertised us. In that paper of January 2d, appears this editorial paragraph :

1 PATH, May, 1886.

"For the space of 111 years from to-day we are to have the figure 9 in our years, and the occultists, who put much stress upon numbers, predict that the condition of mankind will be greatly improved over all past times during this period. It is the age of Kal Yuga."

In this is a reference, in seriousness, to "the Occultists," together with more superficial statements of what those persons say, nearly all of it wrong, chiefly that the Occultists "predict that the condition of mankind will be greatly improved over all past time during this period." What they do say is, that things will grow worse in reality instead of better. But at the end of the paragraph we find the paper referring to the present age as the age of "Kal Yuga,"—which ought to be *Kali Yuga*. The same "witty writer" who criticised our superficial oriental knowledge probably wrote the lines above and forgot to inform himself that Kali Yuga means Dark Age, and hence he grew tautological. Still, we can forgive him, inasmuch as probably several hundred thousand readers of the *Sun* read the statement, and will remember "Kali Yuga," two words from the Sanscrit, after the journalist who wrote them has ceased airing his superficial attainments.

In other journals we can find numerous references to such Sanscrit terms as *Nirvana*, *Satwa*, *Devachan*, *Ishwara*, and a host of others, all taken from Sanscrit metaphysics and philosophy.

On the whole, therefore, we begin to see a beginning of the fulfilment of the prophecy made so long ago.

SPIRITUAL GIFTS AND THEIR ATTAINMENT.

One of the questions which a Theosophist is apt to ask, and to ask with some earnestness and intensity, is, How can I make progress in the higher life? How can I attain spiritual gifts? For the phrase "spiritual gifts," which is a rather loose-jointed expression, we are indebted to Paul, the Apostle and Adept, who thus wrote to the Corinthian Church: "Concerning spiritual gifts, brethren, I would not have you ignorant." Among the "gifts" which he goes on to enumerate are these,—wisdom, knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, the speaking of divers tongues, and the interpretation of tongues. And while the Apostle urges the Corinthians to "covet earnestly the best gifts," he yet proceeds to show them a more excellent way, namely the supreme law of love. "Now abideth," he says, "faith, hope, charity (or love), these three; but the greatest of these is charity." Spiritual gifts, then, however desirable their possession may be, are plainly not, in the opinion of this

good Adept, on the highest plane, not the supreme object of human attainment, or the most excellent way of reaching human perfection. They may doubtless properly be regarded as evidences of advancement on the higher planes of thought and spiritual life, and may be coveted and used for the benefit of others ; but they are not in themselves the chief object of human desire. For man's supreme aim should be to become God, and "God is love."

But let us look at the matter a little more closely. In the first place, what is a "gift"? What is the common acceptation of the word? Clearly something given to or bestowed upon a recipient, not something which a man already possesses, or which he may obtain by a process of growth or development. The latter, strictly speaking, would be a "fruit," not a gift. A tree which has been producing nothing but leaves and branches for many years finally breaks out into blossom and fruit. No new "gift" has been conferred upon it ; it has simply reached a stage of development in its natural growth where certain powers, inherent in the tree from the beginning, have an opportunity to assert themselves. In the same way the transcendental powers possessed by the Adepts are not gifts ; but the natural result of growth in certain directions, and the necessary efflorescence, so to speak, of the profound development in their cases of those spiritual potentialities which are the birthright of all men.

Taking this view of the meaning of the word, I think most Theosophists will be ready to admit that the phrase "spiritual gifts" is a misnomer. There are and can be no gifts for man to receive. Whatever the student of the higher life is, he is as the result of his past labors. Whatever he may become in the future will be due to his own efforts. He may develop his latent faculties and in time become an Adept, or he may drift along the currents of life without aim or effort, till he finally sinks into oblivion. His destiny is in his own hands, and is in no way dependent upon "gifts."

Bearing in mind, however, the manifold nature of man, the subject may be looked at from another point of view. For all practical purposes man may be said to consist of body, soul, and spirit, the soul being the true ego, and the spirit one with the Supreme. And regarding these for the time as separate entities, it is perfectly true, as James, another apostle, puts it, that "every good gift and every perfect gift is from above." Every aspiration of the soul for spiritual things, every resolve of the man to lead a purer life, every helping outstretched hand to a weaker brother, every desire for the truth, all hungering and thirsting after righteousness :—these and like yearnings and strivings of the soul have first of all come from above, from the Divine within. In this sense they may be called "gifts,"—gifts from the higher nature to the lower, from the spiritual to the human. And

this action of the above upon the below is seen in those humane attributes, or qualities, or virtues—whatever one may be pleased to call them—which Paul in another place enumerates as the “fruits of the spirit,—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.”

Looked at from either of these points of view, how can we attain spiritual gifts? The answer would seem to depend upon what we are really striving for. If the extraordinary powers of the Adepts have captivated our fancy and fired our ambition, then we must possess our souls in patience. Few, if any, of us are at all fitted for a “forcing” process. We must be content to wait and work ; to grow and develope ; line upon line, precept upon precept, here a little and there a little, till, ages hence perhaps, we come to the full stature of the perfect man. If, however, wisely recognizing our limitations, we strive instead after what may be termed the ordinary manifestations of the spirit, two obvious lines of conduct suggest themselves.

Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbor or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over ; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant. How can a bar of iron be permeated with the earth's magnetism if it is placed across instead of in line with the magnetic meridian? How can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws? To obtain the good, we must think good thoughts ; we must be filled with good desires ; in short, we must *be* good.

And this practical suggestion is to fulfil faithfully and conscientiously every known duty. It is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we to-day can most readily make progress in the higher life,—slow progress, it may be, but at any rate sure. These are stepping stones to better things. We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity.

DIES NON.

OF OCCULT POWERS AND THEIR ACQUIREMENT.

There are thousands of people in the United States, as well in the ranks of the Society as outside, who believe that there are certain extraordinary occult powers to be encompassed by man. Such powers as thought reading, seeing events yet to come, unveiling the motives of others, apportionation of objects, and the like, are those most sought after, and nearly all desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes that, by the payment of money, the powers of nature may be invoked.

Even some of our own members have not been guiltless of seeking after such wonderful fruit of knowledge with those who would barter the Almighty, if they could, for gold.

Another class of earnest theosophists, however, have taken a different ground. They have thought that certain Adepts who really possess power over nature, who can both see and hear through all space, who can transport solid objects through space and cause written messages to appear at a distance with beautiful sounds of astral bells, ought to intervene, and by the exercise of the same power make these earnest disciples hear sounds ordinarily called occult, and thus easily transmit information and help without the aid of telegraph or mailboat. But that these Beings will not do this has been stated over and over again; for the kingdom of heaven is not given away, it must be "taken by violence." It lies there before us to be entered upon and occupied, but that can be only after a battle which, when won, entitles the victor to remain in undisturbed possession.

As many have seemed to forget these rules, I thought it well to offer them the following words from one of those very Adepts they seek to meet:

"The educing of the faculty of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule *is* that what powers one gets he *must himself acquire*, and when acquired and ready for use, the powers lie dumb and dormant in their potentiality like the wheels in a music box, and only then is it easy to wind the key and start them. * * * Yet every earnestly-disposed man *may* acquire such powers practically; that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can.*"

This is perfectly clear and strictly according to the Secret Canon.

“When the materials are all prepared and ready, the architect shall appear”; and when we have *acquired* the powers we seek, by educating them ourselves from our inner being, the Master will then be ready and able to start into exercise that which we have obtained.

But—even here is an important point. This. If the Master can, so to say, wind the key and thus start the machinery, He can also refuse to give the necessary impulse. For reasons that have to do with the motives and life of students, it may be advisable for a while not to permit the exercise of these powers which “lie dumb and dormant in their potentiality.” To sanction their use might in one lead to the ruin of other lives, or in another to personal disaster and retardation of true progress.

Therefore the Master says that quite often he may not only refuse to give the start, but yet further may prevent the wheels from moving.

THERE ARE THE POWERS OF ALL NATURE BEFORE YOU ; TAKE WHAT YOU CAN.

RODRIGUEZ UNDIANO.

MEDITATION AND ACTION.

It is the fashion now-a-days, with those who write about ideas which lie beyond the world of sense, to express opinion in very guarded terms. In contradistinction to the old priestly dogmatism, it has of late years been considered “good form” to handle these subjects in so tentative a manner as almost to imply agnosticism. It is a frame of mind that has eminently suited the time, and was a worthy set-off to the old superstitious intolerance.

But when a new revelation is bursting on the souls of men, when the error and the ignorance, alike begotten of the ancient superstition and the modern incredulity, are so powerful as to defy all but the best aimed shafts of the most cogent Reason, the tentative hesitation of the proper after Truth is no longer an appropriate attitude.

We have no desire to soar into the lofty region of metaphysics, where we are sure to be met with the assertion that truth about these ultimate realities never has been and never can be formulated or uttered by man. Let us content ourselves with the humbler elevation of practical ethics, and acknowledge that Truth is a relative term. To quote from a remarkable letter lately addressed to his Grace the Archbishop of Canterbury, “A religion is true in proportion as it supplies the spiritual, moral, and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral, and intellectual portion of man’s nature. And the transcendently spiritual ideas of the ruling powers of the Universe entertained by an Ori-

ental sage would be as false a religion for the African savage as the groveling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man."

With this prelude let us attempt to form some just estimate of a remarkable and interesting book which has recently been published, *Scientific Religion*, by Laurence Oliphant. It is certainly in marked contrast to the style of writing commented on in the opening paragraph,—indeed it is refreshing to listen to such earnest utterances on subjects of the deepest interest. While expressing his sincerest attachment to the true Christian faith, no writer attacking the anti-Christian creeds of the churches could demolish the orthodox conceptions with more powerful or crushing arguments. The 22d chapter, which deals with the interpretation of part of the Book of Revelation, is one which the orthodox would do well to "read, mark, learn, and inwardly digest." His remarks throughout the volume about the orthodox science of the day (for there is now an orthodoxy in this also !) are equally admirable. The following is a specimen. "But a blind belief in the superficial senses is as unsafe a guide to truth as a blind belief in a book. Science is as mole-eyed as theology, and yet to one or the other the whole civilized world trusts for enlightenment. No wonder that these two sets of blind guides, leading their blind followers, should stumble against each other in the dark and fight furiously."

The new vital impulses descending on man are then dealt with. They are supposed to emanate from those inhabiting the Unseen Universe. Whatever opinions may be held on this subject—and opinion is to-day in a state of flux—the following may certainly be called an ingenious explanation. "Where there is scepticism in the human pneuma or inmost thought of the man, antipathetic atomic combinations are formed in his two external dielectrics, and interpose a hostile atomic element which encompasses the medium, and forms a barrier that the psychic force of the spiritual agent cannot penetrate. It is for this reason that physical manifestations are successful just in proportion as there is a strong faith-sentiment in the spectators, whose external dielectrics are then co-operating with the spiritual agent."

The remarks on the discoveries claimed by Mr. Keely too are so interesting as to deserve reproduction. "Mr. Keely has discovered that such a change can be effected by vibration, in the atoms of which the atmosphere is composed, that what he terms 'atmospheric disintegration' can be produced, which has the effect of liberating a subtle essence, the nature of which has still to be determined, and which he believes to be 'inter-atomic.' The energy it possesses is so great that it exercises a pressure of 25,000 lbs. to the

square inch, and, in the engine which he has just constructed for traction purposes, develops a force of 250 horse-power. All this is achieved without the introduction of any extraneous motive power, the whole apparatus being so constructed that the liberation of this tremendous agency from its atmospheric prison-house can be effected by the vibrations produced by a tuning-fork. Those who are sufficiently unprejudiced to connect the bearings of this discovery, of what must be dynaspheric force, with phenomena which have hitherto been regarded as supernatural by the ignorant, will perceive how rapidly we are bridging over the chasm which has always divided the seen from the unseen, and obliterating the distinction between what has erroneously been called matter, and what has no less erroneously been called spirit." Further on in the book it is significantly pointed out that this dynaspheric force with which Mr. Keely can operate on external substance is synonymous with the inter-atomic energy that produces the phenomena of hypnotism, telepathy, mediumship, and all such abnormal manifestations.

While differing in some points to a marked degree from the recognized theosophic teachings, the author nevertheless demonstrates that the source from which he has drawn his inspiration is conscious of many of the occult facts,—for instance, the androgynous or bisexual nature of primeval man; the highly attenuated character of matter which composed his frame, compared with the fleshly covering we now wear; the esoteric meaning hidden from the vulgar gaze in the Bible as well as in the Scriptures of all religions, and the consequent necessity of initiation in the mysteries; the mistaken notion of the popular mind as to the fundamental difference between spirit and matter: but it is needless to enumerate them further.

We now come to the great subject of which the whole book is a gospel,—the sympneumatic impulse, the descent of the Divine Feminine. Taken in the widest sense, the author's inspiration appeals to our highest reason, and we cannot but give approval to the general proposition that the far-off regeneration of the race will lie (amongst other things) in the reversion to the bisexual type of our prehistoric spiritual ancestors,—in other words, in the absolute quenching of the principle of lust, the double-faced goddess today worshiped, though in varying degrees, by all Humanity—by the votaries alike of marriage and of free-love. This will be an unpalatable way of stating the truth to many, for it is a view from a light which naturally seems to dwarf the difference between the virtuous world and those whom the virtuous world avoids touching with the hem of its garment.

But while assenting to the general proposition, there are details in the working out of the idea which do not appeal to our sense of truth. Writing in chapter 20 of one who is pursuing the upward path, he says, "She will know—not because it is to be found in the Bible—not because her reason suggests its truth, but because her physical organism forces the fact

upon her, that she is the feminine half of a two-fold being, and that her completion consists in union with her masculine complement." And again in chapter 21, interpreting extracts from the Kabbalah, he refers to the sym-pneumatic descent, "for it will result in the union on earth of the halves hitherto divided, whereby man will regain his lost condition." This is no new idea either. Without going back to Plato (and we should probably err in ascribing to his deeply-veiled utterance the meaning that the words might naturally seem to imply), we find it unmistakeably expressed in "Jocelyn," that touching story of Lamartine's, in the stanza which begins—

"Mon cœur me l'avait dit : toute âme est sœur d'une âme ;
Dieu les créa par couples et les fit homme ou femme ;
Le monde peut en vain un temps les séparer,
Leur destin tot ou tard est de se rencontrer."

The completion of the at-present incomplete nature of man or woman by an ideal union must to many be a very fascinating thought, but instead of its being as it here purports to be, the explanation of the mystery of the differentiation of sex, is it not rather a perversion of the truth, the truth being that both man and woman have within each one the potency of both sexes, and in this consists their true equality,—in other words, that the Soul is bisexual, and is therefore capable of assuming and wearing either the male or the female form, and that its true apotheosis consists in its assertion of and its reversion to its real nature and Divine source.

Much that is written in this section of the book on the subject of woman's mission is admirable. Though the author is severe on the colleges for the higher education of women, which, he says, are "attractive to a certain class of the sex, but which are nurseries of hybrids which turn out an inferior species of man-woman," yet, as he truly points out, the degree in which they (women) compete, with more or less success, with men in the intellectual and executive battles of life is the degree to which they stunt and destroy their own higher faculties.

Of the truth of his inspiration generally, what shall we say? Each man must judge according to his own light which opinion and belief are our guides, and before we have risen to the heights necessary for directly cognising these facts of the Unseen Universe. While leaving those who are able to do so to deal critically with the detailed statements, and to discriminate between the interpretations of symbols and passages, many of which appear to be far-fetched, it seems to us generally that, while the learned and able author has received shreds and fragments of transcendental truth from the Astral World, the knowledge of the primary fact is wanting which would have been capable of discriminating between the teachings and of welding them all into one homogeneous whole,—we mean the doctrine of re-incarnation and the law of Karma, facts which are recognised as the basis of all the

great Oriental religions, and which it is the shame and loss alike of Christendom and of Islam to have generally ignored, though traces of the truth are still to be found in the scriptures of the former, and though it is secretly acknowledged by the mystical followers of the latter.

The author also suggests that the attainment of a perfect human state by man while still he bears the body is a realizable possibility. A whole chapter is devoted to the subject of the formation of households which are gradually to realize this perfect state. But let the author speak for himself though of course no short extract in this or in any other case can do full justice to the gradually elaborated idea of the author in his own work. "For as he labours thus side by side with his fellow-men, tilling, perhaps, the land, and ploughing deep furrows into his own soul, which are destined in good time to bring forth an abundant crop, he perceives that he is indeed laying the foundations of a reconstructed society; and a vista opens out to his charmed gaze of co-operative industries, harmonious communities, and a political system in which liberty, equality, and fraternity shall develop under the ægis of absolute authority, and in association with a hierarchy composed of such different degrees of rank as correspond to their fitness to enjoy it."

It must necessarily be with regret that criticism is allowed finally to replace approval of a book which contains so much that is excellent, and the lessons in which are so sadly needed by this self-satisfied and self-vaunting age of ignorance and error. But the unwarranted optimism implied in the above calls for comment; and, besides, there is an apparently wilful misunderstanding throughout the volume of some of the deepest and most occult truths, which recalls a similar though much less flagrant example of misunderstanding, viz: the exaltation of woman as the crown of the universe by the late Mrs. A. Kingsford in her and Mr. Maitland's work, *The Perfect Way, or the Finding of Christ*. If it is fair thus to cite a single blemish in a book of such exalted inspiration and remarkable value as the one just named, it may still stand as an example of the error which all psychics are specially liable to, who trust to "spirit-guides" apart from the true intuition of the well balanced nature, as well as from the ancient traditions of revealed authority.

PILGRIM.

(Concluded in March.)

If the severity of my virtue incites another to sin, I am most to blame. He is carried away by the law of polarity; I set it in motion. A rigid virtue destroys; a loose virtue wastes: seek the mean. In equilibrium all things find perfection.

LETTERS THAT HAVE HELPED ME.

(Continued from January.)

IV.

Dear Sir and Brother ;

In cogitating lately I thought of you in respect to some of my own thoughts. I was reading a book and looking around within myself to see how I could enlarge my idea of brotherhood. Practice in benevolence will not give it its full growth. I had to find some means of reaching further, and struck on this, which is as old as old age.

I am not separate from anything. "I am that which is." That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends,—and then I went to them in general and in particular. I am my enemies ; then I felt them all. I am the poor and the wicked ; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind ; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself. Unwisely, I was then about to stop, but the whole is Brahma, so I went to the Devas and Asuras :* the elemental world, that too is myself. After pursuing this course a while I found it easier to return to a contemplation of all men as myself. It is a good method and ought to be pursued, for it is a step toward getting into contemplation of the All. I tried last night to reach up to Brahma, but darkness is about his pavillion.

Now what does all this insanity sound like? I'll tell you what: if it were not for this insanity I would go insane. But shall I not take heart, even when a dear friend deserts me and stabs me deep, when I know that he is myself?

NAMASTAE !

Z.

I found the above letter still more valuable when I remembered that Brahma is "the universal expansive force of Nature"—from *Brih*, to expand ; and so stated in an article by H. P. Blavatsky in *Five years of Theosophy*. In the Dhammapada we are told to think ourselves to be the sun and stars, the wet and dry, heat and cold ; in short, to feel all experience, for we can live out all in the mind.

J. N.

* Gods and demons.—[J.N.]

V.

Dear Jasper ;

I wish I could answer your letter as you ought to have it done. But I feel my inability. However, our duty is to never consider our ability, but to do what comes to be done in whatever way we can, no matter how inadequate the work appears to others. When we stop to consider our weakness, we think, by comparison, of how another would do it. Our *only right is in the act itself*. The consequences are in the great Brahm. So I will just say what comes.

I feel the sadness in your letter, but know that you will rebound from that. Do not let the sadness of knowledge create despair ; that sadness is less than the joy of Truth. Abstract Truth, even, has necessarily in it all the mercy there is in the whole. Its sternness is only a reflection from our own imperfections, which make us recognize the stern aspect alone. We are not the only ones to suffer upon the Path. Like ourselves, Masters have wept, though They do not now weep. One of them wrote some years ago : "Do you suppose we have not passed through many times worse trials than you now think you are in?" The Master often seems to reject and to hide his (spiritual) face, in order that the disciple may try. On the doors and walls of the temple the word "TRY" is written. ("The Brothers" is a better designation than Mahatmas or Masters.)

Along the path of the true student is sadness, but also there is great joy and hope. Sadness comes from a more just appreciation of the difficulties in one's way, and of the great wickedness of the individual and collective heart of man. But look at the great fountain of hope and of joy in the consideration that the Brothers exist, that They were mere men too ; They had to fight the fight ; They triumphed, and They work for those left after Them. Then beyond Them are "the Fathers," that is, the spirits of "just men made perfect," those Who lived and worked for humanity ages ago and Who are now out of our sphere, but Who nevertheless still influence us in that Their spiritual forces flow down upon this earth for all pure souls. Their immediate influence is felt by Masters, and by us through the latter.

Now, as you say, it is "all Faith ; but what is Faith?" It is the intuitional feeling—"that is true." So formulate to yourself certain things as true that you feel to be true, and then increase your faith in them.

Don't be anxious. Don't get "maddened." Because in the fact that you are "maddened" (of course in the metaphorical sense), is found the proof that you are anxious. In a worldly sense it is perhaps well to be anxious about a highly important matter, but in occultism it is different, for the Law takes no account of our projects and objects, or our desire to be ahead or behind. So, if we are anxious, we raise a barrier against progress, by

perturbation and straining harshly. You wrote to B. that what is his, is his. Then the converse is true ; what is not, is not. Why don't you take your own medicine ?

Yours, Z.

STRAY MEMORANDA.

"Why not," I said to a Master's messenger, "give to all these gaping theosophical children throughout the Society, the whole truth at once? Collect all the doctrines and the interlocking prophecies together, whether about the world of men or the world of the Gods ; arrange all the facts respecting the evolution of men on the planet, with all the details about dividing of races and the hidden descent of tribes : then give it out for good and all."

Looking at me seriously, he said, "Would they believe it? I think not." But he left behind him some stray jottings.....

"The science-worshipping theosophist, thinking that the brighter day will only come when men of science are convinced that the Masters know all that is to be known, would have revelations regarding 'missing links' and the dispersion of races. But the dawn of a new age is not heralded by such divulgements ; and to tell the facts before the time would only result in strife, bitterness, and laughter.

"Not even the devotees of the Worship of the Dead, who follow after mediums and say that the souls of the deceased return to detestable surroundings in heated cabinets, would admit a single fact that militated against pet theories. Yet we know that the souls of good men who have died do not trouble the world. They leave behind them the 'coat of skin,' full of what wickedness they were unable to disperse in life. This unsavory remainder is worshipped by the medium-hunter, and because out of the astral light it reports facts and words not thought of by the sitters, the real man is accused, and by default convicted, of returning here. Such spiritualists as believe thus are consecrating corpses and making Gods of the demons of the air. Will they believe this?

"The extraordinary psychical manifestations occurring during the last forty years all over the Western world have been dubbed by the 'spiritists' as the awakening of men and the new, best, last philosophy, whereas they merely marked the changes beginning in the great heart and mind of the collective Western man. In relation to what is heralded and will be, they are as is the changing voice of the youthful chorister to its full development into a basso profundo.

"By careful and painstaking attention to this worship of the dead, new forms are created in the astral light, compounded of the reliquæ of deceased people and the matter added by elementals; they imitate the dead in word, gesture, recollection, and other indicia of identity, and delude the living, because these elementals like the new surroundings thus found. One small section only of the elemental nature is thus affected, but it likes not to relinquish a grasp once taken upon us mortal-gods.

"Although this Death-Cult calls itself scientific, we have not yet heard of any careful or other collecting of statistics about appearances through mediums of the same deceased person at more than two places at once. But any careful reader can find that such things are reported every day and no deduction drawn from it.

"The real deceased one in his blissful state after death feels a twinge every time his shade is called up in the charnel house of a living medium's body.

"The money paid to mediums for 'spirit communications' is haunted by astral beings of a certain order. They plunge upon the medium, and find their appropriate dwelling in the bad and not in the good part of his nature. The temple of the Holy Ghost is thus turned into a den of thieves.

"The trajectory of a spiritual being through space is visible to the human eye from only one point, and very often it is seen as a curved line when in fact it is otherwise. One sort of elemental being moves in an epicycloidal curve. Looked at by one person's eye it is a straight line, to the other observer it is a curve, while a third sees it as a triangle.

"Every thought has with it in its journey all the physical, mental, and moral attributes of the thinker; but the recipient may be able only to perceive one of those attributes, and then, instead of getting the thinker's thought, he may hear the rate of vibration in the body of the thinker, and all he sees then is a small white star.

"There are beings who have their existence in your body. Some live but a moment, others for longer periods.

"Where cities are 'destined' to be built, whole armies of celestial beings build an imaginary city and try to induce men to erect the objective structures there; and the founding of a city is an occasion of joy or deep sorrow for those who can see the nature of its builders.

"There are certain spots in the land now uninhabited, over which swarm hosts of elementals. They have their own city there, and when men pass that way they whisper to them, show pictures of a city, of its buildings, and its future; and soon or late the human beings come and erect their dwellings there.

"Your American continent is full of these spots, and crowded with memories of past glories that elbow each other for space.

"Although each thought goes on through infinite space, many thoughts sent out from your mind are, so to say, lost on the way ; for they meet opposite thoughts or stronger ones which deflect them from the course desired, and they thus fly on to a goal not in the mind of the thinker, or through weakness of impulse they fall easily away from the appointed orbit.

"In one aspect the Astral Light may be compared to a howling mob of rival musicians, each engaged on a different tune. Who enters there has need to know how to distinguish the right tune, or dire confusion will result in his mind.

URBAN.

GENERAL THEOSOPHICAL CENTRES.

Some theosophists think there is no need for a headquarters of the Society in India or in the United States, and that the money spent for maintenance of such centres ought to be devoted to some other object. With this view we cannot agree.

The buildings and grounds belonging to the Society in India are our only headquarters, strictly speaking, and are desirable, while centres of theosophical work elsewhere have fully demonstrated their usefulness. The "centre" in India has done the greatest good to the Society. It has been a visible evidence of our work and influence, and, as such, a point not only of interest for theosophists, but of serviceable impression upon others. While we are working in the world we must use the things of the world, and not attempt to drag everyone, whether or not, to the high planes of thought where there no longer is any necessity for tangible evidences. Nothing encourages people so much as results of work, and in our struggles with the scoffers we often find assistance in that we are able to point to where outward signs can be found for that which we have tried to do. The headquarters are in one sense the embodiment of an idea—that of Universal Brotherhood—, for they have been created and are supported by the efforts of members holding to every known shade of religious belief and of every race, caste, and color.

The need for a similar *locus standi* in the United States has been felt for some time by many of us, and to meet it the room in New York, at 117 Nassau Street, which has been referred to in these pages and in the daily press, was fitted up by the efforts of members residing in different parts of

the country and devoted to the general good. Every theosophist is welcome there, and every inquirer.

The register of visitors shows callers from every point in America, from New Zealand, Asia, and Europe. The room is not the property of the Aryan T. S. That Branch has its own hall and library in another part of the city.

At present this theosophical centre is in a small room, because the expense of rent for larger quarters cannot be met until a greater number of members become interested in its welfare. It ought to be in a larger room, so that a library of theosophical works might be accumulated for the use of every visitor. The fact that it is in New York should make no difference, for this city is the metropolis of this country, and one which members from distant points are constantly visiting. And there is no reason why Branches in the other large cities should not establish similar centres. But at present this is the only one of the sort, and there ought to be enough money raised by members throughout the United States to permit of a larger room being hired, so that it may become a real theosophical club of universal use and interest.

ANSWERS TO QUESTIONERS.

From L.

1.—What plan of life should a theosophist adopt? Take one who does not aspire to chelaship, but who is anxious to live rightly. Should he give up literature, or music, or art; and ought he to give up thoughts of marriage?

Answer.—The plan of life should be that which shall appear to the student the best one under his lights; any sort of life may have as a plan under it the good of the race. It is not required that literature or art should be given up: theosophy seeks to round men out and not to produce moral skeletons. As to marriage, we have nothing to say.

2.—Is *Light on the Path* written for chelas alone or for all?

Answer.—It was written for all who strive to understand the meaning under the language; its real sense is not that conveyed by the mere words in it.

3.—Why do so many warn against rashly attempting chelaship? If it is right, why not for all? Will it be easier in some future life, or will it be always a struggle? If the necessity for leaders makes it right for some to essay this, how is one to tell which is his duty, to try or not?

Answer.—The reason for the warning has been given over and over again. A chela calls upon himself awful possibilities of disaster, and voluntarily exposes himself to the most pitiless foes the race has,—those within the mind's plane and in the astral world. These are not figments, and every one who forces himself must meet the consequences, for the kingdom of heaven is surrounded by monsters, and the way to it is enveloped with the black cloud of the soul's despair at a place where knowledge, power, and faith are needed, and where sentiment plays no part.

The road winds up hill all the way even to the very end; but in this life we may prepare ourselves to be ready to make a farther advance in our next reincarnation.

Any one who *is* to be a leader will easily find that out. We are not to try and discover that we are leaders, but to do our every duty; if they are performed, the Law of Karma will find those who are the real leaders, and all sham captains will disappear.

A STUDENT.

From "An Outsider"—in England.

If I write to you sometimes anonymously, will you answer? There must be many like myself, lonely and ignorant, who need help and might find it in the PATH. My health is poor; how can I regain it? I have not the "superb audacity" you speak of.

Answer.—Those who answer questions for us will attempt replies to all reasonable questions, but we *are not an oracle*. As to health we cannot say; each case is special, but cheerfulness and faith in the implicit justice of Karma and in the Great Souls who help all earnest students may give better health. All diseases begin within, but the way to health is not found by brooding on disease; some diseases proceed from causes generated in other lives, and may have a given period during which they run and cannot be stayed. But we cannot go into personal questions relating to the physical body's ailments.

Maggie Crawford writes stating that she judges the truth of theosophic doctrine by the characters of those who promulgate it, and that she finds Mme. Blavatsky an objection to the truth of theosophy. Charges are brought against other prominent persons who are named by her A, B, and C; we cannot notice these, as they are anonymous, or rather straw defendants. But as to H. P. Blavatsky, we desire to say to the questioner that we have known her many, many years and think her character is not ungoverned nor uncontrolled; we also know her to be generous and just, as well as wise and farseeing. But truth must never be judged by any personal standard; and we advise our friend to pursue truth for its own sake, and not because any person says it is true.

JASPER NIEMAND, WM. BREHON, EUSEBIO URBAN.

REFLECTIONS.

When I am annoyed by an ungovernable animal, I am reminded that the brutes would not oppose man if man understood and entered into his true relations with all things. The brutes are unconsciously aware of the general human opposition, which they see focalized in each human being. When I am in harmony with all things, men *cannot* and brutes *will not* oppose me. In underrating instinct, the brute is more true than is the man, to the unwritten Law.

The "idle word" condemned by Jesus is inactivity of Being. It is the cessation of the homogeneous resonance, the Logos or Word. The Word in its highest activity is pure spirit; in stagnation it is hell. To each man it is given in trust for all men; if he misinterprets it he is tortured. If he sequesters it, he is condemned to eternal death that it may be free; for it is eternally free. Through misuse, he may learn its use. If he denies it, he is lost; for by it alone he lives.

It is better for a man to sin deliberately against the Law than to chafe under the mandates of conscience. The first is a renegade who chooses another King; the second is coward and slave who rebels but dares not disobey. The energy of direct sin may, by reaction, compel return, but the lethargy of fear bears no fruit.

If you wish to receive, *give*. If you wish to ascend, *descend*. If you wish to live, *die*. If you wish to understand these words, read them by the lamp of the spirit, and reject that of the understanding.

Apparent evil is a necessary result of manifestation or duality. The good alone is *in Time* inactive. Evil is the balance of good: the Equilibrating power reigns above and is alone eternal.

When the silent Eternal gives birth to the activity of Spirit in Space the worlds are evolved, and, seeking equilibrium, return again to the eternal silence. So with the soul of man.

More saving grace may be found in the society of thieves than in that of fine persons who never reverberate to a true thought. In the first there is rebound; the latter is the negation of life.

Expiation is the kernel of sin. "Evil" containing its own punishment continually defeats itself, and sows the seed of "good" in its own regeneration.

He who would see Perfection must become It. How? By beginning the attempt. Its first step is the full realization of imperfection in himself.

TEA TABLE TALK.

Thinking over the current number of the Tea Table, a sudden idea struck me. It was one of those ideas that hit hard, and that seem to fall into the mind from "outside,"—as we, in our sense of separation, call all that is not visibly interior to our physical shell. This body is really immersed in the one Substance much as a sponge is plunged in the ocean. The sponge seems to enclose a certain fixed amount of water, but in fact that water is always ebbing and flowing through wave and tide, and interpenetrates the sponge without being separated from the whole body of the ocean. Moreover, the sponge can only hold a certain amount at one time, but through that it is related to and impinges upon the whole ocean, and has not the folly, as the human sponge has, to try and hold on to its small share of water, to crystallize and fix it there, shutting out all the rest and impeding the glorious universal influx.

Such ideas are very different from those that seem to originate with a flash within us. A study of the various kinds and methods of Thought is of great help to the student. He sees more and more clearly that we are often "thought through"; that many of our thoughts are suggestions, sometimes from beneficent and also from evil sources: he learns to distinguish all these from that internal and luminous prompting which is his soul-guide.

My idea was a very simple one, and illustrates the point because it appeared to come whizzing directly from some other mind. It had the practical human flavor about it. There are flavors of the mind, as well as of the palate. Its bearing was simply as follows. "This is the people's Tea Table; why not let them furnish it once in a way?" So I only enter this month to bow myself out again, a conventional visitor, leaving as my card the subjoined letters.

"*My dear Julius* ; This is the experience of W., a friend who has lived in this mountain fastness for 22 years. * * In 1873 he had (and has yet) a partner named J. They had a little bunch of Indian ponies—25 or 30. They built a cabin just on the west side of the Sierra Madre, but it was deemed best to bring their ponies over on the east side to range during winter. It fell to J's lot to take the ponies round the mountain point, 40 or 50 miles from their cabin, to the range selected. They had a very intelligent bitch of shepherd breed, called "Woolly." Usually she remained at the cabin, but on this occasion she concluded to assist J. with the horses. Being a very trusty and, as I said, very intelligent animal, she was accorded a particular corner in the cabin, and it was her habit, when returning from any jaunt, to trot to her corner and throw herself down (when very tired), and groan with satisfaction. W. was sitting in the cabin at dusk, on the eve of J's expected return, listening intently for any sound of his coming.

The weather was pleasant, and he had not yet lighted the evening fire. Everything was intensely still, and W. was expectant, knowing that J. should be near. Inside the cabin it was quite dark. Not a soul within 50 miles probably. Finally, old "Woolly" trotted into the cabin and to her bed, and threw herself down unusually hard, groaning and grunting with evident

satisfaction that her hard tramp was over, and she once more in comfortable quarters at home. W., hearing the dog come in, started up to go and assist J. in caring for the horse he had ridden. He looked everywhere for J. but couldn't see him. Old Woolly was never known to desert and come home of her own accord. If she had done so this time, it was the first. J. must be close; so W. returned to the cabin, made up a fire, and began to prepare supper, thinking J. would soon appear. He glanced into old Woolly's corner; *she was not there*. Surprised beyond measure, W. called and searched, but no Woolly was to be found. The fact was, neither J. nor the dog was within 20 miles of the cabin at that moment, for W. found J. the next morning in old Bridges Pass, on the ground, with his collar-bone broken. His horse had fallen, just after dusk the evening before, and had thrown him over his head, breaking the bone; and old Woolly, tired and worn out to exhaustion with the long tramp, had thrown herself down on the ground in abandon, and groaned as she stretched her weary limbs.

That was 15 years ago, and W. (who by the way is nothing if not a Materialist) says that he never was so badly deceived in all his life, and cannot, to this day, rid his mind of the belief that he heard the dog come in just as she always did. I want to say, by way of closing, that they had this old dog in 1883, and it is my firm belief that she understood all that they said to her. They talked to her as though she were a person, and I have seen some strange things done by her, that she was told to do, just as one would tell a child to do so and so.—J. F. C."

It may interest our comrades to see how far our lines extend. The above letter comes from the far West, and the next one relates events of Honduras life. As the Tea Table gathers them in, the wish will arise that we could all draw closer together, could personally inter-act and work. For example, one devoted member and official of T. S., reading in the Tea Table of a Brother's exertions, promptly offered him through us a subscription to T. P. S. publications, with which to do more good. Such events make us glad that we spread our Tea Table.

My dear Sir; The accounts of coincidences as given in THE PATH remind me of an occurrence of last November. One morning in that month I awoke impressed by the idea that I should like to stroll to the Sterling Valley station, on the Rome, Watertown, and Ogdensburg road, about a mile from the house of the friends whom we were visiting. It was the first and only time such an apparently causeless impression was felt by me. I mentioned the feeling to my wife before leaving the room to go to breakfast; but became interested in a conversation during that meal and thought no more of my desire to walk to the station. But during family prayers the impression that I must go to the railroad became so strong that I hurried away as soon as I could do so.

Arrived at the station without having a conscious purpose in coming, and nothing to do when there, I chatted for a moment with the agent, and then paced to and fro along the track. At last I was tempted to go to the switch a few rods to the westward from the station. There was nothing of interest to call me there, for I had seen all there was to see; but as I had

nothing else to do, and as little is needed at times to tempt an idle man to do acts for which he has no reason, I walked toward the switch. There I found a piece of the steel rail of the main line broken out and displaced. It was not a large piece—perhaps not more than a foot in length—but it has happened that great disasters have been caused by smaller things.

Hastening to the agent I told him of my discovery. He promptly telegraphed a warning to the fast express, then almost due at the station next west from Sterling Valley; and when the train came it ran very slowly over the break instead of flying along at a high rate of speed.

If you will [take the trouble of looking at page 183 of Lippincott's for January, 1887, you will see recorded there two or three other incidents of the like nature which have happened within my own experience.

As I sat writing in my room in the house of Señor Don D. M., in Tegucigalpa, Honduras, one evening in March last, the señor came in, looking rather scared, and exclaimed:

"A most curious thing has happened to me this moment. I heard the voice of my sister calling to me so plainly; did you hear any one call? I thought you might have spoken to me some word, but that could not be so; you were here, and I was on the veranda on the far side of the *patio*, so I could not have heard you if you did not shout. I fear much that my sister, who is in Paris, may have died that moment. I felt my hair to straighten, so," and my good friend straightened a lock of his curly hair.

I had not spoken. In the salon adjoining the library where I was, la señora sat contentedly rocking and softly singing to the sleeping baby. The three-year-old girl lay curled in one of the commodious rocking chairs sound asleep; the other two little girls sat each on an arm of the chair their mother was in, their arms around her neck and their cheeks resting against her wavy black hair. Juan had just given over trying to finish a sketch by the fast-waning light which came through the little ports in the west door; Luis sat, quiet as usual, his closed book in his hand, and Rafael rested from his practice at the piano. It was a mother's happy, quiet moment, when, every care put aside, she enjoys to the fullest the pleasure of having her children about her. None of them could have been heard by *el señor* if they had spoken, for the walls of the old house were so tremendously thick that no sound of voice could penetrate them, and the doors had been closed to keep out the north wind which was settling down from the cold mountain-top back of the city.

I had that day received a copy of the New York *Herald* of January 1, containing an account of an interview with Prof. Royce of Harvard on the subject of thought transference; and another paper in which was an article by which Richard Proctor mathematically demonstrated that *he* did not know that there were such things as presentiments, and that, therefore, there are none. Having so recently read these, I felt a lively interest in the fancy the Professor entertained that a voice, the voice of his sister, had called to him from across the ocean. In the conversation which followed Señor M. said:

"Several years ago Señor Don Gerrardo Barrios, who was afterward

president of Salvador, negotiated the sale of a valuable mine he owned at Los Encuentros, near the volcano of San Miguel in Salvador. Promising to report in favor of the mine, the expert returned to France.

"For a long time nothing more was heard of him or of the company which sent him. One morning my cousin Señora Barrios said, 'I have just dreamed that I was in a great city of grand houses, very beautiful. It was Paris. In a room in a house there I saw gentlemen at a table on which were papers. They signed the documents you sent to them about Los Encuentros. They have bought the mine.'

"So Barrios wrote on the wall then the date of the day when she dreamed, and the hour also, because that he knew that curious things do sometimes happen, that no man can explain. And many days after, when the documents came to him from Paris, Barrios looked, and the date of them was the same as the date on the wall of the morning when his spouse dreamed.

"After that, when Barrios was president of Salvador and the conspirators tried to assassinate him and all of his family, he went to Costa Rica. Then they wrote to him to return to Salvador, because all the people were ready to rise in revolution to make him again president. So he tried to go on a steamship from Costa Rica; but the steamer would not receive him on board, because they feared that if they carried Barrios then Salvador would not any more pay them the subsidy.

"Then Barrios went on a little schooner with two masts; and when the vessel was near the little port of Corriento, the lightning struck the principal mast and broke it. Then the captain said, 'I must go to Corriento to mend the mast,' and so he did.

"Then, but not that very same morning, my cousin, the wife of Barrios, came to me and said, 'Diego, cousin, I have seen Barrios in a small ship, and two other large ships pursuing him; but they could not find him because of the storms. And then I saw my sisters before me, spreading their skirts, so, to hide the black coffin; but I saw it behind them, and Barrios was in it—and he is shot.'

"My cousin was much troubled by this dream, and spoke often of it to many people when we lived there together in Costa Rica. Often she said that we would hear that Barrios had been shot. One day news came from Salvador that it was so. Barrios was killed. Then my cousin was wild, and ran that day all the way to Punte Arenas. It was fifteen leagues. I went with her, for she was my cousin and a woman. I was nearly dead when we reached that place, and I wanted nothing else in the whole world so much as I wanted rest and sleep. But she would embark at once, and ran up and down the shore until she found a ship.

"When we reached Salvador we found that Barrios was shot. The people of Corriento, in Nicaragua, gave him over to his enemies, and they took him to Salvador the very day my cousin dreamed. If it was the same hour, the same moment, I do not know."

"After that he told of other coincidences, then wandered into the secret history of Guatamala and Salvador until, at nine o'clock, our coffee was sent

in, after which he left me to reflect upon experiences which may, perhaps without fear of the mathematical geniuses, be called 'curious' at least.

E. W. P."

Oddly enough, on the back of this last letter I find a note in lead pencil by Quickly, who has a way of thus dotting my letters with news when he finds me absent from my desk. The note relates to the frequent pranks of elementals in hiding objects for which we are searching, and explains what Gail Hamilton has called "the total depravity of inanimate objects," in getting themselves lost, found, or in thwarting our attempted use of them. It is a common experience, and we find we do best in ceasing to look for the object, just as women shake a refractory sewing-machine and leave it alone for a while. In both cases, our thought being diverted from the object, the elemental loses interest and withdraws the veil or bar.

"This morning F. dropped a knife which he uses to hold his segar by a sort of spike in the knife. When I came in he was looking for it. We both looked, examined the floor well, then gave it up. About five minutes after, I got up, and there in the very middle of the floor, where we had looked, was the knife."

This note fitly closes the number, for Quickly is in heart and soul one with "the people." Were we all so within, what vital work we might do towards making our Brotherhood a real one on the inner planes of Being.

JULIUS.

LITERARY NOTES.

SPECIAL NOTICE. We particularly wish to again notify all friends that copies of *Lucifer* and the *Theosophist* are NOT kept on sale in this office. Subscriptions to either are gladly received and forwarded by us; but changes of address and complaints of non-delivery must be sent to the respective offices at London and Adyar, whence these magazines are issued. Single copies of recent numbers may usually be had from Brentano Bros., 5 Union Square, New York, or from the Occult Publishing Co., 120 Tremont St., Boston. By noting the above, time and patience may be saved to both correspondents and PATH.

Moreover, we have no information as to when the 3d and 4th volumes of the *Secret Doctrine* are to be published, nor what is to be their price. Here again, letters to us are useless.

AT IN MARCH LAST, so in next month we shall print a full table of all Theosophical Societies now in the U. S., with date of organization and name and address of President or Secretary.

THE SIGNS OF THE TIMES, by Prof. Elliott Coues, has been reprinted in Chicago. It is a lecture which Prof. Coues delivered April 26, 1886, in Washington.—*Religio Phil. J'nl.*, Chicago. 15 cents.

The story noticed by us in the January PATH "All's Dross but Gold, the Strange Record of two Reincarnated Souls," by A. E. Lancaster, has been

republished as a 10 ct. novellette, we understand, by the John W. Lovell Co., 14 Vesey St., New York, the same house which published the 20 ct. edition of Mr. Sinnett's famous *Karma*.

OCCULTISM is being noticed every month in current literature. In the *Cosmopolitan* magazine of January, 1889, Mr. Edward Dwight has an article on Psychometry. This is the first instance, we believe, in which a popular magazine has seriously noticed any branch of occult-science.

THE DREAM OF LOVE AND FIRE. We have received this brochure of 42 p.p. from the publishers, *Estes and Lauriat, Boston*. It is by "a dreamer," and is dedicated to the re-incarnation of Cleopatra. As we thoroughly believe the latter lady was re-incarnated, and have seen several modern women either of whom might be she, but do not know who the dreamer thinks is the Queen of Egypt, we cannot point the moral. Many of the things in the brochure are distinctly erotic, and it savors more of ideas of black magic than aught else.

CORRESPONDENCE.

EDITOR PATH.

After the issue of the January PATH, I received a reply from *The Esoteric*, in which my letter in re "Nemo" is declined for reasons of business policy and because "it would advertise the PATH."

The editors are quite within their right in declining contributions, yet I earnestly deprecate editorial furtherance, without opportunity of rejoinder, of a bitter and anonymous attack upon those whom we consider the Great Ideals of men. The usual abstinence of *The Esoteric* made the present case all the more marked, and I thought a defense a clear dictate of duty.

Yours fraternally,

J. CAMPBELL VER PLANCK.

Wayne, Jan. 10th, 1889.

THEOSOPHICAL ACTIVITIES.

INDIA.

BRO. RICHARD HARTE, who has gone with Col. Olcott to India to assist in editing the *Theosophist*, writes that the headquarters seems like a paradise after the rush of New York and London. Our own opinion is the same. His presence there will relieve Col. Olcott, who has been obliged to take the entire responsibility of the magazine in consequence of Mme. Blavatsky's being compelled to remain in London.

The Library at Adyar requires a set of the *Encyclopædia Britannica*. A second-hand edition will do, and any kind friend having one can send it either direct to Headquarters or in care of the Countess C. Wachtmeister, 7 Duke St. Adelphi, London, W. C.

NAINI TAL T. S. At this place a new Branch has been started, called Kúrmáchal T. S. It was opened by Thakur Ganesh Singh, President of Baran T. S.

THE CONVENTION. The general convention which met at Adyar at the close of 1888 has not yet been fully reported to us. The only facts we have are that it was well attended, the rules were revised, and new officers elected.

Col. H. S. Olcott of course remains President ; Mr. William Q. Judge, of New York, has been selected as Vice President.

The revision of the rules mainly consists in restoring to the President some powers which he had in other years delegated to Committees and Boards. We expect next month to give a full report.

NEW ZEALAND.

Bro. E. T. Sturdy has gotten together a Branch T. S. in far off New Zealand, to be called *The New*.

ENGLAND.

THE THEOSOPHICAL MOVEMENT begins to make sensible progress in England, owing without doubt to the presence of H. P. Blavatsky there. And yet her great book, the *Secret Doctrine*, has not made as much stir there as in the U. S. But new Branches are being talked of, and with the great mass of gossipers and curiosity-hunters who run after strange human beings like H. P. Blavatsky, some earnest workers always appear.

IRELAND.

DUBLIN LODGE T. S. This Lodge has planned out considerable work for the new year. The secretary reports that, acting upon a suggestion made by Mr. Judge during a recent visit, they have brought the scheme of Research Sections into more definite shape, and the members of the various sections will in future devote themselves largely to the preparation of clear and comprehensive reports of the subjects selected ; each of these reports being wound up within three or four weeks, and being read and discussed at open monthly meetings to be held for that purpose.

A monthly manuscript journal has also been started by the Lodge to further the exchange of views amongst the members, and to keep the Corresponding members of the Lodge more closely in connection with their Dublin brethren. A visiting committee and other plans for spreading theosophical views in Dublin have been made. Though the lodge has a fairly good library, the number of inquirers is so large that there are seldom sufficient works on hand. The Council appeal to their American friends to send them any little works of an explanatory nature they may have to spare.

SECRETARY, DUBLIN LODGE.

NOTE.—The PATH hopes that American Theosophists will send now and then any odd books they may have read and no longer need to the Dublin Lodge, the address of which is care Fred. J. Dick, Esq., 14 Warrington Place, Dublin, Ireland.

AMERICA.

THE KRISHNA BRANCH, Philadelphia, is now holding meetings regularly every two weeks on Sunday afternoons. These gatherings are perfectly informal, and are not limited to members of the society. Consequently there has been a considerable attendance of interested inquirers who have joined freely in the informal discussions, and several of them have been sufficiently impressed with the truths of Theosophy to ally themselves with the Society. Proselyting is studiously avoided, and nobody is asked to join the Society, but those who manifest an interest of their own accord are given such assistance as it may be possible to extend to them. A regular course of study in the Bhagavad Gita is to be begun at once.

THE INCREASE OF MEMBERS in the U. S. is of such an extent as to justify the statement lately made by one of the high disciples of the Adepts writing to a London Theosophist, that the agents of the Adepts had been working here unperceived by us all, and would continue so to do as long as members labored in earnest for the cause. When we recollect also that it is said on the same authority that the new race following ours is to appear in America, the matter takes on a new importance, and we should remember that even a few devoted and earnest members may have power to save the cause we work for, even in the face of the greatest opposition.

BRO. HENRY B. FOULKE, late President of the Krishna T. S., Philadelphia, has joined the group of workers around, and in attendance upon, Mme. Blavatsky in London. A late member of the Aryan T. S. has also taken the same step, and thus increases the ties binding us all to H. P. B. and the Cause.

NEW YORK HEADQUARTERS.

THESE ROOMS, although very small, owing to the lack of sufficient funds, are very pleasant, and have become a real centre of interest. Many people ask why the example is not followed in our other great cities, and we think it would be wise to do the same thing elsewhere.

Since last month's issue a new album has been donated to hold the increasing number of photographs, and by a member who we know is less able to do so than many others. Several new photographs of European theosophists have been added. The register shows visitors nearly every day, and on one day ten altogether. A fine life-size crayon portrait of Col. Olcott has also been hung since last month. It is felt by New York Theosophists that, if interest continues on the increase, a larger and better room will be an absolute necessity.

CINCINNATI T. S. This Branch is active and prosperous. It recently had its anniversary at the house of Dr. J. D. Buck, at which about 40 were present. Dr. Buck is getting out a new book called "*A Study on Man, or the Way to Health.*"

MEMBERS AT LARGE.

There are a great many persons joining the Society in various parts of the country where no Branches exist. Any of them who wish to know whether there are other members unknown to them in their several localities can write to the General Secretary, who will gladly reply.

NOTICES OF THEOSOPHY are continually appearing in the newspapers. One of the latest and best is in the *Troy Daily Press* of January 9, 1889, which gives many interesting details and a fair statement of the cause of theosophy and the efforts of theosophists.

THE ATTENTION OF Branch Presidents and Secretaries is particularly requested to the following resolution, reported by the Auditing Committee and adopted by the 2d Annual Convention in April, 1888.

"We further report that we are in favor of making each branch responsible for the annual dues of its members in good standing, such dues to be paid on or before March 15th of each year. The General Secretary shall notify each branch when said dues are payable."

SUBSCRIBERS TO THE T. P. S. are reminded that the first year thereof expires March 1st, and are invited to renew their subscriptions through this office.

THE THEOSOPHICAL PUBLISHING FUND started by Mrs. Ver Planck has reached \$105.

COL. OLCOTT'S TOUR.

The item promised for the January PATH, giving further facts and the amount pledged to the Fund (then \$1,222), was actually in type when instructions were received from the Editor for its suppression, and there was no time for even an explanatory notice. Being then in Europe, the Editor received information that business exigencies, of specially important nature, would make imperative the President-Founder's return to India after his visit to Japan, and that the Tour in America would be impracticable this year. Hence it was essential to stop further invitation to pledges at this time, and to take the earliest possible steps to inform the Brethren who have so generously responded to the appeal that, though the Tour has unfortunately become hopeless for 1889, it has been but postponed and not abandoned. The list of pledges is to be carefully kept, and as soon as Col. Olcott finds himself able to carry out this most important and, indeed, invaluable project, the contributors will be appealed to for a renewal of their subscriptions and the Society for a renewal of its anticipations.

The Wise guard the home of nature's order ; they assume excellent forms in secret.—*Rig Veda*.

OM.

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order.

*THE following books have been received
from India, and will be mailed from
THE PATH office upon receipt of the price.*

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A GUIDE TO THEOSOPHY,
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IN PRESS.

PATANJALI RAJ YOGA PHILOSOPHY.

THE PATH will issue in about a month an American edition of this valuable work, in which all brackets and obscurities of the Indian edition will be eliminated. Some explanatory notes will be added. All students should have it. The price will probably be \$1.00.

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THE PATH.

A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN
AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
ARYAN LITERATURE.

EDITED BY WILLIAM Q. JUDGE.

VOL. III.—No. 12.

MARCH, 1889.

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THE THEOSOPHIST.

A MONTHLY MAGAZINE of *Oriental Philosophy, Art, Literature, and Occultism.*
Conducted (pro tem.) by H. S. Olcott, President—Founder of the Theosophical Society. It is now in its Tenth Volume. It contains, each month, at least 64 pages of reading matter. It is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies, and sciences, and numbers among its contributors learned Brahmin pundits, Mohammedan, Sufis, and Buddhist native scholars, as well as those who are pursuing special studies, both practically and theoretically, in Occultism.

It is the organ of the Theosophical Society, and is published in India, at Adyar, Madras. The subscription price in America is \$5.00, and may be sent either to the
 MANAGER THEOSOPHIST OFFICE, *Adyar, Madras, India, by money-order, or to William Q. Judge, P. O. Box 2659, New York, by money order or cheque.*

LUCIFER.

LUCIFER (*The Light-Bringer*) is, like the THEOSOPHIST, a monthly magazine devoted to Theosophical topics, treating them with special reference to the intellectual aptitudes of the West, and to the varied problems, social, scientific, and literary, continually arising in the vivid activity of Western civilization. Tenanted a somewhat different field from that of the THEOSOPHIST, it is not its rival but its colleague. It was established in September, 1887, and is conducted by H. P. Blavatsky and by Mabel Collins, author of “*Light on the Path*.”

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The Lord existeth through himself, out of whom and through whom all things were, and are, and will be.—*Hindu Shastra*, 500 B. C.

O Spirit, only seer, sole judge, light of the world, son of Prajapati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am that immortal person, Om!—*Upanishads*.

THE PATH.

VOL. III.

MARCH, 1889.

No. 12.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

END OF OUR THIRD YEAR.

With this number the third year of THE PATH's existence comes to an end. The only definite rule we made in the conduct of the Magazine has been to treat all with fairness and calmness. We have not indulged in flattery of any person, and have endeavored as much as possible to keep personalities, whether adverse or otherwise, out of our columns; and with the result of the past year's work we now have no concern, because, that work having been done, it remains in the hands of the great law of Karma and not in ours.

It is with a trace of sorrow that we record the fact that the PATH has not been supported by subscribing theosophists, but mainly by those who are not members of the Society. This is strange but true, and resembles another curious fact, which is that the Theosophical Publication Society of London, organized by theosophists, draws its subscribers and helpers from America. We have no hope of changing human nature now, and, knowing its tendency

to materiality, we would never have brought out this Magazine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts, made for the cause of humanity, shall not be devoid of fruit. That desired fruit is not money or any material profit, but solely a change in the thoughts and ethics of the people. And we would have all sincere theosophists of the same mind, to the end that they may work unceasingly for the cause of theosophy in the channel at present fixed by Masters—the Theosophical Society, without hope of profit or material reward, and, if possible, even without hope of any profit whatever.

To those who have helped us with thoughts, with means, and with pen, we extend our thanks; we may have enemies, but as yet they have not made their appearance: to them, if in existence, we tender our sympathy, for fear is not a quality we possess, and enmity we hold for none.

Some of our readers have wondered what *is* the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy.

GET YOUR LUGGAGE READY.

One night I seemed to see a great and populous country. It teemed with life and wealth, yet no sound, no motion arose from it. It was a petrified land. Rich harvests turned the earth to gold, but no reapers came forth. Fruits of the purple, the rose, and every splendid hue, weighted the orchard boughs, but not a hand was raised to pluck them. The flowers shone unseen; the dead air could not woo forth their perfume. The waters had no song; the birds, no flight; the clouds, no rain; the sun, no beams in that leaden atmosphere. The march of the seasons was arrested. Never was land more fertile, more beautiful. It needed but the heart and hand of man to continue its prosperity. High mountains, too, were there, where the gods abode, hovering so near to men that I cried aloud, to see these divine opportunities neglected or forgotten.

Pondering upon a sight so mournful, I saw that the inhabitants of this country had all a strange kind of mental atrophy which annulled all efforts, frustrated every activity. Surrounded by everything which could secure usefulness, happiness, and the fullest development of their natures, they did not know how to set about securing these ends. Their minds were under a spell. In an intellectual darkness, they were dimly conscious of their wretched condition, and called for some one to come and remove the torpor of their minds, to tell them how they might enter into this splendid Life and possess it. At times they did what work they must, then

sank into quiescence again, while the glory of Life seemed to taunt and mock them. In truth it did not do this. These glorious opportunities were there to urge them on, but could not rouse them.

The anguish of this paralyzed and waiting multitude was so great, that I too began to share their pain and their expectancy as I looked on, and I called aloud anxiously, "Will no one come to help them?"

Some unseen person promptly answered me, "Helpers have already set out for this country, which is called 'The Future.'" "Will they soon arrive?" I asked. My informant replied, "Look, and judge for yourself."

At this I felt impelled to turn around, and saw great masses of clouds breaking open before me, making a rift through which I could look. The view was so misty that I understood, in some mystic way, that I was about to see into the Past. What I perceived was a long railway train starting on a journey to some very distant point. There was great confusion about it. Some of the travellers were leaning out of the slowly moving train, gesticulating towards huge piles of luggage left behind. Others were endeavoring to turn the air brakes. Some had reached the engineer, and were arguing briskly, urging him to stop the train or to go back. Many others slept, and by their feverish rest I could see that their thoughts were on the baggage vans. Meanwhile, back in the station, were travellers absorbed in checking and marking their luggage, or wandering about half dazed, trying to find their personal effects, and to keep them distinct from the rest. People were arriving, too, in a constant stream, belated by their overladen coaches, and, in far homes, I saw others bustling hither and thither, packing and repacking. All of these were so absorbed that they did not know the hour was past, or that the train had set out for the land where they were all bound to go.

"Are these the helpers?" I asked. My unseen friend said that they were.

"But why do they not make haste when they are so sorely needed?"

"You see they are willing enough, but their luggage detains them."

"Could they not do with less, and arrange it more rapidly! or even discard much of it, which seems to consist of mere personal luxuries fostered by habit?"

"They could indeed, but this they do not understand."

"And, will no one reach that unfortunate country,?" I exclaimed.

"Yes; the train will arrive there, but it will be detained. And many of the people in it are so harassed by their thoughts of their lost or strayed luggage, or so preoccupied in keeping it together, that they will not be able to set to work promptly on their arrival. Thus they will not resist the peculiar lethargy which prevails in that land, and they will swell the num-

bers of the unfortunates, who, like them, originally started out hoping to reach a happy Future."

"Are there, then, no persons of clear and unencumbered minds," I asked, "who can be of use to the rest?"

"Indeed there are, but they are comparatively few, and are swallowed up in that great crowd. There in the train you may see an occasional traveller who is tranquil, whose thought is fixed upon his errand. There are such also in the city, and they are putting forth all their strength. Who shall say whether they can do much? What is needed is that the great majority of men should try with one accord to think of The Future, to prepare to enlighten and free it. They cannot attain the great prizes here and now, but they can do something; they can prepare for it."

This person spoke so quietly that his even tones annoyed me. "And you," said I, "you appear to take all this suffering and possible disaster very coolly. To think that a land so fertile, one with such glorious, and even divine possibilities through its Humanity, should lie extinguished in darkness because of the delays of these travellers! It is enough to break any heart."

"I am not 'cool,' as you say, but I am calm. I am obliged to be, for I have seen this sight for many an age; I shall see it for many more. In all time the sad lesson repeats itself, and Time is one. What you have seen is what takes place age after age. The waiting races are always delayed by the impediments of those who start out to reinforce and to help them."

"And what luggage is this that they cherish so much as to let it stand between them and their highest impulses, their noblest endeavor? Why do they not cast it aside?"

"This luggage is needed by every traveller if he would not arrive in that distant country utterly helpless, to be himself a burden to the community. Know the truth, my friend. This luggage which every man and woman carries is *the mind*. They cannot cast it away. What they need to do is to set it in order; to cast all useless thoughts and energies, all personal mental habits aside; to concentrate and strengthen it; above all, to hold it in readiness to start on the journey to the Future, so that when they arrive they may at once begin, without loss of time, to redeem and lift that Age. Then the journey will be more swiftly made; then there will be no such long waits between stations, no obstructing of trains. I and my companions are set apart to endeavor to teach men this; we learned it through our own experience many cycles ago. And in your age as in ours, men are slow to comprehend; slower even, for in yours the darkness has settled down like a pall. Yet Hope is the very nature of Life itself, and hence, we hope."

He said no more to me then, and the vision came to an end. I saw how true was all that I had heard, and each day bears fresh witness to its truth.

The mind of man is a tremendous Force, capable of engendering many energies, of various grades, correlating and interacting. The highest of these act on every plane; the lower upon lower planes only, where they tend to beget obstructive consequences by, so to say, intensifying or thickening—condensing too—the one substance of which all things are made, into gross and material strata, which greatly impede the entrance of higher force to our plane, and isolate it and us by degrees.

What then determines the quality of a mental energy, so that it becomes of a “high” or “low” order? Its relation to the personal self determines it. The free will of man has its point of departure in the mind. He can generate thoughts which, by concentration upon or relation to the self, tend to contract his sphere (in more senses than one), and to preserve his Being intact in the life of separateness. Or he can evolve thoughts which relate to the whole world; which flow out towards the Unity, and, by their action and interaction upon the highest forces, a part of which they are, tend to dissolve his personal life as such, to unite all his principles to their cosmic sources, and reveal the beauty, power, and wisdom of Being to his enraptured soul.

Very many of us can find but little work to do for Humanity, though work is here, pressing enough, tangible enough. But circumstances of iron control many, and these are Karma. What each one can do, however, is to purify the mind, and to develop in it such affinities, such tendencies and habits, as may be drawn up into the higher nature. These, then, will guide our soul’s course after death, leading the Ego to reincarnate there where it can at once begin the work for Humanity. The predominating love spun by our nature is like the stray end of the spider’s web, cast loose upon the air. It reaches across to some branch to which it instantly adheres, and upon it the Ego, the mysterious weaver of Life’s web, crosses the gulf we call Death, and finds each life in strict continuity with the preceding one.

These few thoughts cannot be better illustrated, or more fitly closed, than by an extract from a private letter written by H. P. Blavatsky:

“What is this about the soldier not being free? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the *outward man*? A soldier may be stuck to his sentry-box like a barnacle to its ship, and the soldier’s Ego be free to go where it likes, and think what it likes best. * * No man is required to carry a burden heavier than he can bear, nor do more than it is possible for him to do. * * If one cannot, owing to circumstances or

his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call, when he is once more reborn. What one has to do before he pledges himself irretrievably, is to probe one's nature to the bottom, for self discipline is based on self knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, fool is the man who says so. This may happen only when our motives are of a worldly character, or selfish. Otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move.

‘To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.’

“The question is whether Polonius meant this for worldly wisdom, or for occult knowledge ; and, by ‘own self,’ the *false* Ego (the terrestrial personality), or that spark in us which is but the reflection of the One Universal Ego.”

It appears, then, that our best course of action is to get our mental luggage ready, and especially to free it from the thought of self, or the “terrestrial personality” living in a dream of separation.

J. CAMPBELL VER PLANCK.

WHY THE THEOSOPHICAL SOCIETY IS POOR.

A very great difference is to be observed between the condition of the treasury of our society, especially of the East Indian section, and that of almost any religious sect in either Europe or America. Enormous salaries are paid to celebrated ministers of the Methodist, Unitarian, Presbyterian, and Congregational Churches; millions of dollars are donated for keeping up the expensive missionary establishments that convert nobody in India, while their home secretaries accumulate property out of the savings from the compensation paid for doing the Lord's work at home, while the work of the Theosophical Society is carried on by a few who have but small means. And that the churches have funds is no proof that they are in the right, nor are we shown to be wrong because we have little wealth, or because those in the world who have it do not offer means to us. If we argue strictly on the lines laid down by Jesus, the founder of Christianity, then the conclusion is inevitable that the churches are not doing his work, for, poor himself, he commanded his disciples and apostles to go with no money in their purses and to take no thought for the morrow.

The reason for our poverty is not far to seek. It lies in this, that we offer no dogmatic creed, and, instead of leading men by definite statements of what exactly they must believe, we try to make them stand upon their feet and exercise their reason unawed by superstitious theories. Long ago the leaders of the society could have filled its coffers to overflowing, had they chosen to pander to weak and wealthy persons who will pay for the privilege of being led by the nose. Even in the United States, if we had set up a new Buddhist Church, many members would have come into its folds and plenty of money filled the Treasury. But such a policy should never find lodgment in the minds of our members. There is a curse attendant upon money. Very few are born with the ability to accumulate wealth who at the same time have not a love for it or a large estimate of its power, for the Karma that gives them the ability carries with it the other qualities generally found in wealthy men, impelling them to require something in return for expenditure; in the churches, the return they receive is a measurable assurance of happiness after death.

So it is found that the Theosophical Society is poor in money, but rich in effort, and we can safely say that no movement of the past few centuries has ever made without money such strides in fourteen years as ours.

And from this date it is likely that the society will be poorer than ever in India, for at the Convention held there last December, the Indian section resolved to abolish all fees in India, depending upon donations of money for its support there. It remains to be seen whether hereafter the Indian Section will be helped by members and sympathizers in the same way that other missionary bodies are assisted.

MEDITATION AND ACTION.

(Concluded from February.)

It is the Utopia of every dreaming Socialist to found a Kingdom of Heaven upon earth, though his means of attaining it may be somewhat different from the peaceful formation of groups of individuals bent on realizing a higher life; but surely more appreciation of existing facts and possibilities is shown even by the religionists who declare that their kingdom is not of this world!

That our race may and will evolve the perfect state is an occult fact, but that evolution will take countless aeons of time, during which the race will inhabit other and more ethereal planets than the present material world, to correspond with the more ethereal bodies which the race will gradually assume, and it will only be after countless weedings-out, during which the

great majority will be left behind to carry on such lives as they are fitted for, that the remnant of elect souls will realize the perfect state of terrestrial being (between which and the perfect state of transcorporeal being there will then be but the thinnest veil), the general conditions of which state render it perfectly impossible for us to make any comparison with the present, for, amongst other changes, the sexual passion will then be non-existent, for the Humanity of the sixth and great seventh round will have reverted to the androgynous type of their far-off ancestors of the first round, which to-day is buried in the depths of prehistoric time, while we of the fourth round, who are wallowing in the very nadir of materiality, are naturally removed by the whole diameter of the circle alike from the first and the seventh.

But we now approach the kernel of the whole question. What is bred in the bone comes out in the flesh. Like the sportsman who by the most curious perversion of logic (perhaps not altogether to be wondered at in a bucolic intellect), and glorying in his very shame, defends the brutality of slaughter, or the cruelty of hunting an animal to death, on the ground, forsooth, that the courage of the human animal is thereby fed and increased (as if true courage could not be kept up without brutality !), so the man who has been brought up to Western ways of thinking not only fails to realize the very first axiom of true thought, but, with the perverted idea of his race, glories in *his* very shame, for he exalts action above meditation. This is the idea strongly dwelt on in many passages of the book before us. This is the rift in the lute that spoils all the music.

The Western nations having reached what heights they have through action chiefly, it is no great wonder that their representative sons should bow down before the goddess who has ennobled them, but that one who, like the author of *Scientific Religion*, has received so much true inspiration, should not in this also have been rightly guided, is a problem for psychologists to explain.

The right understanding of meditation and action is the great subject with which the *Bhagavad-Gita*—that holy book—begins and ends. Two quotations on the subject of action will demonstrate its scope and object. The first is from chapter VI.

“By works the votary doth rise to Saint,
And Saintship is the ceasing from all works.”

The second is from chapter XVIII.

“Better thine own work is, though done with fault,
Than doing others' work, ev'n excellently.
He shall not fall in sin who fronts the task
Set him by Nature's hand ! Let no man leave
His natural duty, Prince ! though it bear blame !
For every work hath blame, as every flame

Is wrapped in smoke! Only that man attains
 Perfect surcease of work whose work was wrought
 With mind unfettered, soul wholly subdued,
 Desires forever dead, results renounced."

No ordinary man can escape from action, for, while desire of action remains, action is being done,—if not on the material, still on the mental plane. And again it is written in chapter III, verse 4, "A man does not attain to freedom from action by not engaging in action merely, nor is the perfect state gained by simple abandonment of action."

But it is one thing to perform all actions that duty enjoins, looking forward to the time when all earthly actions will have been performed, and when duty will no longer call; it is another and very different thing to glory in the action, to blindly imagine that any action we can possibly perform is the "worthy and laudable service" which is required of us.

The sympathetic relief of physical suffering is well; the teaching by which man's mental horizon is widened and man's moral nature is elevated is better. They both form worthy preludes to the higher goal. But best of all is to *become* part of the spiritual pabulum by which Humanity lives, and the very first step on the path that leads to this stupendous result is meditation; in other words, the detachment from all the ephemeral interests of life,—which detachment displays itself by perfect equanimity in good and evil fortune, the centering of all thought on the Supreme, until thought itself drops off and the soul is face to face with Deity.

It will be apparent in the above that the "service of man" is the key note throughout, but the "service of man" and what is more or less accurately described as the "Worship of God" must go hand in hand, until they finally become one and identical. It is this final unity which we desire to bring into prominence. Service on the physical plane is good; service on the mental or psychic plane is better; the altruistic effort involved in both requires the impulse of the higher worship as a goal. But with the culmination of worship comes the culmination of service, for they are merged in one. When the self as we understand it is annihilated, when the soul has been able to endure the transcendent vision of Itself as Deity, when difference no longer exists and the one is merged in the All, the store-house of spiritual energy is thereby replenished, and all Humanity receives an impulse that raises them a step nearer the Divine Union also,—nay further, the Divine impulse after passing through man descends to vivify the lower creation. The whole Universe is thrilled by it!

All are capable of the lower service; many are capable of the higher; few are yet fit for the highest. Each one is bound to serve according to his powers, and, following this law, the service which seems worthiest for the writer, who can certainly lay claim to nothing beyond the single-minded-

ness of an ardent and aspiring but deeply passion-stained man, is to convince if possible an unbelieving world of the existence of that at once highest service and highest worship, which the religious have materialized and degraded, and which the agnostics ignore.

When it is realized that, for the attainment of true meditation, the whole nature requires to be transformed, the Will begins to make the attempt. Though as Matthew Arnold pithily puts it,

“Tasks in hours of insight will’d
Can be through hours of gloom fulfilled,”

it yet seems too much of a miracle to permanently change the nature, to induce altruism in the selfish man, or purity in the lustful, let alone humility in the proud, for this last (pride) being an attribute of spirit is necessarily far deeper seated than the surface blemishes of the physical nature. The Poet truly wrote, “Pride is the last infirmity of noble minds”; and, indeed, it can be, and often is, used as a means of ennobling the nature, and purging it of the grosser taints of the body.

This permanent change of nature will not likely be effected in an ordinary man in one life time,—rather will it require the concentrated energy of many life times on the “Great Quest,” but the first step toward it must be the recognition of the truth, the realization of the supreme desirability of the state to which true meditation leads, and the knowledge that action impelled by desire in one life can only eventuate in similar action in the next, and that the only wise action to perform is that which looks for no reward, that which is dissociated from all idea of self,—in fact, such action as is preached from beginning to end of the *Bhagavad-Gita*.

We often hear it stated that a man is better than his creed, and it is a blessed thing for Humanity that the moral nature is sometimes able to withstand the debasing effect of the dire creeds of the churches, but the aimlessness of even the best moral nature which acts without knowledge must be replaced by the distinct realization of the goal to be aimed at. “The first good level is Right Doctrine;” and till the perverted notion of the worthiness in itself of any earthly act disappears from the mind, and some faint conception of the sublime state we aim at takes its place, no further advance seems possible.

He must indeed be a devotee of a very blind optimism who can contemplate the hideous results of action in this vaunted civilization, and can still expect that, without a cataclysm in which the whole vile thing shall be swept away, any gradual evolution can bring a reformed state. For he sees around him a fair country blackened and marred by belching furnace-fires and the never-ending grind of machinery, the still more awful tumult of the fevered rush of the competing multitudes, and, worse than all, the continu-

ally increasing degradation of the lives of the toilers, with every sign that all these evils are steadily on the increase.

The story of Martha and Mary is a standing protest against our deification of action. "Martha, Martha, thou art careful and troubled about many things ; but one thing is needful !" ; and many other similar sayings of the great Teacher might be quoted, but the churches called after his name, and whose representatives have become as a rule "mere echoes of the world's self-seeking," have been reduced to accept the world's apologetic theory that the teachings of Christ are incapable of practical application,—indeed, as the author of *Scientific Religion* points out, the present state of things in Europe has absolutely made them so.

But though the literal application of Christ's teaching has become an impossibility in the West, there are still spots on the earth's surface where the fever of the modern life has not yet reached, where the lust of wealth and luxury—the Gods or Demons whom the West worships—has no power to quicken the pulses in many a quiet household, whose inmates have at least inherited from their nobler ancestors a juster appreciation than is met with in the West, of the ephemeral character of life, and a worshipping reverence for those who are capable of true meditation.

If the so-called Christian Churches, instead of steeping their hands in the blood of tortured victims and rivaling Princes in the lust of conquest, had taught the Brotherhood of man that Christ believed in, it would not to-day have become in practice an unthinkable proposition, and we should not now be looking forward to the possibility of a social catastrophe which is too awful to contemplate. But surely the outcome of our present civilization, the steadily increasing accentuation of both poverty and wealth—which indeed constitutes the source of danger—, makes it apparent that the cup of iniquity is rapidly filling to the brim !

Nay, rather let us avoid adding more than is absolutely enjoined by duty to this fevered rush of existence. Let us remember always that in our true self we are the spectator only and that all action is but the result of the "Qualities" ; so let us gradually transcend the "Qualities." And realizing that the Divine inner Self—the goal of our great endeavor—ever abides in the true heaven, "let us in heart and mind thither ascend, and with him continually dwell."

"Only by Soul itself

"Is soul perceived—when the Soul wills it so !
There shines no light save its own light to show
Itself unto itself !"

"None compasseth

Its joy who is not wholly ceased from sin,

Who dwells not self-controlled, self-centred—calm
 Lord of himself! It is not gotten else!
 Brahm hath it not to give!"

* * * * *

"Meditate!

There shines no light, save the Soul's light, to show!
 Save the Soul's light!"¹

PILGRIM.

"NATIONALISM"—A SIGN OF THE TIMES.

The query often arises among Theosophists, What can we do in the way of "practical" work? How can we best advance the principles we follow? A notable movement has recently begun to take shape, and to many it will afford an answer to this question, for it is a movement that in its working goes a long way in the direction of the broad, basic principle of Theosophy—the Universal Brotherhood of Man: the first needed step for disciples of our faith, and without which all occult leanings but take the wanderer swiftly along the left-hand path.

This movement is in the shape of Nationalist Clubs which it is proposed to organize throughout this country, "to promote the nationalization of industry and thereby the brotherhood of humanity," in the words of their declared objects. "The principles that govern the civilized world to-day are those of competition, by which each man's hand is lifted against his neighbor, each striving for advantage at the cost of the other, so that it is impossible to make the noble, ethical standards which our so-called Christian society professes to follow, anything more than hypocritical pretensions. Strive as we may, we cannot take active part in the world's life to-day, and carry our precepts into practice."

Now the Nationalists come forward and say: "Not only is the present order based upon bad morals, and therefore responsible for nearly all the crime and misery that surround us, but, like all that follows bad morals, it is bad policy. The essential friction of competition is inexpressibly wasteful, and if men would turn around and work together, instead of working against each other; if they would mutually "lend a hand," instead of striving to pull and push each other down; there would be abundance where there is now destitution, happiness and enlightenment where there is now woe and darkness.

¹ From the Second Valli of the Katha Upanishad, translated by Edwin Arnold under the title of "The Secret of Death."

Every sign of the times indicates that this is the road which mankind must take, and the question only is whether we shall enter upon the way intelligently, or roam blindly and with much suffering until we stumble upon it. The way to accomplish this end is naturally through the instrumentality of the Nation, the great entity of the people—the Nation, that only exists at all through the working together, to some degree, of the people composing it. The purpose of Nationalism is, as the word indicates, the development of the present imperfect, embryotic Nation into the complete organism whose potentiality is indicated by the existing rudiments. In the latter consummation the national organization will be the instrumentality for the accomplishment of everything that men can do better by working independently in unison than independently as individuals. The possible objection of some Theosophists that may be raised—"Why should I confine my activities to a Nation? My country is the world—therefore, why not "Internationalism?" can be answered that the practical application must necessarily begin with the Nation, and then, with individuals acting harmoniously together as a Nation, we shall have the Nations also acting in harmony as larger individuals in the great Nation—the world. Harmony in the parts produces harmony in the whole.

The keynote to this movement was struck by Edward Bellamy's remarkable book, "Looking Backward," the most important novel of the century since "Uncle Tom's Cabin." The book has made a profound impression in all directions. It goes forward to the year 2,000, and "looking backward" on this age, it puts in strong contrast the life of that time with the sad conditions of to-day. It is more than a novel; it depicts in the guise of fiction, a practical and desirable working basis for society. It is the realization to a great extent of theosophical ideas upon the ordinary plane of life. Only under such conditions as it depicts, could our principles receive universal acceptance. Says Dr. Leete, of the 20th century, to Mr. West, the young man who has awakened out of the 19th: "If I were to give you in one sentence, a key to what may seem the mysteries of our civilization as compared with that of your age, I should say that it is the fact that the solidarity of the race and the brotherhood of man, which to you were but fine phrases, are, to our thinking and feeling, ties as real and as vital as physical fraternity." One of the chapters is devoted to a notable sermon, in which the great change wrought in society is reviewed and accounted for as the reaction of a changed environment upon human nature. "It means merely that a form of society which was founded on the pseudo self-interest of selfishness, and appealed solely to the anti-social and brutal side of human nature, has been replaced by institutions based on the true self-interest of a rational unselfishness, and appealing to the social and generous instincts of men. My friends, if you would see men again the

beasts of prey they seemed in the nineteenth century, all you have to do is to restore the old social and industrial system, which taught them to view their natural prey in their fellow-men, and find their gain in the loss of others."

The significance of the following passage will surely not be lost to Theosophists: "The enfranchisement of humanity in the last century, from mental and physical absorption in working and scheming for the mere bodily necessities, may be regarded as a species of second birth of the race, without which its first birth to an existence that was but a burden would forever have remained unjustified, but whereby it is now abundantly vindicated. Since then humanity has entered on a new phase of spiritual development, an evolution of higher faculties, the very existence of which in human nature our ancestors scarcely suspected."

A passage like the foregoing, as well as the whole noble tone of the work, stamps Mr. Bellamy as a natural Theosophist. The occultism of the other stories which he has written has been alluded to in previous issues of THE PATH.

It is a favorable omen that the pioneer Nationalist Club has been organized in Boston, the birthplace of the American Nation, and also of the movement that resulted in the abolition of negro slavery. When industrial slavery is abolished human freedom will first be realized. It is also significant that several earnest Theosophists should have been drawn to the movement at the start, and there encountered others theosophically inclined. The change may be nearer than many think. The end of a cycle is at hand. The wheel of evolution is revolving rapidly now. It may be observed that the end of the *Kali Yuga*, and the dawning of the age whose conditions shall evolve the Sixth Race upon our continent, have not been predicted for the distant future. Changes for which scores of centuries have slowly been preparing, may be accomplished in a few swift-flying years when the conditions are once ripe.

SYLVANUS.

LETTERS THAT HAVE HELPED ME.

(Continued from February.)

IV.

Dear Jasper;

It is a great advance that you hear the bells, which few hear, and evidence that you are where you can hear them; that is a great deal indeed. Do not look for the voice of the bells, but regard the *ideas* which thereupon come into the head, and apply to them the touchstone of your own Soul, just as you advised B. The fact that you feel "dead" is something you

should not worry about. It is likely that you are under the operation of a law which prevails in nature, that you will find referred to in an article in *PATH Magazine* for April, '86, Page 14. It is that the soul goes to a new place or new surroundings and becomes silent there awhile—what you call “dead”—and draws strength there, begins to get accustomed to its new surroundings, after which it begins to move about. This is seen in ordinary life in the bashfulness of a boy. That is, the bashfulness is the shyness felt in new surroundings, and is just what happens when the soul goes to a new place or into new surroundings. There can be no loss or detriment to our efforts. Every aspiration higher brightens up the road connecting the higher and lower self. No doubt of that. It is not *what* is done, but the spirit in which the least thing is done that is counted. Hear the word of the Master.

“He who does the best he knows how and that he can do, does enough for Them.”

The mere fact that a man appreciates these truths and feels these aspirations is proof that he is on the right road. It is well to tread it *now*. We will not always live. Death must come. How much better then to embrace death while thus at work than to swerve off only to be brought up with suddenness in after lives. Immediate rebirth is for those who are always working with their hearts on Master's work and free from self interest.

The one Spirit is in all, is the property of each, therefore It is always there, always with us, and, by reflecting on that, little room is left for sorrow or delusion. If we believe that the soul of all is measured by the whole of Time and not by a part, then we care not for these moments which relate alone to our body. If we live in our hearts we soon prove that space and time exist not. Nothing foreign to Master enters there; our faults are not there. The heart reaches Him always, and no doubt He replies. He does I know. He helps us while He leaves us to ourselves. He needs not to stoop to see our devotion, for that is of a supernal quality and reaches anywhere.

No, I do not say nor have I said that you ought to do something other than you do. We each do what we can. None of us can be the judge of any creature existing; so I do not judge you in the least respect. Your life may in the great sum total be greater than any life I ever led or that any one has led. Whether you are in America, Europe, or India makes no difference. That is seeking conditions. I have come to understand that Masters themselves must have worked themselves up out of much worse conditions than we are in. No matter where we are, the same spirit prevades all and is accessible. What need, then, to change places? We do not change ourselves by moving the body to another *locus*. We only put it under a different influence. And in order to change we must have got to dislike the

place we moved from. That is *attachment by opposites*, and that will produce detriment, as does all that disturbs the equilibrium of the soul. You know the same result is produced by two exact opposites, and thus extremes meet.

That hot flame you speak of is one of the experiences, as are also the sounds. There are so many, many of these things. Often they result from extreme tension or vibration in the aura of an aspirant of pure devotion. They are himself, and he should be as his guard against taking them for wonders. Often they are "apparitions in Brahm." They are like new lights and sights to a mariner on an unfamiliar coast. They will go on, or alter, or stop. You are only to carefully note them and "do not exhibit wonder nor form association."

I cannot say more. All help you extend to any other soul is help to yourself. It is our duty to help all, and we must begin on those nearest to us, for to run abroad to souls we might possibly help we again forsake our present duty. It is better to die in our own duty, however mean, than to try another one. So lift your head and look around upon the hulks of past imagined faults. They were means and teachers. Cast all doubt, all fear, all regret aside, and freely take of truth what you may contain right on every step. It will thus be well. Eternal Truth is one and indivisible, and we may get from the Fathers (Pitris) flashes now and then of what is true.

Words are things. With me and in fact. Upon the lower plane of social intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them. But when we step away from that conventionality they become alive in proportion to the reality of the thought—and its purity—that is behind them. So in communication between two students they are things, and those students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words.

Where I see you mistaken I will speak, to warn my Brother who temporally knows not. For did I not call on the bugle, perhaps other things might switch him off to where perhaps for the time he would be pleased, but would again be sorry, and then when his mistake was plain he would justly sigh to me across dark centuries of separation that I had been false to my duty of warning.

As ever,

Z.

The new plane to which the soul may go, referred to in this letter, is the astral plane. It is the plane next above the material one, and consists of a subtle order of matter. When a student turns his attention to the higher life and desires intensely to find the way, his soul has begun to awaken and to speak. It has heard the voice of the spirit. Then the inner senses begin to unfold, at first ever so gently, so tenderly, we scarce hear their report. But the soul has then turned its attention to the astral plane, that being the next

one to be learned on the way upward; its energy is transferred from the material plane to this one, and we have an influx of many confused dreams and strange experiences, awake and asleep. These may or may not continue; all depends upon the individual soul and upon Karma. It is a most confusing plane, and, generally speaking, we may say that those students are more fortunate who make a marked degree of progress in spiritual things without having any conscious experience of the astral plane. For then they can later on learn it *from above*, instead of from below, and with far less danger to themselves. The whole must be known, but we may progress in various ways, even by discontinuous degrees, only then we must go back later on, to what we passed by. Such a going back does not imply detriment or loss of degree, for such cannot be lost when once gained in reality.

With regard to the astral plane's being a more subtle order of matter, this truth is often denied by clairvoyants and untrained seers. They do not distinguish between the psychic senses and the spiritual. They can see through gross matter, such as a wall, the human body, and so forth, as if it were glass, but they cannot see through astral substance, and hence they believe its forms and all the pictures and shapes in the astral light to be real. Only the adept sees through these illusions, which are far more powerful because composed of a subtle order of matter: subtle energies, fine forces have a highly increased rate of power over grosser ones. The adept has at his command the rate of vibration which dispels them or drives them asunder. In speaking of the astral plane, I mean the lower soul plane, and that higher and purified quality which the author of *Light on the Path* calls the "divine astral."

By anxiety we exert the constrictive power of egoism, which densifies and perturbs our magnetic sphere, rendering us less permeable to the efflux from above.

J. N.

OCCULTISM FOR BARTER.

ESOTERIC COLLEGES AND FALSE PROPHETS.

When Jesus of Nazareth went to the Temple in Jerusalem he, it is said, drove money changers out of the courts; and later he said that many false prophets should arise. For the Christian that temple symbolized the Palace of God, and the occultist knows that the story really means the driving out from the heart of all materialistic thought. Jesus, with a prophet's eye, saw what has so often come to pass since then,—false prophets arising on every side, both in and out of the Church that bears his name.

In the present days no country can boast as ours of having so many false prophets, who, taking advantage of the popular leaning to mysticism hang out signs of various kinds, but one and all offering for sale the things of the spirit.

It is not to magazines or books dealing with these subjects that we refer, for printing and paper must be paid for when one wants to lay his ideas before the people. But it is quite a different thing when men or women offer to sell to the buyer, for money, the knowledge of self or any mystery in nature pertaining to spiritual things.

In one place we have a man pretending that he is a reincarnation of Jesus Christ, and in another, one deliberately stating that he is Gautama Buddha come again in order to correct errors in his promulgated doctrines. Again, we find astrologers and diviners, mediums and seers, opening shops wherein they dispense oracles to the willing, gullible people. One is quite as pernicious as the other, for the taint of money will corrupt anything. And those who have means are somewhat to blame, in that they imagine that their money can procure them knowledge of the deep, spiritual things of Nature.

The latest thing in this line is that which began in Boston soon after the starting there of a magazine called the *Esoteric*. With that journal we had no concern, for its founders had a right to use it to promulgate just as much of truth as they had hold of in the same way that the PATH gives out its ideas of nature and of man. But in the beginning, the managers of that magazine let it be understood that they were, or one of them—to wit, Mr. Hiram Butler—was a theosophist; or member of the Theosophical Society. An examination of the records just made shows that he never was a member of that body.

Not very long ago a bulky book was circulated by this prophet, in which mysterious statements were made that one Vidya Nyaka desired to found a College in the U. S. to teach the stockholders (!) and students all the mysteries, and among others, the power of acquiring vast wealth, and it was said that after the college was organized unlimited means would be at its disposal, drawn from the funds at command of adepts; but, as a preliminary merely, the faithful must disburse. And disburse they did. We grieve to say that many theosophists sent in money to this scheme which, on its very face, boldly showed that it was founded as a means of giving its stockholders wealth.

The first note was sounded in an alleged "Letter to a Seeker" published by the *Esoteric*. This was a fraud which took in theosophists who do not get acquainted with what is written in out-of-the-way places. It was a hit at the Theosophical Society and at the Adepts, pretending that They were cold and dead and selfish, and that only the Solar Biologists were fitted to help Americans. It exhibited ignorance when it left the domain of plagiarism. What it plagiarized from is a book called "The Wisdom of the Adepts," by Rev. Thomas Lake Harris, in which he attempted to show that Buddhist Adepts are systematically trying to subvert Christianity in Amer-

ica, and this "Letter to a Seeker" took as sub-title, "The Wisdom of the Wise." Fragments are taken, word for word, from pages 8, 9, 319, 249, 371, 248, 249, of Harris's book, and used to construct this letter in the *Esoteric* and signed *Nemo*. If Rev. Harris did not write it, then it was stolen from him; or, if he did, then the *Esoteric* is a secret organ for a Christian sect which is anti-theosophical, while it outwardly professes theosophy. Either of these alternatives is equally damaging.

The second note was a loud one on a brass bugle heralding the founding of the Esoteric College, as the direct outcome of the efforts of the magazine, with Mr. Butler at the head of it, and Vidya Nyaka in the mysterious distance with a medley of nonsensical letters at the end of his name. The real name of Vidya N. is Ohmart, and he is known to many men in Boston who experienced his wiles before Butler joined hands with him. Before that, Ohmart was satisfied to deal with men on pure *business* principles, but when he combined with Butler he played upon the credulity of the mystically inclined people who sincerely desired to know the things of the spirit and foolishly thought that the great pretensions of this pair hid great knowledge and wisdom.

It all speedily ended with a frightful exposé in the *N. Y. World*, *Boston Globe* and *Herald*, and *Philadelphia Inquirer*. The worst of it was that the press mixed the Theosophical Society in it, entirely without cause but wholly because of Butler's theosophic claims, and to-day hundreds of people think that exposure was an exposure of humbug on our part. Such are the facts; hear now of the Karma:

Mr. Butler and all his confederates have to some slight extent injured the Theosophical Society, and the nemesis provided by the immutable law of Karma will follow him until the full consequence is felt and compensation made. We do not need sworn zealots to wreak a vengeance. That will follow, whatever it be, because behind the Theosophical Society is a mighty power that works by law and by will, and not by money. No wealth can buy its favor nor avert its care for its members and for the enemies of the Society. Already material damages and great annoyance have come to these men who dared to sell and buy in the Temple of God. And the same nemesis, but perhaps with lesser fury, will pursue all those members of the Theosophical Society who have in their hearts said, "Lo, here is one who offers at a price that which the Adepts of the Theosophical Society say can only be obtained through toil and unselfish effort; let us go buy of him." We are sorry for both, but surely lessons must be learned, and we had thought that the lesson was taught when the mysterious H. B. of L. invaded our ranks seeking recruits and getting those who would not try the right way. The end is not yet, the hour has not struck, but it will arrive. Let us then rely upon Karma and do our duty.

THEOSOPHICAL ASPECTS OF CONTEMPORARY THOUGHT AND LITERATURE.

It is not long since it was said that the stories had all been told ; that authors now could do no more than retell them in variations, merely clothed in new garments, according to the various aspects of individual points of view. The new realm for imaginative creation to be opened up to literary activity by Occultism, was then scarcely suspected, but now it is seen that an apparently boundless field is spread out for the exploration of those who can appreciate the conditions upon which it can be entered. To the thoughtful student there is much instruction to be gained from the way in which these new means are availed of, and it is exceedingly interesting to follow its development in current literature. Scarcely a month passes in which some magazine does not testify to the fertility of the new soil by a story founded upon some phase of Occultism. There are two ways in which authors appear to cultivate this ground. One is that of the average constructor of stories, who simply regards Occultism as an interesting mine for intellectual exploitation, and, without any true comprehension, merely seizes upon the external aspects of the subject, and arbitrarily invents all sorts of phenomenal occurrences, usually out of all accord with psychic or occult laws.

The second way is that of those writers who have the organization of the true poet ; the faculty to look upon that which is invisible ; it appears as if such were unconsciously guided by some unseen influence that directs their work into thorough harmony with the great truths ; their minds seem illuminated by the white light that now shines upon men's souls as never before in the history of the present race. So unerringly does what they say tally with the subtler meanings, that it seems as if no writer who "reads up" on the subject merely for the sake of intellectual diversion, and to obtain some novel material with which to please his readers, could thus achieve truth to occult facts. It requires a finer texture of the mind, pervaded by the solvent of true spiritual sympathy, to reach these higher results. These latter writers appear to be one form of the many and diverse instrumentalities chosen to lift the souls of the race on to higher levels of thought, fitting them for the reception of more truth.

In Harper's for February of this year gives a remarkable story of this character. It is called "To Whom this may Come ;" by Edward Bellamy, the strikingly theosophical nature of whose stories has several times been alluded to in this department of THE PATH. The present story surpasses its predecessors in this respect, and is characterized by thought high and

noble in its spirituality. It is, in reality, a chapter of pure Occultism in the guise of a story. It seems like a prophecy of the condition that humanity shall attain in some of the more exalted races to be evolved upon our planet at some time in the far distant future. Mr. Bellamy has a remarkable faculty—which is that of the scientific thinker in the highest sense; the man who beholds things in the light of imagination held in control by law—of supposing a certain condition of existence, either physical, psychical or spiritual, and then depicting life as it must necessarily be under such conditions. This he does with rare consistency and power of versimilitude.

This story of his is that of a race of mind-readers, descended from Persian Magi, exiled something like 2,000 years ago, and shipwrecked with their families, upon a group of inaccessible islands in the Indian ocean, the faculty of mind-reading, being hereditary, is cultivated and perfected, according to the laws of evolution, until they have no need for the imperfect method of communication by speech, and have therefore voluntarily lost the power of so doing, the loss being considered by them a gain. The narrative is ostensibly that of one of our own race shipwrecked on their shores.

It will be perceived that one of the chief attributes of perfected human brotherhood must be the faculty of sharing the thoughts of others as if they were our own. Therein lies that extension of the individuality which makes all men one with each other, which makes our brother really ourself. This faculty is to-day possessed by the Masters, who thus realize in themselves the brotherhood and oneness of humanity, and its occasional, though imperfect manifestation in ourselves shows that it is rudimentary in the race, and can be developed by the proper training. Therefore, in this tale, Mr. Bellamy has simply allegorized a great truth.

Here is a fine picture of the feeling of one who first comes among such a race: "I imagine that the very unpleasant sensations which followed the realization that I was among people who, while inscrutable to me, knew my every thought, was very much what anyone would have experienced in the same case. They were very comparable to the panic which accidental nudity causes a person among races whose custom it is to conceal the figure with drapery. I wanted to run away and hide myself. If I analyzed my feeling, it did not seem to arise so much from the consciousness of any particularly heinous secrets as from the knowledge of a swarm of fatuous, ill-natured, and unseemly thoughts and half-thoughts concerning those around me and concerning myself, which it was insufferable that any person should peruse in however benevolent a spirit. But while my chagrin and distress on this account were at first intense, they were also very short-lived, for almost immediately I discovered that the very knowl-

edge that my mind was over-looked by others, operated to check thoughts that might be painful to them, and that, too, without more effort of the will than a kindly person exerts to check the utterance of disagreeable remarks."

And here the consequence: "How shall I describe the moral health and cleanness, the breezy oxygenated mental condition, which resulted from the consciousness that I had absolutely nothing concealed! Truly I may say that I enjoyed myself. I think surely that no one needs to have had any marvellous experience to sympathize with this portion of it. Are we not all ready to agree that this having a curtained chamber where we may go to grovel, out of sight of our fellows, troubled only by a vague apprehension that God may look over the top, is the most demoralizing incident in the human condition?"

"It is the existence within the soul of this secure refuge of lies which has always been the despair of the saint and the exultation of the knave. It is the foul cellar which taints the whole house above, be it never so fine. What stronger testimony could there be to the instinctive consciousness that concealment is debauching, and openness our only cure, than the world-old conviction of the virtue of confession for the soul, and that the uttermost exposing of one's worst and foulest is the first step toward moral health? The wickedest man, if he could but somehow attain to writhe himself inside out as to his soul, so that its full sickness could be seen, would feel ready for a new life. Nevertheless, owing to the utter impotence of words to convey mental conditions in their totality, or to give other than mere distortions of them, confession is, we must needs admit, but a mockery of that longing for self-revelation to which it testifies. But think what health and soundness there must be for souls among a people who see in every face a conscience which, unlike their own, they cannot sophisticate, who confess one another with a glance, and shrive with a smile! Ah friends, let me now predict, though ages may elapse before the slow event shall justify me, that in no way will the mutual vision of minds, when at last it shall be perfected, so enhance the blessedness of mankind as by rending the veil of self, and leaving no spot of darkness for lies to hide in. Then shall the soul no longer be a coal smoking among ashes, but a star set in a crystal sphere."

It is to be remarked that in the foregoing there is in the literary style a notable similarity to that of the writer of "Light on the Path." There is the same exquisite imagery, the same beauteous, graceful garb befitting lofty thought, and it seems as if behind them both there might be the same guiding Master hand, even if to the writer unknown.

Here is another glorious passage: "Self-knowledge means to the mind-reader.....nothing less, indeed, than, a shifting of the identity.

When a man sees himself in a mirror, he is compelled to distinguish between the bodily self he sees, and his real self, the mental and moral self, which is within and unseen. When in turn the mind-reader comes to see the mental and moral self reflected in other minds as in mirrors, the same thing happens. He is compelled to distinguish between this mental and moral self which has been made objective to him, and can be contemplated by him as impartially as if it were another's, from the inner ego, which still remains subjective, unseen, and indefinable. In this inner ego the mind-readers recognize the essential identity and being, the noumenal self, the core of the soul, and the true hiding of its eternal life, to which the mind as well as the body is but the garment of a day."

The statement that "this race which makes so little account of physical beauty is itself a singularly handsome one," recalls the words in "Through the Gates of Gold:" "In due proportion to the completeness of his indifference to it is the strength and beauty of his personal self." We shall surely be privileged to hear more from the mind that has given us this noble story, and the message intended by it. "To Whom this May Come," will undoubtedly be received by many glad hearts.

TEA TABLE TALK.

SOME CURIOUS PSYCHIC EXPERIENCES.

From across the "great water" comes this query from one of our unseen friends. Such friends must be many; our true comrades must be near though we see them not; though at times it almost seems as if we stood unaided and alone. The Tea Table often wonders if it can be known how much work of all kinds is needed in our Society; and then sometimes—but too rarely—some one appears as if in answer, and offers some work for Humanity. We believe this would more frequently occur if our comrades only realized the magnitude of the harvest awaiting us, the fields we are obliged to leave untouched, the opportunities ungarnered, for want of help of all kinds.

The query of our friend stands as follows: "I was once standing on a balcony overlooking a pine wood. A great impulse seized me. I prayed. In prayer my whole self seemed to leave me and to go out to the Infinite. What I desired was to know something. I went to bed and slept like a child, a long, unbroken, dreamless sleep. Very early next morning I awoke. Everywhere there brooded an exquisite, silent peace. In it I rested. Presently through the silence there came a marvellous whisper; it seemed to come from the uttermost ends of the Universe; it penetrated into the very inmost depths of me. It said, '*This is mine—thine,*' and at the same moment I saw within myself a robin-blue flame, of clear, still transparence. Another

time I lay in bed, half asleep, half awake. A clear voice within spoke to me and said, 'I—you—are in danger.' I thought it meant nothing. A month afterwards I lay dying. The voice seems to use a sense which is unknown to us. I interpret it 'mine—thine,' or 'I—you,' because this is the nearest meaning: it might be called a dual unity, because the voice does not separate itself from me, as I separate myself from any other individual. What is the voice?"

We answer; this "voice" is simply the psychic sense of the inner man developing and informing the individual brain. It is not the Higher Self, as students often suppose, for that Self does not act on this plane, nor is it concerned with material things. Its intuitions are sometimes *flashed* through us by means of the higher mind. As the various principles in man are *one* when perfected and harmoniously interacting, it is difficult, at any given moment of development, to give rules whereby distinctions may be made. In a general sense we can only establish the fact that, in persons of partial or initial development, the Higher Self does not speak at such times or in such ways. The inner self, the individual soul, does. Of course this soul is, in its ultimate, one with the Higher Self. But in the earlier stages of development the psychic senses awaken as the inner body obtains coherence and as its currents begin to be established, and through them we receive the first inner testimony to the reality of the Unseen. There is also the mystic voice heard by great mystics, but we need not enter into this supposition, if only because our correspondent plainly shows the "Voice" to be subjective; not speaking in tones, but silently suggesting a meaning. It is quite a common thing to find students so awed by these inner occurrences as to believe the fact more marvellous and more divine than it is. Certainly it is a wonder, this development of the inner man; but it is a wonder we are all heirs to, and we are not to render it the worship of awe, but to study and try to increase it. These manifestations come from the same source as our desires, but are the higher form of the same force. Another student sends still more forcible examples of the same point,

"Several years ago, while seated at the table after pouring out the tea, I impolitely began reading a letter that had just been handed to me, when, with a sudden unaccountable impulse, I tossed down the letter, and, without realizing what I was doing, went quickly around the table to my husband and began vigorously to rub his head and shoulders. This continued for fifteen minutes, when I discovered that I could not remove my hand. Alarmed at this power that controlled me, I called for the assistance of my nephew, he being the only other person present at table. With both hands he was unable to remove mine. He then endeavored to pry it away; this reacted with spasmodic symptoms upon myself, therefore we no longer resisted, and my hand finally came away of itself. Just before we seated ourselves at the table, my husband had complained of illness, but not thinking it serious I had said, 'A cup of tea will do you good,' and thought no more about it until this happened. He now exclaimed, with apparent relief, 'I believe you have saved my life!' The next morning there were dark spots about his eyes, causing his physician to conclude that he had escaped

apoplexy. At another time I awoke 'in the night to find myself walking rapidly towards the servants' room and leaning over the cook. I spoke to her; at the same time shaking her gently. She did not seem to breathe, but she soon revived, saying, 'I knew when you came in, for I was wishing you would, for I felt as though I was dying.' I have had persons that were sick say that, if I only put my hands on them, they immediately felt better.

"Within a few years I had a very serious accident happen to me. A fall injured my head and back, so that I was paralyzed, and obliged to keep my bed for three or four years. The day of the injury I seemed to have the impression that I must be very cautious about falling down stairs. This impression left me toward evening, when I went into a neighbor's house to fall down the stone steps as I left. During the helpless state that followed, I was one day taken from my bed, as it were, by the same unexplained power," (the inner man controlling the outer body—J.) "placed upon my feet * * and I glided lightly through the rooms, to the astonishment of both nurse and housekeeper, who exchanged doubtful glances. I now thought that this strength for which I had no name was within my grasp." (See now where the action of the outer self and brain begin and impair the psychic sense. J.) "Therefore the next day while alone, summoning all my will power, with great exertion I placed my feet upon the mat, only to fall helpless to the floor; completely convinced that, unlike the day previous, I must be lifted into bed, and feeling that I was losing the confidence of my attendants, who either thought me very deceptive or that there was something mysterious about me." (It is very clear here that the writer in using her "will with great exertion," made the common mistake of supposing that the ordinary mental effort known as "will" can avail in psychic matters. The true will, which comes from the spirit, is that subconscious force which wells up within us and governs every movement before we know it, before we can seize it, causing us to swerve aside before we have realized a danger with our brain. This will, *made self conscious, trained and developed*, is the will-power of the Adept; that force of which Levi wrote; "The will accomplishes all that it does desire." The inner will, reflected from the divine spirit, when it surges up *conscious of itself*, is the faith which moves mountains. Often we instinctively obey it. We need to try, over and over, to trace it to the hidden well-spring within. Also to obey it whenever it manifests, for such exercise increases its manifestations.)

The writer of the foregoing experiences continues. "Sometimes I have predicted coming events;" (a common event among sensitives, who are impressed by astral images of the events, or who "sense them" as they say. J.) "or, visiting new places, find I have been there before. Last winter a face came to me many times, with large searching eyes and great intelligence; it filled me with such reverence that I would have knelt and worshipped, but *that was not required*." (The italics are mine. Theosophists have before now spoken of this face with "searching eyes," which is always described in the same terms, and which never requires worship but alway asks for "work," as here. J.) "I asked; 'Where are you? Across the water, or in A?'"

Though I *heard* no reply, there came to me the idea or words; 'Work for us.' Again when the countenance appeared, I said, 'I do not understand. Who and what are you? and the work, where is it?' Now, friend Julius, I am not endeavoring to do any work, but to follow the bidding of some blessed guide. Have thought I was a Buddhist, but have not spoken it aloud; not that I fear for myself, but would not injure a great and good cause by expressing myself in that way here, when it is food too strong for those about me. To return to experiences; I have found lost articles. One summer I was to take my young son to the mountains. I handed his bank book * * to my daughter for safe keeping. After my return I did not ask about it. I supposed it was where it could be easily produced. So time passed, and several months afterward my daughter was to leave next morning for the West. I asked for the bank book. She had forgotten that I had placed it in her care. Search was made, but in vain; we gave it up for lost." (Note that when *anxiety* operated no success was had. As the homely proverb expresses this truth, 'The watched pot never boils.' J.) "A few weeks later, while very much interested in reading,"—(the *lower* mind absorbed and tranquil. J.) "my right hand reached away from me, but I did not incline to give heed to it. It waited until the same day and hour the week following,"—(see here the recurrence of magnetic currents, or tides, in the astral light, the inner self responding. J.) "when I was again reading and was similarly influenced. This time I followed the guide"—(the inner self, J.) "up stairs to my daughter's room. It seemed cheerless, and not being inclined to go in I turned away, when this force whirled me around to the door. Now I opened it, went in, was led rapidly to the bureau. Knowing that everything had been placed in order since she left, and feeling confident that I knew there was nothing there for me, I turned doubtingly away, only to be again whirled around to the bureau." (Note that in *The Secret Doctrine* we are told that the intellectual principle has almost wholly stifled the psychic instinct of man. J.) "Now I raised my hands to open the upper drawer, but the stronger will dropped them to the one below, then quickly beneath a paper, and the lost book was in my hand, which I carried in triumph down to the parlor. I have been referred to you as one who would kindly classify abnormal experiences and explain their cause."

I have given these account at some length because, taken all in all, they give a very clear idea of the inner and progressive development of a psychic nature, joined to decided magnetic or life force. Such development frequently leads persons to imagine themselves guided by "spirits of the dead" so-called, whereas many of them, and many appearances, lights, sounds, and so forth, are really caused by ourselves and are-ourselves. I cannot go into greater details here. Sometimes persons have ignorantly worshipped as a "god" their own Mayavi Rupa, or *Thought Body*, made manifest under abnormal circumstances; or even, in some rare cases, the Causal or Karmic body, or some reflection from the Higher Self. There are spirits not those of the dead which may become visible to the developed or stimulated psychic sense. Also living persons may cause their Mayavi Rupa

to be seen by us. When this is done consciously—*i. e.*—by will power accompanied by self consciousness, such persons are Adepts—black or white. Sometimes, too, we may see the thought of another as though it were himself. Close study of the eastern philosophy is absolutely necessary if we would be saved from error, for great discrimination, such as that philosophy teaches, is needed by the would-be occultist. It protects him from many a misadventure. For example, students would not have been taken in by a psycho-financial scheme lately exposed as a gross swindle, if they had been able to discriminate in the articles and “calls” previously published the dark material traces of the left hand path, disguised under words. “Z,” once wrote: “Beware of words. They are traps.” The first point of division of left hand path from right is very subtle, very slight, easily overlooked, swiftly passed. It behooves us to take each step with care, to question the intuition, and to analyze with the brain,—in short, *to discriminate*, for the true discrimination is composed of all these qualities. If there be one unailing test, one sure proof of error, it is to find material advantage of any kind mixed up with spiritual development. The two cannot mix; the very nature of Energy forbids it. Only psychism can go hand-in-hand with material gain or allurements, and psychism of the left hand order, such as ruins perpetrators (even the self deceived) and victims, in other lives or in this. The victims suffer because causes are blindly set in motion against the innocent, or against the self seeking (otherwise “innocent”), whose insidious human weakness has laid them open to the poisoned bait. Such causes act by law; their course cannot be stayed. Their Karmic effect is brief compared to that which dogs the perpetrators of crimes against Humanity, and of all such crimes that is the darkest which attacks men through their Ideals. It would be a crime impossible if men kept those Ideals pure, untouched by any material thought, held high like blazing torches against the darkness of our Age. Our faults make the crimes of our brothers possible. On this plane, where, the forces of “evil,” or separateness, greatly prevail, he is wise indeed who takes no step not based upon Universal Brotherhood, Spiritual Identity, and that has not, as its possible goal, the absolute, final Unity of All. Put this test to all acts; if they divorce from it, crucify them. Yet remember even how far easier it is to fall than to stand; to arraign than to be just.

JULIUS.

LITERARY NOTES.

PATANJALI'S YOGA PHILOSOPHY.—This valuable book has hitherto been an annoyance to students, since the Indian edition, the only one available, has baffled readers by reason of the intolerable brackets and obscure notes with which it is interlarded. Yet in the face of these defects many copies have been purchased. THE PATH will issue an American edition just as soon as the printer and binder can get it out. This is really an interpretation of the great Sage and is cast in plain English. It will be printed on good paper and sold at \$1.25 postage free. Intending purchasers can order it at once. We have no hesitation in recommending it to students.

LOUIS LAMBERT WITH AN INTRODUCTION BY GEORGE FREDERIC PARSONS, to the English translation by Katherine F. Wormerly. (1889, *Roberts Bros., Boston, 12mo, 258 p.p.*) This excellent translation of Honore de Balzac's work is enriched and illuminated by Mr. Parsons' introduction, which not only thoroughly acquaints the reader with the purpose of the story but shows the writer to be a theosophist like Balzac himself. The great Frenchman was thoroughly infused with mystical ideas and in his youth met comrades whose thoughts were all bent upon spiritual things. We like the 155 pages of introduction quite as much as the story. Mr. Parsons arraigns in telling words dogmatic science which scouts the use of all imagination in the Hindu, the spiritualist, or the theosophist while itself indulging in the wildest and most unprovable hypotheses imaginable. How true this: "Every theory of the universe advanced by science demands the acceptance of postulates which are in most instances figments of the imagination, and some of which go counter to one of the primal laws of all scientific research, in positing conditions wholly foreign to experience. Of such is the atomic theory—which assumes the existence, as the base of matter, of a body possessing properties the like of which no body known to human percipience is endowed with. The atom of science is absolutely solid and absolutely impenetrable, yet so far as is known there are no absolutely solid and absolutely impenetrable bodies in nature. . . . The habit of accepting whatever comes to us with the endorsement of science causes men to think they comprehend such statements, whereas in truth no story of a miracle can possibly be harder to grasp by the reason alone. Science not only employs the imagination freely, but requires from its votaries a constant exercise of faith," and also, "Whatever *is* is natural, and supernaturalism. . . . is a delusion. . . . Of the material world beneath and around us we know that we are able to cognize but a small percentage of existing phenomena; . . . a *question of a few vibrations of the ether, more or less*, makes for us all the difference between perception and non-perception." The italics are ours. This introduction is valuable to all theosophists. We cannot possibly do it justice in our small space. It shows a true theosophist's spirit and a real appreciation of the old time glory and power of the Indian sages.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA.—We have received this Pamphlet from Kansas City where it is published. It pretends to be written by Gautama Buddha for the purpose of correcting errors in his system. We thoroughly believe in the old prophecy that "many false prophets will arise," and do not believe that this alleged Buddha is Gautama's reincarnation. This pamphlet is too full of historical, philological and philosophical errors to be worth consideration, but for fear some poorly read theosophists might be misled we refer to it. It declares that Buddha is a mythological Hindu character, that the Indian metaphysics devote no space to the nature of the soul and other glaring as well as ridiculous statements wholly without basis, and to crown all, a picture of Buddha *with a long beard (!)* is given as frontispiece. We hardly think that this new Siddhartha will reach even as high as the great Sankaracharya who was born after Buddha, and we would advise him to study a little more what others have written.

THEOSOPHICAL ACTIVITIES.

EUROPE.

THE DUBLIN LODGE has been very active since the visit made by Dr. Keightley and Mr. William Q. Judge, in December last. The remarks made by the various persons at that meeting have been printed, and the Lodge has started the *Dublin Theosophical Journal*. New members are reported as joining, and interest is rapidly increasing. The members are divided into sections of three or four in each, and on January 3d and 17th papers were presented by some of the sections respectively upon "Light on the Path" and "Karma," followed by profitable discussion. Every alternate Wednesday an open meeting is held. Altogether the prospects for theosophical work in Ireland are brightening.

BRO. FRED. J. DICK, of the Dublin Lodge, visited the Blavatsky Lodge in January during the holidays.

INDIA.

IT IS SUGGESTED to those who desire to do a good deed, that the various important magazines published in America are of great use to the editor of *The Theosophist*, and any well disposed member can subscribe in behalf of the editors, for such as Harper's, Scribner's, Lippincott's, Atlantic Monthly, Century, Popular Science Monthly, North American Review, The Forum, and others. The address to be used is : "Editor Theosophist, Adyar, Madras, India."

COL. H. S. OLCOTT has by this time reached Japan, where he will speak in various temples and public places upon Theosophy and Buddhism. It is expected that the formation of new Branches will follow his progress. Inasmuch as the Indian section of the Society has abolished compulsory fees there and now depends upon voluntary contributions for defraying expenses, Col. Olcott during his tour will place boxes at the doors of the places where he will speak, for the reception of the offerings of those who have an interest in the work.

The American Section will continue to send to India, as heretofore, a proportion of its receipts from dues and fees.

THE GENERAL CONVENTION AT ADYAR.

The attendance at the Convention was not as large this year as formerly, owing to a National Political Congress held at Allahabad.

The meetings continued for three days, and an important feature was an address by the Japanese delegate, Mr. Zenshiro Nogouchi, upon religion in Japan. This address was delivered in a public hall in Madras, which was filled to overflowing, thousands being turned away.

In the President's address to the Convention he said that the increase in Branches for the last year was mainly confined to the United States. His statistics of growth are interesting, as :

YEAR.	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888
Charters up to close of year		1	2	2	4	11	27	51	93	104	121	136	158	179

The total number of live Branches reported was 173, distributed thus : Bengal, 26 ; Behar, 8 ; N.W. P., Oude and Punjab, 23 ; Cent. Prov., 4 ; Bombay, 7 ; Kathiawar, 2 ; Madras, 46 ; Ceylon, 10 ; Burmah, 3 ; England, 4 ; Scotland, 2 ; Ireland, 1 ; France, 2 ; Austria, 1 ; Greece, 2 ; Holland, 1 ; Russia, 1 ; West India, 2 ; Africa, 1 ; Australasia, 2 ; Japan, 1 ; United States, 25, (now 26).

The African T. S. is at Queenstown, Cape Colony, and that in Japan, at Kioto.

The office of Vice-President has been revived, and that of Corresponding Secretary confirmed in H. P. Blavatsky, and a rule passed that at her death no one shall be elected to the vacancy. The object of having a Vice President is to provide for the contingency of Col. Olcott's death. In that case the Vice-President acts while collecting votes for a new President.

The officers elected are as follows :

President.—COL. H. S. OLCOTT.

Corresponding Secretary.—H. P. BLAVATSKY.

Vice-President.—WILLIAM Q. JUDGE.

Secretaries.—C. W. LEADBEATER, ARCHIBALD KEIGHTLEY, WILLIAM Q. JUDGE, RICHARD HARTE.

Recording Secretary.—T. VIJIARAGHAVA CHARLU.

Treasurer.—C. RAMIAH.

Asst. Treasurer.—T. VIJIARAGHAVA CHARLU.

AMERICA.

THE GENERAL CONVENTION will be held in Chicago, April 28, 1889. The place of meeting is in the Palmer House Assembly Rooms. A large attendance is expected, and very interesting papers will be read by prominent members.

BRO. ALEXANDER FULLERTON, who has been doing such valuable work for the past two years in the PATH office and for the T. S., left New York for London, February 16th, on important business for H. P. Blavatsky. The PATH staff is thus reduced, and subscribers as well as correspondents must be satisfied with the briefest replies to inquiries until Bro. Fullerton's place is in some way filled—a rather difficult problem.

THE NEW YORK T. S. HEADQUARTERS will be moved on March 1st to 21 Park Row, Room 47, from 117 Nassau street. The new rooms are larger and in a better building. We shall now be able to turn round, and the numerous interesting pictures and other things will be better appreciated. All the best theosophical books will be kept on hand for members and visitors to read.

ARYAN T. S., N. Y.—The meetings of this Branch have been well attended. Interesting discussions on Universal Brotherhood, Culture of Concentration, and other topics have been held. A paper showing why Adept Gurus, or Teachers, are not yet needed by the general run of theosophists, was read not long ago and will soon be printed in the PATH.

BOSTON T. S.—At the last election Bro. J. Ransom Bridge was made President, and Bro. E. I. K. Noyes, Cor. Sec'y.

LOS ANGELES, CAL.—THE SATWA BRANCH T. S. is a new one just organized here. Its charter is dated February 18, 1889; President, Samuel Calhoun; Secretary, Mrs. Elizabeth Hughes, No. 247 So. Spring Street, Los Angeles, California.

AN EARNEST THEOSOPHIST has begun to write suggestions for Discussions by Branches, and will furnish some for each month, to begin with the April issue of the PATH. We hope that all Branches will take them up and send us abstracts of each discussion, which we will gladly print.

Every man contains within himself the potentiality of eternal death and the potentiality of Immortality, equilibrated by the power of choice.

He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all.

Every time the Hindu pronounces the word *Om*, he renews his allegiance to the divine potentiality enshrined within the soul.

People talk of the devil. For my part I have seen him; he was in my own heart.

The Higher Self knows that highest home of Brahman, in which all is contained and shines brightly. The wise who, without desiring happiness, worship that Person, are not born again.

The eternal spirit is everywhere. Its hands, feet, eyes, head and ears are everywhere; it stands encompassing all in the world.—*Upanishads*.

OM.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis.	Arjuna Theosophical Soc'y	1882	Albert J. Stiles.....	Elliott B. Page.....	P. O. Box 659.....
New York.....	Aryan T. S.	1883	William O. Judge.....	Wm. C. Temple.....	P. O. Box 2659.....
Chicago.....	Chicago T. S.	1884	Stanley B. Sexton.....	Mrs. M. L. Brainard..	861 W. Monroe Street..
Washington....	Gnostic T. S.	1884	Dr. Elliott Coues.....		1726 N. Street.....
San Francisco..	Golden Gate Lodge.....	1885	Theo. G. E. Wolleb ..	Allen Griffiths.....	Room 5, 13 Mason St..
Los Angeles ..	Los Angeles T. S.	1885	Dr. C. W. Bush.....	Miss L. A. Off.....	Collado St., Station F.
Malden.....	Malden T. S.	1885	Sylvester Baxter.....	Frank S. Collins.....	97 Dexter Street.....
Boston.....	Boston T. S.	1886	J. Ransom Bridge.....	E. I. K. Noyes.....	46 Congress St.....
Cincinnati.....	Cincinnati T. S.	1886	Robert Hosea.....	Miss Annie Laws.....	100 Dayton Street.....
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Muskegon.....	Lotus Lodge.....	1888	(Private).....		
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Milwaukee....	Brahmana T. S.	1888	Bryan J. Butts.....	Mrs. A. M. Wyman....	421 Milwaukee Street..
Los Angeles...	Satwa Lodge.....	1889	Samuel Calhoun ..	Mrs. E. Hughes	241 So. Spring Street, Los Angeles.

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TO
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AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
ARYAN LITERATURE.

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It is the organ of the Theosophical Society, and is published in India, at Adyar, Madras. The subscription price in America is \$5.00, and may be sent either to the MANAGER THEOSOPHIST OFFICE, Adyar, Madras, India, by money-order, or to William Q. Judge, P. O. Box 2659, New York, by money order or cheque.

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LUCIFER (*The Light-Bringer*) is, like the THEOSOPHIST, a monthly magazine devoted to Theosophical topics, treating them with special reference to the intellectual aptitudes of the West, and to the varied problems, social, scientific, and literary, continually arising in the vivid activity of Western civilization. Tenanted a somewhat different field from that of the THEOSOPHIST, it is not its rival but its colleague. It was established in September, 1887, and is conducted by H. P. Blavatsky and by Mabel Collins, author of "*Light on the Path.*"

The subscription price is 15 shillings per annum, and may be sent either to The Theosophical Publishing Co., Limited, 7 Duke street, Adelphi, London W. C., England, or in American funds (\$3.75) to William Q. Judge, P. O. Box 2659, New York.

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Why should you inquire if my hunger has been appeased? Hunger and thirst are functions of the body; ask the condition of the mind, then, for man is not affected by the functions nor the faculties. For your three other questions: Where I dwell? Whether I go? Whence I come?, hear this reply. Man, who is the soul, goes everywhere, and penetrates everywhere, like the ether; and is it rational to inquire where it is, or whence or whether thou goest? I am neither coming nor going, nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I, I.—*Vishnu Purana.*

THE PATH.

VOL. IV.

APRIL, 1889.

No. 1.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

LO HERE! AND LO THERE!

Occultism is becoming quite the fashion, and mysticism is fast replacing materialism. The credulous and the scoffers often meet face to face. The prophets of the new *régime* send forth oracles from every mole-hill, and the imagination of the ignorant converts the mole-hills into the delectable mountains of truth. As a matter of fact, all this has come about since the founding of the Theosophical Society. Previous to that time, phenomenal spiritualism contended single-handed with materialism and the waning power of the old religions. Such philosophy as existed was of a materialistic type, and consisted in the effort to transfer material existence to the spiritual plane. It is true that, with a higher class of minds, the writings of men like Swedenborg and A. J. Davis had considerable influence, and these had already

become dissatisfied with phenomenalism, and had begun to see that all true revelations of spiritual things come from within rather than from without. Since the founding of the T. S., and the appearance of *Isis Unveiled*, all these conditions have changed. Among spiritualists there had been some preparation for the new *régime* by works like *Art Magic* and *Ghost Land*, and if any had the patience and the hardihood to wade through the writings of P. B. Randolph, they might have discovered amid the ravings of sexual insanity, lucid passages that were indeed food for serious thought. *Isis Unveiled*, that cyclopædia of occultism, entered the arena at this point. The work was the wonder of the curious, the scorn of the phenomenalist, and the ridicule of the materialist. This great work ran rapidly through many editions, and has been read by thousands of curious investigators. It would be a herculean task, indeed, to write a correct history of the past decade, and the changes that have occurred in the spiritual life of the race. A more critical and scientific spirit has entered the camp of the spiritualists, and fraudulent manifestations have frequently been exposed by the spiritualists themselves. These *exposés* have so often occurred that the real value of physical manifestations, even when genuine, has been seriously called in question; and the result has been an increase in the number of students of the higher philosophy of spirit existence and spirit communion among avowed spiritualists.

Every earnest student of theosophy proper, ought by this time to have learned that little is gained to the cause of truth by either argument or invective, and that nothing is gained by denunciation. To explain, to illustrate, and to unfold a principle of philosophy, or a law of nature, is, however, quite another matter. There is no abomination known to man that has not been proclaimed in the name of the Lord, and marshaled in the cause of truth. The unwary have been thus entrapped, and the ignorant imposed upon. Glimpses of deeper truths and broader philosophies have in later times been derived from the materials at hand, and many persons have in consequence, posed as teachers and prophets. Like satellites, these pseudo-prophets have missed entirely the true orbit, and are prone to erratic curves and tangents. Ambitious of a circle of their own, with satellites to reflect their own borrowed light, these self-intoxicated and self-deluded orbs, have posed as true suns, unmindful of the source of such light as they have derived, and that they must soon become blind leaders of the blind. Making haste to repudiate the source whence their borrowed splendor has been derived, they have thus voluntarily cut themselves off from any renewal or further supply. Mystical mutterings are put forth as true philosophy, under the vain conceit that the less the meaning the more the truth; and that the more occult a thing is, the less the common sense that is to be derived from it, and the less can it be applied to the uses of com-

mon every day life. These pseudo-prophets imagine that, when they have caught the sounds of a language, they are already familiar with its real meaning and true genius. It is not our present purpose to name either the true or the false, but rather to point out some signs by which they may each be known, everywhere and at all times.

From pure ignorance of the nature of man and of the spiritual history of the human race, one may imagine that he is the first to discover a principle or law in spiritual science or in ethics. He may be ignorant of the fact that the old dreamers and speculators of the Aryan race have traversed the spiritual nature of man, as conquering armies have tramped over the old world. He may never have heard of the Wisdom Religion, or of the Ancient Mysteries, the signs and symbols of which are alike found in the Zodiac, in the figure of *homo* in the latest almanac, and engraved on the oldest monuments of man ; and while he is himself entirely ignorant of the true meaning of these ancient symbols, he may imagine that this archaic and universal language is equally unknown to every one else. It would be but natural, under such circumstances, that one should magnify himself and the value and novelty of his own discovery, and in equal proportion belittle all the rest of mankind ; nor would it be a profitable undertaking for one familiar with the records of antiquity and with the Wisdom Religion to undertake to enlighten such an individual. Such an one is very likely to pose as a prophet, or a high-priest of a new philosophy or a new religion, and in time may gather around him followers even more ignorant than himself. Now two principles will enter into the new oracle ; these are the discovery itself, and the individual proprietorship regarding it. Efforts will be made to promulgate the new doctrine, and coupled with this effort will be the demand that people shall not forget the existence, magnitude, and proprietorship of the prophet. The value of the new oracle turns solely on this personal equation, just as do the discoveries in astronomy. In astronomy the personal equation is accurately calculated and constantly eliminated. In the other case, the personal equation is regarded as of the first importance, and is allowed to remain, is sedulously guarded and magnified till, like the dragon that it is, it swallows all the rest. This personal equation they struggle at all hazards to preserve.

Just here, then, is the test of all new doctrines and new oracles. Nothing so blinds one to truth as egotism, and as a rule it is safe to conclude that, where the egotism is apparent and prominent, the truth is infinitesimal. If the reader will try the great religions and the great discoveries by this test, he will very soon be convinced of its efficacy. One who has really made a great discovery feels overwhelmed and belittled in the presence of the revelation, and he is apt to exclaim, "What am I, O thou All Bountiful, in the presence of thy greatness !" This is, indeed, the

true sign that one has gazed, even though but for an instant, on the light behind the veil of self. The true initiate ever veils his eyes in the presence of the nameless and the ineffable.

Lord Buddha left his kingdom to seek a remedy for the woes of man. John the Baptist received this answer when he asked, Is it He?, "He heals the sick, raises the dead, and preaches the gospel to the poor." By these signs may we know them.

One says, "This is *my* doctrine. I made this great discovery, and all others are frauds. I have patented this process and am prepared to protect my rights by law." It is enough! such have saved us even the trouble of investigating their claims, for judgment has already been pronounced from their own mouths. Truth belongs to God and nature, and is the birth-right of man, and she flees the touch of him who would make merchandise of her and barter her for gold, or who would retain her in his selfish embrace. *She is not there.*

It is our privilege, and may be our duty to examine many things, and the thing examined may be measured by itself, and judged by its own standards. The real animus will appear through all disguises, and when it has been the most carefully guarded, and most cunningly concealed, it is then most apparent.

Such things need not be condemned, for they condemn themselves; and it is folly to denounce them, for that only keeps them alive. It is a subterfuge of our own egotism to denounce another, under the plea of protecting the ignorant and innocent from imposture. If the ignorant are attracted to such things, experience is the necessary schoolmaster, and these ignorant ones need just the lesson in discrimination and unselfishness that is in store for them. It is enough for us to place truth in its best light by both precept and example, and thus all who are really in search of the truth will recognize it by kinship with the truth in themselves. Error will thus fall away from truth as the veil from the chiseled marble. Who will look at the veil when once the statue is revealed? People are then looking up and not down.

There is nothing more remarkable about the Theosophic movement than its freedom from controversy. Volumes have, indeed, been written to ridicule and denounce it, and not always because it has been misunderstood. It has been the custom under these circumstances to restate the issues, define again the position of theosophy, and then to go ahead with the work in hand. The founders of the society have been abused and vilified beyond measure, and this abuse has been the most personal and villainous known to the modern secular press. For every argument attempted against the issues raised by Mme. Blavatsky, there has been a volume of personal abuse. She has generally demolished the argument, and passed

the abuse in silent contempt, or with a word of scorn. In this way the adversary has attempted to withdraw public interest from the real issues. The tactics at this point are like those of the school boy who, when unable to contend with his adversary, contented himself with making faces at his rival's sister! All such efforts have signally failed in dislodging the issues raised. The slogan of the T. S. has gone around the globe, "THERE IS NO RELIGION HIGHER THAN TRUTH. This motto to-day supplements the religions of the world as Zerubabel supplemented the riddle of Darius the King, and the Almighty Power of Truth is appreciated to-day as it has not been for centuries. But here comes a strange thing. The heroic soul in a sick body, who has thus stood in the breach of the beleaguered city, and turned the tide of battle, taking the arrows of hate in her own tortured body, sensitive as only woman can be, proclaiming at every utterance, "I am nothing, but the servant of those Great Souls who have sent me as their messenger"—this sister of humanity has had to face ingratitude and suspicion even from those who have professed themselves Theosophists, and who should have turned with scorn from the vilifications of the common enemy. This has, indeed, been the unkindest cut of all. Some of these seem to have entirely forgotten the source whence they have derived all that they profess to place so high, and have imagined that they could draw off from the main body of workers and still receive the heavenly manna. These have coveted the gift while scorning the hand that bore it. Verily, these are entitled to their mess of pottage, though they are ignorant of the fact that egotism is a plague of darkness, and that the Great Cause of humanity *moves on*. Those who have derived their first and only light from the Theosophical Society, may foolishly imagine that it all originated within themselves. Theo-Sophia is by no means a new thing under the sun. The record made by the society in a single decade will not soon be effaced, and those who have received its blessings and returned them by schismatic efforts which tend to hamper and impede the work must take the consequences of their own acts. The egotism and innate selfishness of such cases are apparent, and cannot long be concealed from any. It is indeed a golden opportunity to help a noble cause in its struggles against overwhelming odds, and every unselfish endeavor in this direction brings sure reward. Individual effort may, indeed, seem insignificant, but if the society works as one man for the elevation of the whole human race, then every worker becomes in truth the whole society, heir to its hard-earned laurels, and to its filial triumphs; for such is the law of harmony under the reign of Universal Brotherhood.

Every inquirer must, indeed, judge for himself, and we have indicated the criterion. We cannot close our eyes to these patent signs, though we may refrain from specific condemnation.

In the absence of any creed, in the absence of all personal claim for infallibility, the leaders of the T. S. have endeavored to set forth the truth for the benefit of man.

The second volume of the *Secret is Doctrine* prefaced by this motto :

“ *My doctrine is not mine, but His that sent me ;* ” and it might be said to all cavillers within, as to all haters without the society : “ If this be egoism, make the most of it ! ”

HARIJ.

GULLED FROM ARYAN SCIENCE.

RAIN CLOUDS.

In the Vishnu Purana it is said :

“ During eight months of the year the sun attracts the waters and then pours them upon the earth as rain ; ” and,

“ The water which the clouds shed upon the earth is the ambrosia of the living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured and become the means of maintaining life. ”

JUPITER'S SATELLITES.

In the Vishnu Purana Jupiter is named Brihaspati, and is described as having a golden car drawn by eight pale colored horses. This refers to his satellites.

ORIGIN OF PLANET MERCURY.

The Puranas have a legend that the moon was originally in Jupiter's house but was seduced into living with Tara (the present path of the moon), the result of which was the birth of Mercury, meaning that Mercury was withdrawn from its original orbit into its present one nearer the sun.

THE END OF THE WORLD.

This event is brought about, the Puranas state, by the rays of the sun dilating into seven suns which then burn up the world.

THE EARTH'S SPHERICITY.

The earth, situated in the middle of the heavens and composed of the five elements, is spherical in shape. *Aryabhattiyam.*

A hundredth part of the circumference of a circle appears to be a straight line. Our earth is a big sphere, and the portion visible to man being exceedingly small, the earth appears to be flat.

Some fancy that those on the other side of the earth have their heads hanging down. Just as we live here, so do the rest, and feel in no way uneasy.

Those at the north have for their zenith the north, and those at the south, the south, pole; the equator forms the horizon for both, and both find the heavens move from left to right and right to left, respectively. *Goladhyaya.*

THE ATMOSPHERE.

The atmosphere surrounds the earth to the height of 60 miles, and clouds, lightning and the like are all phenomena connected with it. *Ibid.*

POLAR DAYS AND NIGHTS.

For the period when the sun is north it is visible for six months at the north pole and invisible at the south, and *vice versa.* *Ibid.*

PLANETARY LIGHT.

The earth, the planets and the comets all receive their light from the sun, that half towards the sun being always bright, the color varying with the peculiarity of the substance of each. *Laghvaryabhattiyam.*

CURRENTS IN EARTH AND ITS OCEANS: AND BLOOD CIRCULATION.

Just in the same way as there are arteries for the circulation of blood in the human body, the earth has undercurrents lying one over the other. *Varahasamhita.* [We find now that the gulf-stream is a well defined current in a great body of water, and in the Mediterranean two currents run out and in over one another. On land are many well defined rivers running all their course underground.]

LETTERS THAT HAVE HELPED ME.

(Continued from March.)

VII.

Dear Jasper:

I have your letter, Comrade, in which you say how much you wish there were some Adepts sent to U. S. to help all true students. Yet you know well They do not need to come here in person, in order to help. By going carefully over your letter there appears to be the possibility of the seed of doubt in your heart as to the wise ordering of all things, for all are under the Law, and Masters first of all. Mind, I only say the "*possibility of the seed of doubt.*" For I judge from my own experience. Well do I remember when I thought as you say, how much better 'twould be if some one were there.

If that is allowed to remain it will metamorphose itself into a seed and afterward a plant of doubt. Cast it right out! It does not now show as seed of doubt but it will be a case of metamorphosis, and the change would be so great as to deceive you into thinking it were never from the same root. The best stand to take is that it is all right as it is now, and when the time comes for it to be better it will be so. Meanwhile we have a duty to see that we do all we can *in our own place* as we see best, undisturbed and undismayed by aught.

How much I have in years gone away said and thought those very words of yours and to no profit. Why do you care what becomes of a million human beings? Are not millions going to death daily with no one to tell them of all this? But did you suppose that all this was not provided for? "And heavenly death itself is also well provided for." Now then you and I must learn to look on the deaths or the famishing of millions of beings with unfaltering heart. Else we had better give it all up now. Consider that at this moment are so many persons in various far distant places who cannot ever hear these truths. Do you grieve for them? Do you realize their state? No; you realize only partially the same thing among those with whom it was your present lot to be born—I mean the nation. Do you want to do more than your best? Do you covet the work of another? No; you do not. You will sit calmly where you are then, and with an unaffected heart, picture to yourself the moral and physical deaths and famines which are now without the possibility of prevention or amelioration. Your faith will know that *all* is provided for.

I do not say that you must attain to that calm *now* or give up seeking the Way; but I do say that you must admit that such an attainment must be absolutely tried for. For of such is the trial and why should we care? *We must some day be able to stand any shock*, and to get ready for that time we must be triumphant over some smaller things. Among others is the very position you and I are now in; that is, standing our ground and feeling ourselves so much and so awfully alone. But we know that They have left us a commandment. That we keep, although now and then objects, senses, men and time conspire to show us that Masters laugh at us. It is all a delusion. It is only one consequence of our past karma now burning itself out before our eyes. The whole phantasmagoria is only a picture thrown up against the Screen of Time by the mighty magic of Prakriti (Nature). But you and I are superior to Nature. Why then mind these pictures? Part of that very screen, however, being our own mortal bodies, we can't help the *sensation* derived therefrom through our connection with the body. It is only another form of cold or heat; and what are they? They are vibrations; they are *felt*; they do not really exist in themselves. So we can calmly look on the picture as it passes fragmentarily through

those few square feet contained within the superficial boundaries of our elementary frame. We *must* do so, for it is a copy of the greater, of the universal form. For we otherwise will never be able to understand the greater picture. Now then is there not many a cubic inch of your own body which is entitled to know and to be the Truth in greater measure than now? And yet you grieve for the ignorance of so many other human beings! Grieve on, and I grieve too. Do not imagine that I *am* what is there written. Not so. I am grieving just the same outwardly but inwardly trying what I have just told you. And what a dream all this is. Here I am writing you so seriously and now I see that you know it all quite well and much better than I do.

Yet my dear Jasper, now and then I feel,—not Doubt of Masters who hear any heartbeat in the right direction,—but a terrible Despair of these people. Oh my God! The age is black as hell, hard as iron. It is iron, it is Kali Yuga. Kali is always painted black. Yet Kali Yuga by its very nature, and terrible, swift momentum, permits one to do more with his energies in a shorter time than in any other Yuga. But heavens, what a combat! Demons from all the spheres; waving clouds of smoky Karma; dreadful shapes; stupefying exhalations from every side. Exposed at each turn to new dangers. Imagine a friend walking with you whom you see is in the same road, but all at once he is permeated by these things of death and shows a disposition to obstruct your path, the path of himself. Yes; the gods are asleep for awhile. But noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. We will not fail them. To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful. We cannot; we will not. Yet we have not a clear road. No, it is not clear. I am content if I can see the next step in advance only. You seek *The Warrior*. He is here, somewhere. No one can find him for you. You must do that. Still He fights on. No doubt He sees you and tries to make you see Him. Still he fights on and on.

How plainly the lines are drawn, how easily the bands are seen. Some want a certificate, or an uttered pledge, or a secret meeting, or a declaration, but without any of that I see those who—up to this hour—I find are my “companions.” They need no such folly. They are there; they hear and understand the battlecry, they recognize the sign. Now where are the rest? Many have I halted, and spoken the exact words to them, have exposed to them my real heart, and they heard nothing; they thought that heart was something else. I sigh to think how many. Perhaps I overlooked some; perhaps some did not belong to me. There are some who partly understood the words and the sign but they are not sure of themselves; they know that they partake of the nature but are still held back.

Do you not see, Jasper, that your place in the rank is well known? You need no assurances because they are within you. Now what a dreadful letter; but it is all true.

A student of occultism after a while gets into what we may call a psychic whirl, or a vortex of occultism. At first he is affected by the feelings and influences of those about him. That begins to be pushed off and he passes into the whirl caused by the mighty effort of his Higher Self to make him remember his past lives. Then those past lives affect him. They become like clouds throwing shadows on his path. Now they seem tangible and then fade away, only a cloud. Then they begin to affect his impulse to action in many various ways. To-day he has vague calling longings to do something, and critically regarding himself, he cannot see in this life any cause. It is the bugle note of a past life blown almost in his face. It startles him; it may throw him down. Then it starts before him, a phantom, or like a person behind you as you look at a mirror, it looks over his shoulder. Although dead and past they yet have a power. He gets too a power and a choice. If all his previous past lives were full of good, then irresistible is the force for his benefit. But all alike marshal up in front and he hastens their coming by his effort. Into this vortex about him others are drawn and their germs for good or ill ripen with activity. This is a phase of the operation of Karmic stamina. The choice is this. These events arrive one after the other and as it were, offer themselves. If he chooses wrong, then hard is the fight. The one choosen attracts old ones like itself perhaps, for all have a life of their own. Do you wonder that sometimes in the case of those who rush unprepared into the "circle of ascetics" and before the ripe moment, insanity sometimes results? But then that insanity is their safety for the next life, or for their return to sanity.

Receive my brotherly assurances, my constant desire to help you. Z.

*

THE MAGIC SCREEN OF TIME.

An old Hindu saying thus runs :

"He who knows that into which Time is resolved, knows all."

Time, in the Sanscrit, is called Kala. He is a destroyer and also a renovator. Yama, the lord of death, although powerful, is not so much so as Kala, for "until the time has come Yama can do nothing." The moments as they fly past before us carrying all things with them in long procession, are the atoms of Time, the sons of Kala. Years roll into centuries, centuries into cycles, and cycles become ages; but Time reigns over them all, for they are only his divisions.

* NOTE.—The number given in March should be VI and not IV. [ED.]

Ah, for how many centuries have I seen Time, himself invisible, drawing pictures on his magic screen ! When I saw the slimy trail of the serpent in the sacred Island of Destiny I knew not Time, for I thought the coming moment was different from the one I lived in, and both from that gone by. Nor then, either, did I know that that serpent instead of drawing his breath from the eternal ether, lived on the grossest form of matter ; I saw not then how the flashing of the diamond set in the mountain was the eternal radiance of truth itself, but childishly fancied it had a beginning.

The tragedy in the temple, in which I was the victim—struck down by the high priest's axe—, was followed by another, as I found out soon when, freed from my body, I conversed in spirit with my friend the strange monk. He told me that the next day the high priest, upon recovering from the terrible event, went into the temple where my blood still stained the ground. The object of his visit was to gain time to meditate upon new plans for regaining his hold upon the people, which had been weakened by the blackening and disappearance of the mountain diamond. His thoughts dwelt upon the idea of manufacturing a substitute for the beautiful gem, but after remaining for a while plunged in such reveries his eye was attracted by a curious scene. Upon the stand from which he had snatched the axe that let out my life-blood he saw a cloud which seemed to be the end of a stream of vapor, rising up from the floor. Approaching, he perceived that my blood had in some curious way mixed with that which remained of the stains left by the reptile whose death I had accomplished, and from this the vapor arose, depositing itself, or collecting, upon the stand. And there to his amazement, in the center of the cloud, he saw, slowly forming, a brilliant gem whose radiance filled the place.

"Ah, here" he cried, "is the diamond again. I will wait and see it fully restored, and then my triumph is complete. What seemed a murder will become a miracle."

As he finished the sentence the cloud disappeared, my blood was all taken up, and the flashing of the jewel filled him with joy.

Reaching forth his hand he took it from the stand, and then black horror overspread his face. In vain he strove to move or to drop the gem ; it seemed fastened to his hand ; it grew smaller, and fiery pains shot through his frame. The other priests coming in just then to clear the place, stood fixed upon their steps at the door. The High Priest's face was toward them, and from his body came a flow of red and glittering light that shed fear over their hearts ; nor could they move or speak. This lasted not long—only until the diamond had wholly disappeared from his hand—, and then his frame split into a thousand pieces, while his accursed soul sped wailing through space accompanied by demoniacal shapes. The diamond was an

illusion; it was my blood "crying from the ground," which took its shape from his thoughts and ambitions.

"Come then," said my monk, "come with me to the mountain."

We ascended the mountain in silence, and once at the top, he turned about fixing upon me a piercing gaze, under which I soon felt a sensation as if I was looking at a screen that hid something from my sight. The mountain and the monk disappeared and in their place I saw a city below me, for I was now upon the inner high tower of a very high building. It was an ancient temple dominating a city of magicians. Not far off was a tall and beautiful man: I knew it was my monk, but oh how changed; and near him stood a younger man from whom there seemed to reach out to me a stream of light, soft yet clear, thin yet plainly defined. I knew it was myself. Addressing my monk I said:

"What is this and why?"

"This is the past and the present," he replied; "and thou art the future."

"And he?" pointing to the young man.

"That is thyself."

"How is it that I see this, and what holds it there?"

"'Tis the Magic Screen of Time, that holds it for thee and hides it ever. Look around and above thy head."

Obedying his command, I cast my eyes around the city spread below, and then looking upward I saw at first naught but the sky and the stars. But soon a surface appeared as if in the ether, through it shining still the stars, and then as my gaze grew steadfast the surface grew palpable and the stars went out; yet I knew instinctively that if my thoughts wandered for a moment the sky would once more fill the view. So I remained steady. Then slowly pictures formed upon the surface in the air. The city, its people, with all the color of life; and a subdued hum appeared to float down from above as if the people were living up there. The scene wavered and floated away, and was succeeded by the thoughts and desires of those who lived below. No acts were there, but only lovely pictures formed by thoughts; living rainbows; flashing gems; pellucid crystals—until soon a dark and sinuous line crept through the dazzling view, with here and there black spots and lines. Then I heard the pleasing, penetrating voice of my monk:

"Time's screen rolls on; ambition, desire, jealousy, vanity, are defacing it. It will all soon fade. Watch."

And as I watched, centuries rolled past above me on the screen. Its beauty disappeared. Only a dark background with unpleasing and darker outlines of circumstances that surround contention and greed were offered to my eye. Here and there faint spots and lines of light were visible—the

good deeds and thoughts of those still of spiritual mind. Then a question fell into my mind : "What is this screen ?"

"It will be called the astral light when next you are born on earth," said the voice of my monk.

Just then a mighty sound of marching filled the space. The airy screen seemed to palpitate, its substance, if any it had, was pressed together, as if some oncoming force impinged upon it ; its motion grew tumultuous ; and then the stars once more shone down from the sky, and I hovered in spirit on the dark mountain where the gem had been. No beings were near, but from the distant spaces came a voice that said,

"Listen to the march of the Future."

BRYAN KINNAVAN.

THE SEVEN DWIPAS.

FROM THE INDIAN PURĀṆAS.

I.

It is the opinion of many at the present day that the almost grotesque myths, and fantastic geographical and astronomical descriptions contained in the religious writings of many ancient faiths, are not, as they have hitherto been too often considered, mere vagaries and extravagances of the youthful imagination of the early races ; but are really deliberately contrived and constructed allegories, by which ancient sages sought to veil, and effectually succeeded in veiling, the sacred truths which could only be declared in the secret recesses of the temples.

If this be so, then valuable truths and revelations of ancient history of great and absorbing interest may be laid bare, if we succeed in removing the veil from these venerable allegories. To understand them completely, demands doubtless a knowledge not at the command of ordinary students ; but nevertheless, in studying these myths and making ourselves familiar with them, we find a link which binds us by sympathy to a remote past, and to a phase of the human mind which must have its representative in us, ready to vibrate responsive to these old-world stories.

They bring us back to an epoch which knew not the iron which has since entered so deeply into our souls ; when man perhaps saw deeper into the mystery of things ; and the universe reflected itself more clearly in his yet undarkened soul.

These old myths, if they contain transcendental truths known to us, and which we can recognize, will open up to us an almost limitless vista in the souls of the ancient sages who inwove their theories therein, and will give us one more proof of the brotherhood of man, wherever born, and in whatever age.

With these reasons in view, we shall try to make our readers familiar by degrees with the great allegories of India, as they appear in the Brâhmanas, the Purânas, and the great epics, the Mahâbhârata and the Râmâyana.

In a recent number, we told the tale of the Rajput supremacy, and of the mighty contest between the Brâhman and the Kshattriya, and the rivalry of Vashishta and Visvamitra ; and at present we shall try to give the history of the seven dwîpas, the great divisions of the world in the Purânic cosmogony.

We shall first try merely to reflect faithfully into our pages the picture presented by the Purânas, and afterwards summarise any ideas as to the meaning of the Purânic stories which occur to us.

But there is little doubt that the full import of these stories will not be brought to the light, until they have lain in the minds of mystics for years ; until the time when the facts of nature to which they refer reflect themselves again in the minds of men.

The seven dwîpas, or divisions of the earth, are said in the Vishnu Purâna to have been formed as follows :

Priyavrata distributed the seven dwîpas, into which the earth had been divided (by Nârâyana in the form of Brahmâ) amongst his seven sons ; who are the regents of the seven dwîpas. Before this, Priyavrata, being dissatisfied that only half the earth was illumined at once, by the sun, followed the sun seven times round the earth in his own flaming car of equal velocity, like another celestial orb, resolved to turn night into day ; the ruts made by his chariot-wheels were the seven oceans : in this way the seven dwîpas, or continents were made.

These seven continents are called Jambu dwîpa, Plaksha dwîpa, Shâlmali dwîpa, Kusha dwîpa, Krauncha dwîpa, Shâka dwîpa, and Pushkara dwîpa.

These continents, which appear to have lain in concentric circles, with Jambu dwîpa in the centre, were separated by annular oceans, said to have been formed of salt water, sugar-cane juice, clarified butter, curds, milk, and fresh water, respectively.

Jambu dwîpa lay in the centre of all these continents. It fell to the lot of Agnîdhara, son of Priyavrata, who again divided it among his nine sons.

In the centre of Jambu dwîpa is the golden mountain Meru, 84,000 yojanas high, and crowned by the great city of Brahmâ.

Then follows a minute description of Jambu dwîpa.

Before referring to it, however, let us try to make clear our conception of the Purânic idea so far.

Let thirteen concentric circles be drawn : the inner is Jambu dwîpa ; the annular space next to it is the salt ocean ; the next annular space is

Plaksha dwîpa ; and so on. Outside, we have the sea of fresh water which encircles the whole system.

The subdivision of Jambu dwîpa, which is, as we have seen, a circular island, is as follows :

Mount Meru is in the centre.

South of Mount Meru are three mountain ranges ; and north of it are three mountain ranges ; dividing it into seven strips. These strips are the Varshas, or subdivisions, of Jambu dwîpa.

The centre strip is divided further into three parts, a western, central, and eastern division ; making in all nine Varshas. Meru is in the centre of this central division of the central strip. This central Varsha is called Hâvrita. It is divided from Harivarsha, to the south, by the Nishada range ; and from Ramyaka to the north by the Nila range. To the west of Hâvrita, lies the Varsha of Ketumâla ; while to the east lies Bhadrasva.

Harivarsha is, we have seen, the Varsha directly to the south of Hâvrita. South of it lies Kimpurusha, separated from Harivarsha by the Hemaketu range. South of Kimpurusha and separated from it by the Himâdri or Himâlâya range, lies Bhârata Varsha.

These three, Harivarsha, Kimpurusha, and Bhâratavarsha, are all to the south of the three central Varshas.

To the north of the three central Varshas lie three other Varshas ; Ramyaka, Hiranmaya, and Uttara Kuru. Ramyaka is, as we have seen, separated from the zone containing the three central Varshas by the Nila range.

North of Ramyaka, and separated from it by the Shveta range, lies Hiranmaya ; while north of this Varsha, and separated from it by the Shringin range, lies Uttara Kuru.

This will make sufficiently clear the geography of Jambu dwîpa ; each division of which was under the rule of one of the nine sons of Agnidhara, the son of Priyavrata.

Bhârata Varsha seems to be identical with what we know as India, bounded on the north, as it is by the Himâdri, or Himâlâya, and on the south reaching to the extremity of Jambu Dwipa, which is surrounded by the ocean of salt water.

A description of the other eight Varshas follows :

In these, Kimpurusha and the rest, it is said that the inhabitants enjoy a natural perfection attended with complete happiness gained without toil. There is there no change, nor age, nor death, nor fear ; no distinction of virtue and vice, and no difference of best, medial, and worst ; nor any change resulting from the four ages (yugas).

Again it is said : In those eight Varshas, there is neither sorrow nor weariness nor anxiety, nor hunger nor fear. The people live in perfect health free from every suffering, for ten or twelve thousand years.

Indra does not rain on these Varshas, for they have many springs. There is no division of the time into the Krita, Treta, and other Yugas.

In the Aitareya Brâhmana it is said of the Uttara Kurus that they are consecrated to glorious dominion ; and the following story is told :

Sâtyaharya declared to Atyarâti a great inauguration similar to Indra's ; and in consequence Atyarâti, though not a king, by his knowledge went round the earth on every side to its ends, reducing it to subjection ; Sâtyaharya then said to him " thou hast subdued the earth in all directions to its limits ; exalt me now to greatness."

Atyarâti replied, " When I conquer the Uttara Kurus, oh Brâhman, thou shalt be king of the earth, and I will be only thy general."

Satyaharya replied, " That is the realm of the gods ; no mortal man may make the conquest of it."

The Uttara Kurus are mentioned also in the Râmâyana, as " the abodes of those who have performed works of merit," and again " you must not go to the north of the Kurus : other beings also may not proceed further."

In the Mahâbhârata, Arjuna is thus addressed : " Thou canst not, son of Prithâ, subdue this city. He who shall enter this city must be more than man. Here are the Uttara Kurus, whom no one attempts to assail. And even if thou shouldst enter, thou couldst behold nothing. For no one can perceive anything here with human senses."

And again, in another place, it is said by Kushika, on seeing a magic palace : " I have attained, even in my embodied condition to the heavenly state ; or to the holy northern Kurus, or to Amarâvati, the everlasting city of Indra."

We shall try to point out further what seems to us to be the great value of these texts, when trying to unravel a little of the Purânîc mystery.

To make quite certain our identification of the Bhârata Varsha of Jambu Dwîpa in this cosmogony with India, we shall quote the following text from the Vishna Purâna :

The country to the north of the ocean, and to the south of the Himâdri, the snowy mountains, is Bhârata Varsha, where the descendants of Bhârata dwell.

As all our readers know, it was between two divisions of the descendants of Bhârata that the Mahâbhârata war was fought.

The following qualities of Bhârata Varsha are noticed :

In Bhârata Varsha, and no where else, do the four Yugas, Krita, Treta, Dvâpara, and Kali exist. Here devotees perform austerities, and priests sacrifice. In this respect Bhârata is the most excellent division of Jambu Dwîpa : for this is the land of works, while the others are places of enjoyment.

In the Bhâgavat Purâna, it is said : Of the Varshas, Bhârata alone is

the land of works ; the other eight Varshas are places where the celestials enjoy the remaining rewards of their works.

This is almost all the information we can collect of the Purânic idea of the divisions of Jambu Dwîpa. We shall afterwards examine some of these texts, with their bearings ; first glancing at the accounts of the other dwîpas.

CHARLES JOHNSTON, F. T. S.

(*Concluded in May.*)

THE FOURTH DIMENSION.

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY BY FRANK S. COLLINS.]

The subject of four dimensional space hardly seems, at first glance, to have much connection with theosophical doctrines ; except possibly that most persons would regard both as being vaguely mysterious, and many persons would consider both as arrant nonsense ; and I am afraid that if I should claim that there was quite a definite relation between the study of the fourth dimension, and the fundamental principle of the T. S., universal brotherhood, even the members themselves might smile incredulously ; but I hope I shall be able to show that such a relation is not preposterous, but quite natural.

We all know that from the very first records that we have of philosophy, especially of esoteric philosophy, there has been a peculiar and mystical virtue assigned to numbers. "All systems of religious mysticism are based on numerals." *Isis Unveiled* II, 407. Pythagoras said that the essence of things consisted in Number, and that the Kosmos was generated out of numbers.

And this mystical virtue has also been attributed to various geometrical figures. The line, the circle, the triangle, the square, each has been used as a symbol of some great truth ; as well as, on a lower plane, a potent instrument in magical ceremonies. Now geometry is the study of dimensions, surfaces and solids ; and the study of four dimensional space, if such a thing there be, is merely a higher branch of geometry ; and we may perhaps find in its teachings of an order beyond what we can get from a mathematics dealing with space of fewer dimensions.

Of course you will not expect that in the short time I shall use this evening, I can give you much idea of higher space and the laws which work in it ; or perhaps a better expression would be, the forms under which, in higher space, are manifested those universal laws with whose working in our ordinary space we are familiar. To do this would be a long and not very easy task ; I can only hope to show that there is something to study and to

learn, something that will repay the study. And in what I shall say, I am almost entirely indebted to Mr. C. H. Hinton, whose books "Scientific Romances" and "A New Era of Thought" are most fascinating and instructive studies for any one who cares to look within the surface of things.

To begin at the beginning :—a point, mathematically speaking, has location, but no dimensions. When this point is moved in any direction, we have a line, extending from the point of starting to the point of stopping ; and we may call this line space of one dimension, that of length. Suppose this whole line to be moved in a direction at right angles to itself, and we have a surface, a square ; space of two dimensions, viz :—length and breadth. Let this square move at right angles to itself, that is, at right angles both to the original course of the point to form the line, and to the course of the line in forming the square ; we have now a solid body, *i. e.*, space of three dimensions, length, breadth and thickness. Now just as the line moved at right angles to itself and formed the square ; just as the square moved at right angles to itself to form the cube ; so if the cube can be moved in a direction at right angles to itself, that is, at right angles to each and every line and surface in itself, we shall get—what ? We can't say now, but certainly something quite different from a line, a surface, or a solid.

Suppose the length of the line to be two inches ; then the area of the square will be $2 \times 2 = 4$ inches, the contents of the cube 4×2 inches = 8 inches. If we represent the first (the line) by the algebraical expression a , the second (the square) will be a^2 , the third (the cube) will be a^3 ; so that these three terms can be graphically represented to us. But in algebra the expression a^4 , that is a^3 multiplied by a , is perfectly proper ; how shall we represent that graphically ? We cannot ; we have to stop at a^3 .

The length of the line is 2 inches, the area of the square is 4 inches, the contents of the cube is 8 inches ; but these inches are quite distinct from each other. No possible number of inches composing the line will make up one of the inches composing the square ; no possible number of the inches composing the square can make up one of the inches composing the cube. So no conceivable number of the solid units composing the cube representing a^3 , can make up that which we mean by a^4 ; the two are incommensurable. So as soon as we try to go beyond a^3 , we come up against a wall, metaphorically speaking ; and why should we not say that there is nothing beyond it ?

The only way here is to apply a famous occult motto, what we might almost call a fundamental axiom of occult science ; the words from the emerald tablet of Hermes : "As is that which is above, so is that which is below." We cannot directly perceive that which is above, but if we look at that which is below, we may learn from analogy.

Let us suppose beings existing in space of two dimensions ; beings with senses and intelligence, like ourselves, but neither they nor the world in which they exist, having any dimensions but length and breadth ; no such thing as thickness. Or, as such beings would be to us, and to our modes of thought, merely abstractions, let us suppose them to be exceedingly thin in the third dimension, say of no greater thickness than a single molecule of matter. In a work on astronomy or physics, when we wish to show how gravitation holds bodies on the earth, on whichever side of it they may be, we represent the latter by a section of it, a circle, along the circumference of which we place representations of the various bodies on it, which are held firmly to it by the force of gravity, drawing them towards the centre. Now to these beings of the plane world, this circle *is* their earth, not merely a section of it ; they are free to move round it ; by an effort opposing the force of gravity they can move from it, as we can by an effort and by suitable appliances rise from the surface of our earth, as by a ladder or for an instant by jumping.

Looking at the corner of this room, we find three lines proceeding from it at right angles to each other ; two horizontal and one vertical ; now from that corner we can proceed to any point of space in the room by moving on those lines, or lines parallel to them. The plane being, supposing the plane he inhabits to be that of this floor, could reach any point in his space by one or both of the two directions, which proceed from the corner on his plane ; to rise from that plane into what we call space, would be as inconceivable to him as for us to pass to some point not to be reached by either of our three lines or lines parallel to them.

Cut out of paper an equilateral triangle, each side say two inches long ; cut this in two by a line from one angle to the middle of the opposite side ; let the two parts lie on the table without changing their relative position from what it was before the original triangle was divided ; you have now two triangles of the same dimensions, their angles and areas just the same ; but as long as they lie in the same plane you may move them round and round as much as you like, and you can never make them coincide. But if you lift one of them from the surface on which it lies and turn it over, it will then coincide exactly with the other.

Draw a square on a piece of paper ; put a coin on the paper inside the square ; can you slide that coin on the paper in any way so as to bring it outside, without touching the square ? No ; but you can lift it up and set it down outside.

Now in these two apparently, and to us actually simple operations, we have accomplished what to the two-dimensional being is an impossibility, an actual absurdity ; equally impossible and absurd as would be to me to turn round my left hand until it fitted my right glove just as my right hand does ;

or corresponding to the second example of two-dimensional impossibility, the moving of an object in and out of a closed room or box without any opening being made in the walls. To make the two triangles coincide, we lift one out of the plane in which it lies, and turning it over through the third dimension of space, lay it down on the other triangle, and thus accomplish what never could be done as long as we moved it about in the two dimensions. Now just as the triangle exists in space of two dimensions, so my hand exists in space of three dimensions; the two hands agree in every particular, dimensions the same in every respect, every curve and angle the same; but no possible way that I can move them will make them coincide. As the plane being would say as to the triangle problem, it is impossible. But as the two dimensional impossibilities are very simple things to us, so to a being existing in higher space, if such a being exist, our impossibilities must be equally simple matters.

(*Concluded in May.*)

THEOSOPHICAL ASPECTS

OF CONTEMPORARY THOUGHT AND LITERATURE.

The story in the February Atlantic, to which we have been indebted for a number of admirable occult stories during the past few years, is of quite another flavor from Bellany's "To whom this may come." "The Gift of Fernseed" is by Harry Perry Robinson, a young Englishman who has been living on the Northwest coast for some years; it is most weird in conception and related with striking realism. It is a tale of the black magic wrought by a malevolent Indian medicine man upon Arthur Sayce, a young physician, in whose name the story is told. Sayce drinks a drug at the hands of the Indian, which has the effect of making him invisible, but retaining all his senses but that of touch. This is accomplished by effecting a kind of disintegration that takes place in every particle of his body, dissolving the coarser physical, and leaving only the finer and invisible particles of the second principle, the vehicle of life. This process is accompanied by the most intense pain, and here the author tallies well with what is related of the transformation effected in the various *yoga* practises, also attended with extreme pain; only in this story it is effected by artificial means that dissolve the physical elements, while in the former the physical body remains apparently intact, but in reality changed in nature by the discipline to which it has been subjected. Is also a fine touch that Sayce, while in this enchanted condition, was enabled to make himself manifest to animals and to sleeping persons; for animals, existing nearer nature than

we, are more susceptible to impalpable influences, and these have the guidance of instinct, while in our sleep we return to Nature ourselves, and are then unconsciously upon the same plane upon which Sayce consciously found himself. From what we are told of suicides and others who are prematurely torn from their bodies by violent death it seems as if theirs must be a similar state to that here described, until they are released by the "second death." It is a shudderingly powerful tale and the reader is made to sympathize keenly with the Indian wizard's victim, in the keen mental tortures of his condition." The sorcery of the tale has a bright relief in the figure of Father Francis, the unselfish and saintly mission priest.

Many a Theosophical student has doubtless felt the relationship inherent between their faith and the higher socialistic ideas, for the latter are based upon Universal Brotherhood also ; showing the evils of Individualism, the essential selfishness of competition in business, and the sense that only by working for the good of the whole can the true welfare of the individual be promoted. The philosophical Socialists write like intuitive Theosophists. For instance, these words by Laurence Gronland in the chapter on morals in his "Co-operative Commonwealth." : "The religion of the future, besides, will lay special stress on our *interdependence* ; it will teach men that the only way in which they can enter into vital relations with the Great Mystery is through *Humanity* ; Socialism, in other words, will elevate religion from being a narrow personal concern between the individual and his maker into a *social concern between Humanity and its Destiny*. Humanity will not become a *god*, as Comte would have it, but *the* mediator between man and the Mystery. When at some time you are lying sleepless in bed in the solemn hours of the night, do what I often have done : project yourself into space and fancy the insignificant little planet which is our dwelling place rolling swiftly past you, swarming with its ant-colonies of kings and beggars, capitalists and workers, all in the hollow of the hand of that Great Mystery ! Is not that a train of thought that should make manifest to us the "solidarity," the interdependence of mankind ? What is more natural than that each of us should desire and try to help our species along on the road to its destiny, since the ability has mercifully been granted us to coöperate with that Will of the Universe which our own nature suggests to us ?"

In his "Ça Ira ! or Danton in the French Revolution," Gronland rises to still loftier heights, and his view of the shaping of the course of events by the intelligent will of "the Power behind Evolution" constitutes the basic thought of the work, like the motive of a grand symphony.

A WORD ON PRONOUNS.

It is claimed that civilization cannot alter the nature of the savage. If there be any withdrawal of the restraining influences of civilization, his endency is inevitably "back to the blanket," and to snake-worship, or whatever form of worship his ancestors may have been given to. This desire to fall down and worship something, or somebody, appears to be one of the proclivities of the human mind not to be eradicated,—not in this age, at least. It was born in the blood, and does not seem to have been civilized out of it, whether the blood be black or white. Carlyle calls it "hero-worship."

These reflections were started by seeing the personal pronouns of the Himalayan Brothers printed with "caps," as the printers say. As, in their case, the name "Brothers" has become a proper name, it may legitimately be capitalized to distinguish it from the name of any, or all other, brothers; but why capitalize their pronouns? Those referring to Christ are usually printed with caps, but it would seem much better to omit them. Can a capital letter add to his glory, or the absence of it detract therefrom? Neither does it add to that of the Himalayan Brothers. The only thing it does do is, in some sort of fashion, to gratify the craving of the human heart to worship in some way, even if it be only the weak sort of adoration expressed through an enlarged letter. These Brothers themselves, if they are what they are represented, would, I fancy, look upon these capitalized pronouns (if their attention were called to them at all) with a smile of pity for this desire to worship and adore. They, of all others, would not wish this empty honor. The higher one rises in the scale of life, the farther the desire for worship and empty honors recedes from him or her. Let us honor all true worth and nobility of character, but never "crook the pregnant hinges of the knee" to any. The Brothers on the Asiatic mountains are simply human like the rest of us, for have we not all within us the promise and the potency of that higher life which awaits but our self-sacrificing efforts to develop it? While we all have the germs of adepthood within us, but few have the character to lead a life that shall bring it out. And so we may justly honor those who do succeed, but the silly worship of the past let us strive to outgrow.

FRANCES ELLEN BURR.

NOTE. We have printed the above because the subject has been referred to before by us, and we think the ideas expressed are of some importance—to students, but not to the "Brothers" spoken of by the writer. We distinctly disagree with Miss Burr when she describes the capitalizing in PATH or elsewhere of the pronouns used for the "Brothers" as "hero worship," and also with her

suggestion that the use of such capitals shall be dispensed with. Her article has not been thus *disfigured*, since she herself omitted the caps. Nor can we agree that the Adepts referred to are, as she says, "simply human like the rest of us," for that statement is too Americanly independent for us to adopt it, and also somewhat wide of the mark.

True independence we believe in, but not in that sort which, merely from the influence of ideas of political freedom based on theoretical equality, causes a man to place himself on such an equal footing with others that he will not accord to beings infinitely beyond him in degree the highest marks of respect.

Sages do not concern themselves with small questions of etiquette or address, but that should not prevent us when we write to each other of those sages from capitalizing the pronouns used. Every one is at liberty to do this if he pleases, or to refrain; and we have no blame to attach. But the Adepts, while human, are not "simply like the rest of us." The highest divine being is truly a human ego in perfection, but the difference between the state of such an ego and these lower unperfected human gods is beyond our power to measure. And the difference is so great that the writer's second last sentence should be altered to read that, "while a few amongst tens of *thousands* have the power to strive for Adeptship, hardly one in all those thousands is able to comprehend the Mahatma as He is." [ED.]

ANSWERS TO QUESTIONERS.

From Mrs. E. K.

"When, as Z writes, one has an idea which internally he thoroughly understands, and another seems to find fitting expression for that idea, would it not show how universal Truth is, and would it not also serve to lessen any feeling of separateness?"

Answer—You are right. We ought to study Life for just such testimony. It comes, from all directions, to the thoughtful seeker. It is the inner meaning, for which we are to ceaselessly look. It is always there. Sometimes we should blindly pass it by if the remembered thought of another did not flash into our minds and illuminate the circumstance for us. You may see why it is valuable to frequent the society of persons who earnestly seek Truth, or to read the works given to us by those who have some knowledge of it. Also to be in a Society (working for it and receiving through it) through which such teachings are given out. These things prepare the soil for the seed. They help us, by their light, to recognize Truth when we find it for ourselves.

Question 2. "As there can be but one mind, why does Z. speak of subconscious mind?"

Answer. There is but one universal mind. It is differentiated in human beings of the average order, and in them becomes dual also—the higher and lower mind. In them it is more or less vitiated by Desire. By

“subconscious mind” Z. meant the higher spiritual mind, which is very near to the universal mind, but which is still a differentiation of that, in a person with a “sense of separateness.” In such a person it is subconscious. When man broadens to the universal—a condition only understood by Adepts who *are* themselves that condition—this higher mind in its original purity, is a state of Being and not an “internal” organ.

JASPER NIEMAND.

From B. Q.

The name “Koothoomi” has been so jeered at as an invention, that I would ask if you can refer me to any authority mentioning it before Mr. Sinnett?

Answer—On p. 355 of *Classical Dictionary of India* by John Garrett, published in 1871 by Higginbotham & Co. of Madras, under KUTHUMI, you will find: “A pupil of Panshyinji and teacher of the *Sama Veda*.”

SUGGESTIONS FOR BRANCH G. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF “PATH.”

I.

The work of Branches of the Theosophical Society divides itself into two classes:—

- (a.) That done by the Branch at its meetings;
- (b.) Activity of the Branch outside of its meetings.

As yet there seems to be but little activity of the second class in the United States, while the opportunities for it are numerous.

In India many Branches have established Sanscrit schools, and others have opened free dispensaries. Of the latter the one at Bombay is a notable example. In this country the present great need is for Sunday Schools where children shall be taught theosophical doctrine. There is no necessity for Sanscrit schools, but that the children of theosophists should have to go to Sectarian Sunday schools, where ideas will be crammed into them that cannot be gotten rid of in half a life time, is an injustice to the children and a blot on theosophical work. The pertinent question arises: Why is it that theosophists think so much of our doctrines and yet keep them away from their children? Is it because they think the latter cannot understand, or because public opinion is against it, or because of laziness? Let each reply to himself.

AS TO THE BRANCH WORK IN ITSELF.

Regular meetings should be held, say as often as once a week. Members should all strive to contribute their ideas, either in writing or extemporaneously, *upon theosophical doctrines*.

This Society is one which seeks truth, and not one which forces upon members any ideas whatsoever. Hence should be avoided the error, sometimes encountered, of

Sitting still, waiting for valuable pieces of information to be communicated to those who have entered the body.

LIBRARIES.—Each Branch should start a library. The poorest one can do this. If the treasury cannot afford funds for books, the members can contribute theosophical works for a nucleus. Upon the nucleus will grow an adequate library. If possible, where inquirers are known and have no books they should be allowed to use the library at stated times.

DISTRIBUTION OF LITERATURE.—There is now a sufficient body of literature to meet all present needs. Some of it is cheap, some dear. The PATH can supply some cheap books. *The Wilkesbarre Letters on Theosophy* are a succinct statement, comprehensible by everybody, of what Theosophy is; *Light on the Path* is suitable for devotional minds; *Bhagavad Gita* should be read by everybody; *Theosophical Pub. Soc.* prints valuable matter; and so on in every direction. Each Branch should distribute such publications in its own district.

OPEN MEETINGS.—No Branch should exclude visitors or inquirers, but such theosophical and interesting discussions and papers as would invite attendance, ought to be the rule. It is contrary to the spirit of this movement to make it exclusive. It is for all people, and, if in a Branch a nucleus of members well read and informed upon theosophical doctrines, is formed, there can be no fear that inquirers will overrun the meetings.

To that end, therefore, definite subjects ought to be taken up for thought and discussion. These, if pursued continuously until all present are fully acquainted with them, will in a short time create the desired nucleus.

TOPIC FOR DISCUSSION AND THOUGHT FOR APRIL.

A Universal Brotherhood of Humanity.

This is the Society's first, fundamental and only doctrine.

The T. S. was organized for the purpose of creating a nucleus of such a brotherhood. [See first papers of the T. S., and all its magazines]

Observe, a *nucleus* is to be formed. It is not thought that the final realization of a universal brotherhood is possible in this age.

A *Nucleus* is the central part of a body around which matter is collected. If the effort to form this nucleus is not made, there will be no hope for the future. But if the *nucleus* is formed now, the progress of the cycles will show its growth.

Reincarnation is connected with this idea. For, all those who now

work to this end will, in coming cycles, go on with the same efforts. The people of to-day will not remain a century ; but ideas are eternal, and once this idea of Universal Brotherhood is broadly sown, around the nucleus formed by the Society other souls in other lives will collect and make its universality possible.

Universal Brotherhood is a law and not a vague unattainable. Metaphysically expressed it is, "Spiritual identity." All human beings are spirits. Each spirit is chained to a body ; but the spirit has its eternal and incessant interchange, interaction, interrelation and communion with all spirit. Even the body to which it is chained is, in a way, connected with the ocean of spirit ; for any atom of the body is only a grosser part of the spiritual plane. [See *Bhagavat-Gita*, that there is no particle of matter—prakriti—without spirit—purusha—being always present.] Spirit is called, in A. P. Sinnett's book *Esoteric Buddhism*, the 7th principle. This is merely a convenient classification, because in fact, spirit is the underlying and interpenetrating principle—the only reality—the other principles are merely illusionary appearances that are impermanent. If man is a spirit, then, through the universal diffusion of spirit, he must affect all other beings by his acts and thoughts.

The effort to form a nucleus of a Universal Brotherhood should begin with each member.

In this respect : the atoms of the body, and all the different departments of the nature of each person, are intended for component parts of the Universal Brotherhood which each man should be in himself. There should be a harmony and adjustment among these, in order that the man may, in turn, be a fit unit in the larger brotherhood. Between the members of a Branch or group the same harmony should prevail. This can only be brought about by toleration and an absence of self-assertion, and by the members giving continued thought to one theosophical subject at a time, during several meetings; they then all become attuned to each other.

In order to see the bearings of this subject, theosophical literature should be read, such as : *Esoteric Buddhism*, *Five Years of Theosophy*, *The Purpose of Theosophy*, *The Secret Doctrine*, *Light on the Path*, *Patanjali's Yoga Philosophy*, the *Bhagavad Gita*, and other works.

QUOTATION FROM THE "SECRET DOCTRINE."

"The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned, semi-conscious, in the most intellectual of the animal kingdom while their lower principles will be animating, perhaps, the highest specimens of the vegetable world."

PARTIAL REFERENCES.

Karma, PATH, Vol. 1, p. 175 ; and *Providence*, Vol. 3, p. 215 ; *Lessons of*, Vol. 2, p. 325 ; *Reincarnation and Spirits*, Vol. 1, pp. 232, 320, 184 ; *R. of Mahatmas*, Vol. 2, p. 114 ; *Poetry of R.*, Vol. 2, pp. 102, 133, 168, 193, 230 ; *Western Study of R.*, Vol. 2, p. 33 ; *Heredity*, Vol. 3, p. 256 ; *Reincarnation*, Vol. 3, pp. 23, 163 ; *Pride of Possession*, Vol. 2, p. 370 ; *Epitome of Theosophy*, Vol. 2, p. 320.

G. HIJO.

TEA TABLE TALK.

There is no point upon which students of occultism find themselves in so great difficulty as upon that of concentration.

We are briefly told in the *Secret Doctrine* that the activity of our physiological senses prevents us from entering the realms of the unseen. The proper methods of attaining concentration then demand our attention. We try to attain the fixed mental attitude, and constant failure results. We go in search of the cause of failure, and pursue it from one point to another, only to find that each is a deeper result, not a cause. We are in need of a clearer understanding of our subject ; at once of why we cannot concentrate our thoughts, and in what concentration consists. Patanjali might help us, but is hard to comprehend. Help may be had in part from Ribot's *Diseases of the Will*, which exists in English. A recent article in *Scribner for March*, entitled, "Economy in Intellectual Work," although written from the point of view of modern psychology, contains various propositions likely to be useful in clearing up the subject to Western minds. We call attention to the article as corroborating much taught by Eastern Science, without understanding the basic facts of the subject, as Eastern Science alone does. These propositions are :

1. That concentration of thought conduces to the economy which alone prevents nervous waste and disease. (As is well known, the circulation of the nervous fluid and phenomena, have only been ascertained by the Eastern Scientist or Adepts.)

2. That economy demands conformity to the laws of our unconscious cerebral processes. One important law of our unconscious processes is that of rhythm, traceable in all manifestations of life. (A purely occult doctrine this. The rhythm is due to the regular expansion and contraction of the Astral Light.) The attention seems to ebb and flow in rhythmic oscillation. If we have a regular hour for study or for work upon any particular subject, soon at that hour the Unconscious favors us. It is largely in one's power to establish a good rhythm by regularity in one's activity.

3. That the presence of unessential ideas in consciousness causes loss of energy. We know nothing of these unessential ideas *till we are conscious of them*, when the mischief is done. Their cause is an unstable condition of the attention. There are two kinds of attention ; voluntary and spontaneous.

Horwicz, Ribot and others show that both forms of attention depend upon the feelings or emotions; that spontaneous attention is the basis of all attention and is dependent upon emotion. Patanjali suggests that meditation upon an object or person approved of aids in steadying the mind. Another eastern teaching puts it still more pithily: "The Way lies through the heart." All physical and mental processes tend to spontaneity in their perfection, and drop one by one, all unnecessary processes, just as Nature does when, having once perfected an object, she tends thereafter to make it more quickly. It has been observed that a child, learning to write, screws up the mouth, the shoulders, and even moves the muscles of the feet. When he has once learned, the act is unconsciously accomplished with far less effort; this is a fair example of the tendency of all things towards spontaneous or unconscious procedure. For the unification of those energies which are the soul's forces, concentration at fixed hours upon a subject really loved, is shown to be a logical and a natural necessity.

4. That all our activity is the result of emotional impulse and a tendency to rigid economy is a law of the spontaneous activity of the nervous system. Hence, the more one can work *with nature*, the more sure one can be to avoid waste. (Contemplation is well defined as "the inexpressible yearning of the Inner man to go out towards the Infinite." It is the cultivation of this yearning and of universal love which creates that spontaneous devotion under which every cell of our body tends to fly to the Divine Thought when released from the temporary digressions of outer life, and this leads to that concentration which achieves Truth, and not to that which is the violent fixation of the inner senses upon a wall, or a pin or what not.)

5. That a large part of education consists in developing the emotions, which can be *rendered stable* by regular and repeated attempts to turn the attention to any particular subject, and that in time this effort converts even drudgery to pleasure. (Here is a hint for students who frankly admit that they find themselves cold to Humanity. They are simply ignorant of their own inner nature, at whose very basis, *Light on the Path* tells us, we shall find Faith, Hope, and Love. These persistent attempts draw our finer elements out from their source, and, as Professor Coues puts it in his finished little poem in Lippincott for March—

"Then, when the fight is done,—then, when the field is won,
Knowst thou thyself.
Let the loud pæans roll, on through the gladdened soul,
That, beyond fear or doubt, thrills with the inward shout,
"Victory! Victory!
Conquest of self!"

6. That "the great danger from an evil thought is not so much the loss of energy for the moment, as the modification of the nerve centre that counts the sin and will use it against us in the next hour of temptation." (This is pure occultism, and requires no further comment.)

7. That in spite of the apparently reckless waste we see in nature, there is a counter principle of rigid economy. This law of parsimony is especially seen in the mechanism of the nervous system in man. Even our scientific theories and philosophic systems may be looked upon as economic devices to enable us to unify the manifold phenomena of nature, and to remove doubt and perplexity before the mysterious facts of existence.

There are many other propositions, less pertinent to our subject, in this excellent article, whose whole tendency recalls the teachings of Bhagavad-Gita. The value of such contemporaneous testimony is, of course, only relative. So long as the existence of elementals, and their life and being within as without our bodies, is ignored, so long the real bearing of all phenomena will remain unknown.

Mr. H., a close and original thinker, says that the oriental ideas cannot reach us as yet in their purity. The western mind has to modify them

to some likeness of its own tendencies, and this modification constitutes a tax on ideas. Free trade in thought will only become possible when *universality* has done its broadening and deepening work upon western peoples. The tendency to unification, observable in all nature, as *underlying* the tendency to differentiation, and constituting the *lex parsimonae* behind nature's lavishness, begins also to be seen in the co-operative leanings of our time. In art, in trade, in literature, in religion it is gaining ground. And the proportionate value of articles like the above is, that they confirm our perception of this tendency towards unity, towards the occult, and towards eastern lines of thought. If our faith in our own judgment and choice should waver, we find it strengthened by the unconscious attestations of others to the reality of the Evolution of Thought. This alone makes progress possible.

It is singular how many students look upon elementals as necessarily foreign outside enemies to be fought, whereas many of them, as before said, live within us and form part of the elements of which our bodies are composed. We are too apt to look upon our bodies as a homogeneous whole. Even a small dose of the *Secret Doctrine* will correct this mistake. These elementals are to be purified, not killed. Without them, man's power over nature would be shorn. Power over them is power over nature. We obtain it, in first instance, by so purifying the nature from self, that there is no war among our elements, but all come under the control of the conscious soul. We have before pointed out that these elementals are energetic centres in the Astral Light, and of a number of such centres, forms, like our own bodies, are composed.

Apropos of Ribot's book above mentioned, an experience of Mrs. ——— is interesting. Rummaging one day in an old garret, she came across the work. Her life was at the time all purely social and very gay; she never read either occult or "scientific" literature. Yet, urged by a strong impulse, she took and kept this tattered paper volume. In many a flight from sea to country, from continent to continent, from house to house, she was continually coming across it and tempted to cast it aside as useless lumber. Somehow, she never could. In time the theosophical current caught her. She became a close student. Her health failing, she found concentration most difficult, even impossible—for the time. She began to study, in herself, the causes of this want of attention, but unsuccessfully, until one idle rainy day last week, she "chanced" (as we so often say) to flutter open a magazine at the article I have quoted here at length. That reminded her of the long forgotten Ribot, and extracting it from its dusty corner, she found, in his chapter on attention *et seq.* the help she required. It is noteworthy that in her present situation, it would have been long before she could have obtained the English translation of the book, had it not been already in her possession, to tide her over a mental crisis. There appears to be much wisdom in the saying of our grand-mothers, to wit; that we shall keep an object seven years; turn it once, and keep it for seven more, when it will be in fashion. All the old popular saws are based on occult truths.

A most graceful incident reaches the Tea Table; a bit of the experience of one who is described as "a very pleasing woman and a powerful psychometer." She had not been well, was in a state of nervous tension, and felt uneasy as to her mental state. One day, while sitting in a rocking chair upon a newly bought Persian rug, she heard faint sounds of music, which gradually grouped themselves into a definite and clearly distinguishable song. There was no person or place from which this could have come, and the suspicion arose that it was a mental hallucination, and she herself seriously unbalanced. The same thing occurred the next day, when she confided her uneasiness to an intimate friend, who had called. Her friend examined the room, looked at the chair, and then noticed the rug. "This is Persian," she said, and made herself sure by examining it. Then she said: "I can explain the

whole thing to you. This is a genuine Persian rug and the sounds come from it. In that country everything is done by hand. The weaver sits cross legged on the floor, his piles of colored wools around him, and an assistant to hand him the colors desired. As he works, he solaces himself by continual singing, but he does not interrupt either the song or the work by a word or a gesture to the assistant; he indicates the colors desired by a certain note, appropriate to each.¹ As the song goes on, and the voice rises or falls from time to time, the assistant understands what color is needed and at once hands it to the weaver. The song has become embedded, fused into the very structure of the slowly formed rug, and is now exuding with sufficient force for your psychometric perception.² And this seemed the only explanation. Of course no ear but the extremely delicate one of a psychometer, who was then in a morbidly sensitive state, could detect vibrations from so fleecy a fabric as a rug."

Our correspondent knows of course, that it was her inner ear or psychic sense which detected sounds unheard except by trained occultists. The charming incident makes me wonder how it would be if we wove a song into all our work—a song either of the lips or of the heart—to reach to distant climes and solace the hearts of men? How often our dark, sad thoughts must impinge upon other overburdened lives, to weigh them down still more. We never know where the poisoned arrow of our own life may not reach our brother. Let us send out naught but songs instead of sorrows.

JULIUS.

LITERARY NOTES.

"THE INNER HOUSE," by Walter Besant, is an amusing book whose foundation idea is the scientific discovery of a means of prolonging life forever. At first the discovery delighted the world; then came its inconveniences, which arose apparently from the fact put as follows by President Lincoln, viz.: "You cannot repeal human nature." Without intending it, perhaps, the author presents us with a forcible moral in the failure of physical immortality to elevate and content mankind, unaccompanied, as it were, by any discovery or any action tending to transform the human nature into its divine apotheosis. Men rested upon the physiological discovery and life became a burden.

A STUDY OF MAN, by Dr. J. D. Buck. (*Robt. Clarke & Co, Cincinnati, Ohio, 1889.*) This book, by a member of the Theosophical Society, should be read by theosophists and be in the libraries of Branch Societies. It is the result of many years of experience and thought, and by a man who looks at life and its problems from a scientist's standpoint, but also from that of one who sees that the only reality is the Spirit. It is valuable to the ordinary reader because it is written in the language used by all and not in the mystical way so usual with theosophic writers. The analysis of man from a physiological and anatomical standpoint and the acceptance of the theory of evolution as applied to man, lead logically to the author's view of the spiritual human evolution running parallel on a higher plane. This carries out, in the case of man, the equilibrium which is everywhere found in nature. This theory of evolution and involution, eternally proceeding is the key to the whole work. Among other things he says: "The cosmic form in which all things are created, and in which all things exist, is a universal duality. Involution and evolution express the two-fold process of the one law of development, corresponding to the two planes of being, the subjective and the objective. Consciousness is the central fact of being. Experience is the only

¹ Students of * * * * may see some point to this fact.

method of knowing ; therefore to know is to become. The modulus of nature, that is, the pattern after which she everywhere builds, and the method to which she continually conforms, is an Ideal or Archetypal man. Two natures meet on the human plane and are focalized in man. These are the animal ego and the higher self ; the one an inheritance from lower life, the other an overshadowing from the next higher plane. The discoveries of physical science already impinge so closely on the borders of the unseen universe, as to reveal glimpses beyond the realm of the ordinary senses. The expansion of this centre (consciousness) is understanding ; the illumination of it is conscience, and the harmonious adjustment of God and nature in us is at-onement."

THE T. P. S. FUND has reached the sum of \$122.00. Of this \$15 were contributed by and through the T. S. Branches, and \$107 by a few unattached theosophists and by the public at large.

GEOMANCY, by Dr. Franz Hartmann, has been received from the *Theosophical Publishing Company* of London. It has just appeared ; is well printed on good paper and nicely bound. We have not had time to review it.

NOTICE.

PATANJALI'S YOGA APHORISMS.

We wish to draw the attention of students interested in oriental thought, to the edition of Patanjali's Yoga Aphorisms which the PATH will shortly issue. It is an interpretation by William Q. Judge, and not a new translation, and puts the Aphorisms in such a way that the irritation and distress which supervened upon reading the Bombay Edition, disappear. There are no sanscrit types. It will also have a preface, and an appendix containing the original text of the Bombay Edition.

The profits, if any, from the sale of this book will be devoted to further theosophical publications.

Price, postage free, \$1.25.

THEOSOPHICAL ACTIVITIES.

AMERICAN SECTION T. S.

To Fellows of the Theosophical Society in the Americas.

PRESIDENT'S OFFICE, ADYAR, January 7th, 1889.

By virtue of the authority vested in me by the General Council, I hereby extend, until further orders, the jurisdiction of the American Section, so as to include all Branches, existing, and to be formed, and all unattached Fellows of the Society, in the continents of North and South America, and in the West Indies.

The General Secretary of the American Section, as representative of the President, will communicate this notification to the parties concerned.

[sd.]

H. S. OLCOTT,

President of the Theosophical Society.

Attest.

T. VIJIARAGHAVA CHARLU,

Recording Secretary of the Theosophical Society.

NEW BRANCHES.—A new Branch is being organized in Brooklyn, N. Y., where there are many inquirers and students. We expect to have full details in May.

From the Pacific coast news comes that a new Branch will soon be started in San José.

ARYAN T. S., N. Y.—The meetings for several weeks have been devoted to the study and discussion of concentration, with beneficial results. At nearly every meeting there are some 60 to 80 people present. Several interesting notes of experiments in concentration have been gathered together, and it is contemplated to issue in pamphlet form all the papers read during this series of meetings.

APRIL CONVENTION.—We repeat the notice that the annual Convention will be held on 28 April at Chicago, in the Palmer House. A large meeting is expected.

CHANGE IN RULES IN INDIA.—A notice of the coming convention was sent to each member-at-large in the United States, and they were asked to express their opinion as to the proposition made at Adyar to do away with dues and fees. Several replies have been received by the General Secretary, all but one being opposed to such a radical change as yet.

EUROPE.

THE DUBLIN LODGE is very active. Frequent meetings are held, some being open to the public. In consequence, the Society grows. The Lodge has started a small Journal, the first number of which is before us, and contains interesting matter. The result of section work among the members has been very encouraging, and our dear Irish brothers write that they are spurred on to renewed and constant work for the cause.

PHOTOGRAPHS OF H. P. BLAVATSKY. Some of these have been received by the PATH to be sold for benefit of the T. P. S. fund. There are two sizes, one cabinet, the other 8x10. They are splendid likenesses. The smaller costs \$1.50 and has the signature of H. P. B. attached; the price of the larger is \$2.00.

ASIA.

COL. H. S. OLCOTT writes from Kyoto to the Editor of PATH saying that his work there has begun splendidly. He has addressed an audience of 2,000 Japanese of all sects of Buddhism and was received with thrilling applause. He is lodged in a temple where no white man was ever permitted to sleep; and was asked to perform the ceremony of administering the *Silas* in the temple. Preparations are being made to receive him in other towns. Kyoto is the spiritual capital of Japanese Buddhism, and there are situated the headquarters of all the twelve sects. He expects to induce the chief priests to form an Advisory Board in aid of the laymen who are to form into T. S. Branches for the purpose of reviving and purifying Buddhism. This is a grand work, and it has been justly said of Col. Olcott by the Asiatics, that he is "a reformer of religions."

Years roll into centuries, centuries into cycles, and cycles become ages; but Time reigns over them all, for they are only His divisions.

OM.

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order.

*THE following books have been received
from India, and will be mailed from
THE PATH office upon receipt of the price.*

THE BHAGAVAD-GITA,
(Wilkins's translation), - \$1.00

A GUIDE TO THEOSOPHY,
(Selected articles for the
guidance of aspirants)* - \$1.25

PRABODHA CHANDRODAYA,
(Rise of the Moon of In-
tellect, a translation of a
Sanskrit Spiritual Drama), \$0.75

SANKHYA KARIKA,
(containing also the Bha-
shya, or Commentary of
Gaudapāda), - - - \$1.25

A TREATISE ON THE YOGA
PHILOSOPHY, by N. C.
Paul, - - - - \$0.40

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PATANJALI'S RAJ YOGA PHILOSOPHY.

THE PATH has for sale an American edition of this valuable work, in which all brackets and obscurities of the Indian edition are absent. Some explanatory notes are added ; it has an appendix containing the text of the aphorisms as they appeared in Bombay edition of 1885. All students should have it. Price, postage free, \$1.25.

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A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN
AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
ARYAN LITERATURE.

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THE THEOSOPHIST.

A MONTHLY MAGAZINE of *Oriental Philosophy, Art, Literature, and Occultism.*
Conducted (pro tem.) by H. S. Olcott, President—Founder of the Theosophical Society. It is now in its Tenth Volume. It contains, each month, at least 64 pages of reading matter. It is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies, and sciences, and numbers among its contributors learned Brahmin pundits, Mohammedan, Sufis, and Buddhist native scholars, as well as those who are pursuing special studies, both practically and theoretically, in Occultism.

It is the organ of the Theosophical Society, and is published in India, at Adyar, Madras. The subscription price in America is \$5.00, and may be sent either to the MANAGER THEOSOPHIST OFFICE, Adyar, Madras, India, by money-order, or to William Q. Judge, P. O. Box 2659, New York, by money order or cheque.

LUCIFER.

LUCIFER (*The Light-Bringer*) is, like the THEOSOPHIST, a monthly magazine devoted to Theosophical topics, treating them with special reference to the intellectual aptitudes of the West, and to the varied problems, social, scientific, and literary, continually arising in the vivid activity of Western civilization. Tenanted a somewhat different field from that of the THEOSOPHIST, it is not its rival but its colleague. It was established in September, 1887, and is conducted by H. P. Blavatsky and by Mabel Collins, author of "Light on the Path."

The subscription price is 15 shillings per annum, and may be sent either to The Theosophical Publishing Co., Limited, 7 Duke street, Adelphi, London W. C., England, or in American funds (\$3.75) to William Q. Judge, P. O. Box 2659, New York.

Ā U M

The Gods, men, and evils spirits asked Prajapati to tell them something, and the divine voice of thunder repeated the words, "Be subdued, give, be merciful." Therefore let this triad be taught: Subduing, Giving, and Mercy.—*Bṛihadaranyaka-Uparishad*.

Do not despise every person, nor apprehend all things impossible; for there is no man who hath not his moment, neither a thing that hath not its place —*Son of Azai in Hebrew Fathers*.

Provide yourself with an instructor, and put thyself out of doubt, and do not accustom thyself to give thythes by guess.—*Gamaliel; ib.*

THE PATH.

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MAY, 1889.

No. 2.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

LETTERS THAT HAVE HELPED ME.

(Continued from April.)

In respect to Karmic action it is well to recall the statement of Patanjali that "works exist only in the shape of mental deposits." (Book 2. Aph. 12. A.) By "works" is here meant Karma, the stock of works or Action. Its results remain as mental deposits or potential energies in the higher part of the fifth principle, and when it reincarnates those seeds are there to "ripen on the tablets of the mind" whenever they are exposed to favoring circumstances. Sometimes they remain dormant for want of something to arouse them, as in the case of children. "The mental deposits of works, collected from time without beginning in the ground of the mind, as they by degrees arrive at maturation, so do they, existing in lesser or greater measure (the sum of merit being less than that of demerit or conversely),

lead to their effects in the shape of rank, raised or lowered, * * or experience of good or ill." (Book 2. Aph. 13. B.) The mind energizes and impels us to fresh action. The impulse lies within, in germ, and may be ripened by interior or exterior suggestion. Can we then be too careful to guard the ground of the mind, to keep close watch over our thoughts? These thoughts are dynamic. Each one as it leaves the mind has a *vis viva* of its own, proportionate to the intensity with which it was propelled. As the force or work done, of a moving body, is proportionate to the square of its velocity, so we may say that the force of thoughts is to be measured by the square or quadrupled power of their spirituality, so greatly do these finer forces increase by activity. The spiritual force, being impersonal, fluidic, not bound to any constricting centre, acts with unimaginable swiftness. A thought, on its departure from the mind, is said to associate itself with an elemental; it is attracted wherever there is a similar vibration, or, let us say, a suitable soil, just as the winged thistle seed floats off and sows itself in this spot and not in that, in the soil of its natural selection. Thus the man of virtue, by admitting a material or sensual thought into his mind, even though he expels it, sends it forth to swell the evil impulses of the man of vice from whom he imagines himself separated by a wide gulf, and to whom he may have just given a fresh impulse to sin. Many men are like sponges, porous and bibulous, ready to suck up every element of the order preferred by their nature. We all have more or less of this quality: we attract what we love, and we may derive a greater strength from the vitality of thoughts infused from without than from those self-reproduced within us at a time when our nervous vitality is exhausted. It is a solemn thought, this, of our responsibility for the impulse of another. We live in one another, and our widely different deeds have often a common source. The occultist cannot go far upon his way without realizing to what a great extent he is "his brother's keeper." Our affinities are ourselves, in whatever ground they may live and ripen.

J. N.

VIII.

Dear Jasper;

I seize a few moments to acknowledge your letter. This is a period of waiting, of silence. Nothing seems alive. All oracles are silent. But the great clock of the Universe still goes on, unheeding. On Sunday I engaged in Meditation and received some benefit. I wished I could see you to speak of it. Yet these things are too high for words, and when we approach the subjects we are not able to give expression to our thoughts. We do not live up to our highest soul possibilities. All that prevents our reaching up to the high thoughts of the far past is our own weakness, and not the work of any other. How petty seem the cares of this earth when

we indulge in deep reflection ; they are then seen for what they are, and later on they are obliterated. It is true that the road to the gods is dark and difficult, and, as you say, we get nothing from them at first call ; we have to call often. But we can on the way stop to look ahead, for no matter how sombre or howsoever weak ourselves, the Spectator sees it all and beckons to us, and whispers ; " Be of good courage, for I have prepared a place for you where you will be with me forever." He is the Great Self ; He is ourselves.

The Leaders of the world are always trying to aid us. May we pass the clouds and see them ever. All our obstructions are of our own making. All our power is the storage of the past. That store we all must have ; who in this life feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly. That you do not feel it and see it more is because you have not yet directed all your mental energies to it. This great root of karmic energy can be drawn upon by directing the fire of our minds in that direction. Towards Love of course is the right way ; the Love of the Divine and of all beings. If we feel that after all we are not yet " Great Souls " who participate in the totality of those " Souls who wait upon the gods ", it need not cast us down : we are waiting our hour in hope. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscurity she does naught where that obscurity lies, while doubtless she and we too are then at work on other spheres.

That described by you is not the soul ; it is only a partial experience. Did you know the Soul, then could you yourself reply to all those questions, for all knowledge is there. In the soul is every creature and every thought alike. That sinking down of your thoughts to the centre is practice. It can be done and we cannot explain it ; we can only say " do it." Still do not hunger to do these things. The first step in *becoming* is resignation. Resignation is the sure, true, and royal road. Our subtle motives, ever changing, elude us when we seek it. You are near to it ; it needs a great care. But while the body may be requiring time to feel its full results, we can instantly change the attitude of the mind. After Resignation, follow (in their own order) Satisfaction, Contentment, Knowledge. Anxiety to do these things is an obscurant and deterrent. So try to acquire patient Resignation. The lesson intended by the Karma of your present life is *the higher patience*. I can tell you nothing on this head ; it is a matter for self and practice. Throw away every wish to get the power, and seek only for understanding of thyself. Insist on carelessness. Assert to yourself that it is not of the slightest consequence what you were yesterday, but in every moment strive for that moment ; the results will follow of themselves.

The Past ! What is it ? Nothing. Gone ! Dismiss it. You are the

past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as now you exist, lies *all* the past. So follow the Hindu maxim : "Regret nothing ; never be sorry ; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. So then, with that absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever now upon Karma as the only judge, who will be good or bad as you make it yourself, you can stand anything that may happen and feel serene despite the occasional despondencies which all feel, but which the light of Truth always dispels. This verse always settles everything.

"In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion and what room for sorrow when he reflects upon the unity of spirit?"

In all these inner experiences there are tides as well as in the ocean. We rise and fall. Anon the gods descend, and then they return to heaven. Do not *think* of getting them to descend, but strive to raise *yourself* higher on the road down which they periodically return, and thus get nearer to them, so that you shall in fact receive their influences sooner than before.

Adios. May you ever feel the surge of the vast deeps that lie beyond the heart's small ebb. Perhaps our comrades are coming nearer. Who knows? But even if not, then we will wait ; the sun must burst some day from the clouds. This will keep us strong while, in the company of the Dweller of the Threshold, we have perforce to stare and sham awhile.

Z.

The "higher patience" alluded to also requires a care. It is the fine line between pride and humility. Both are extremes and mistakes ; oscillations from one to the other are only a trifle better. How shall we be proud when we are so small? How dare we be humble when we are so great? In both we blaspheme. But there is that firm spot between the two which is the place "neither too high nor too low" on which Krishna told Arjuna to sit ; a spot *of his own*. It is the firm place which our faith has won from the world. On it we are always to stand calmly, not overshadowed by any man however great, because each of us contains the potentialities of every other. "Not overshadowed" does not mean that we are not to show reverence to those through whom the soul speaks. It is the great soul we reverence, and not the mortal clay. We are to examine

thoughtfully all that comes to us from such persons, and all that comes to us from any source wearing the aspect of truth, and try faithfully to see wherein it may be true, laying it aside, if we fail, as fruit not ripe for us yet. We are not to yield up our intuitions to any being, while we may largely doubt our judgment at all times. We are not to act without the inner asseveration, but we must not remain ignorant of the serious difficulty of separating this intuitive voice from the babble and prattle of fancy, desire, or pride. If we are just to ourselves we shall hold the balance evenly. How can we be just to any other who are not just to ourselves? In the Law a man suffers as much from injustice to himself as to another; it matters not in whose interests he has opposed the universal currents; the Law only knows that he has tried to deflect them by an injustice. It takes no account of persons nor even of ignorance of the Law. It is an impartial, impersonal force, only to be understood by the aid of the higher patience, which at once dares all and endures all.

“Never regret anything.” Regret is a thought, hence an energy. If we turn its tide upon the past, it plays upon the seeds of that past and vivifies them; it causes them to sprout and grow in the ground of the mind: from thence to expression in action is but a step. A child once said to me when I used the word “Ghosts,” “Hush! Don’t think of them. What we think of always happens.” There are no impartial observers like children when they think away from themselves. J. N.

THE SEVEN DWIPAS.

FROM THE INDIAN PURĀṆAS.

(Concluded.)

Plaksha dwîpa, the nearest to Jambu dwîpa, is divided into seven provinces. Existence there is always that of the Treta yuga, a perpetual silver age. In the five dwîpas, (all except Pushkara dwîpa and Jambu dwîpa), the people live 5,000 years without sickness. The four castes, with different names, exist on each of them.

In the Bhagavat Purâna it is said of the inhabitants of Plaksha dwîpa: The four castes, purified from passion and darkness by the touch of the water of the rivers, live a thousand years, and resemble the gods.

It may be noted of this text that the purification of these castes from passion and darkness leaves them only one of the “three qualities,” goodness, which is said to be the distinctive mark of the true Brâhman; so that the measure of spirituality on this dwîpa is much higher than in Jambu dwîpa.

An ocean of sugar-cane juice separates Plaksha dwîpa from Shâlmala dwîpa : which is also divided into seven Varshas. It has four castes who worship Vishnu in the form of Vâyu, (air.) Here the vicinity of the gods is very delightful to the soul.

This dwîpa is surrounded by an ocean of wine, whose exterior shore is compassed by Kusha dwîpa : here the inhabitants are men dwelling with Devas, Gandharvas, and other beings.

In the Mahâbhârata, it is said : No one dies in Kusha dwîpa ; the people are fair, and of very delicate forms.

Kusha dwîpa is surrounded by a sea of clarified butter, of the same compass as itself : around this sea runs Kramcha dwîpa. Vishnu Purâna says : In all the pleasant divisions of this dwîpa, the people dwell free from fear, in the society of the gods.

A sea of curds encompasses this dwîpa, which is of the same circumference as itself. This sea is surrounded by Shâka dwîpa, of which the Vishnu Purâna says : These are the holy countries whose holy rivers remove all sin and fear. There is among them no defect of virtue, nor any mutual rivalry, nor any transgression of rectitude in the seven Varshas. Here the people are holy, and no one dies, says the Mahâbhârata. Shâka dwîpa is surrounded by an ocean of milk, outside which lies Pushkara dwîpa ; where men live ten thousand years, free from sorrow and pain. There is no distinction of highest and lowest, of truth and falsehood,—[because all alike are good and true], men are like gods ; there are no rules of caste, and happiness dwells with all.

Of the seven dwîpas, the Mahâbhârata says : Each doubly exceeds the former in abstinence, veracity, and self-restraint ; in health and length of life.

Prajâpati, the lord, governs these dwîpas. All these people eat prepared food, which comes to them of itself. To finish its account, the Vishnu Purâna says : Pushkara dwîpa is surrounded by an ocean of water which envelopes all the seven dwîpas.

On the other side of the sea is a golden land of great extent but without inhabitants ; beyond that is the Lokâlaoka mountain, ten thousand yojanas in height and ten thousand yojanas in breadth.

It is encompassed on all sides with darkness, which is enclosed within the shell of the mundane egg.

Thus ends the account of the Seven Dwîpas, as told by the Ind'an Purânas.

The objective point from which this cosmogomy starts is Bhârata Varsha, or India, bounded southward by the salt ocean, and reaching northward to the Himâdri, or Himâlaya.

Perhaps the other Varshas, in one of their interpretations, are the lost continents of former races with Meru, the north pole, in their centre.

But it seems to us from what is told of the other Varshas, and, above all, of Uttara Kuru, that these Varshas are not to be found on earth, but represent the various planes rising from the physical to the spiritual, from Bhârata Varsha, taken as the type of physical life, or waking consciousness, to the Uttara Kurus, the highest spiritual stage that dwellers on this earth can reach.

We are led to believe that these Varshas which I have described and explained in my last paper are not located in the physical world from what is told of the perfection of their inhabitants; the length of life, which is measured by thousands of years, and, above all, by the specific statement that these Varshas are the abodes of those who are reaping the fruits of their merits, while Bhârata is the Varsha where this fruit was earned, the world of works, or physical life.

We observe that these Varshas are nine: though when we mark their position in the circular island of Jambu dwîpa according to the directions of the Puiânas, we find that while nine Varshas are mentioned they fall into only *seven* strips: and moreover, while a great symmetry reigns among the various dwîpas we find it absent in this particular, for five of the other dwîpas have only *seven* Varshas.

Perhaps therefore the nine Varshas of Jambu dwîpa, or our earth, are only a veil, to conceal the seven, or the real mystic number of the planes.

Perhaps, however, these nine Varshas represent the nine phases of consciousness as explained by Mr. T. Subba Row; this division, which appears in the "Theosophist" for Jan. 1888, being as follows:

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|----------|---|--|
| Jagrat | { | Jagrat, 1. waking life. |
| | { | Swapna, 2. dreaming. |
| | { | Sushupti, 3. deep sleep. |
| Swapna | { | Jagrat, 4. waking clairvoyance. |
| | { | Swapna, 5. trance clairvoyance. |
| | { | Sushupti, 6. Kâma loka consciousness. |
| Sushupti | { | Jagrat, 7. Devachan consciousness. |
| | { | Swapna, 8. Consciousness between planets. |
| | { | Sushupti, 9. Consciousness between rounds. |

Jagrat, *swapna*, and *sushupti* mean, respectively, waking, dreaming, and deep sleep.

This division falls, as will be seen, into three groups of three each; just as the nine Varshas fall into three groups of three each. The ninth form of consciousness in this division is an *arupa* consciousness; that is to say, a state in which the consciousness does not take cognizance of forms. In connection with this it will be remembered that it was said of the ninth Varsha, Uttara Kuru, that "if thou shouldst enter, thou couldst behold nothing. For no one can perceive anything here with human senses."

But this would hold equally true of the seventh plane of consciousness ; if we take the nine to be a veil of seven.

It seems, therefore, that the seven or nine divisions of Jambu d̐wīpa may mean our physical earth, or the physical life known to us, and its higher planes or principles ; the mountain ranges being the points of separation between the planes. If this be so, and if we credit the authors of the Vishnu Purāna with adeptship, and transcendental knowledge, which they have imparted in it in a veiled form, it would seem that valuable knowledge of the superior planes might be gained by a careful analysis of what is said in the Vishnu Purāna of the other Varshas of Jambu d̐wīpa.

If we are right in identifying Jambu d̐wīpa with our earth, we may conjecture that the salt ocean which surrounds it, besides meaning the sea, may also mean the aura of the earth ; that part of the astral light which clings round our planet. If then we are right in considering Jambu d̐wīpa to be the earth, what view are we to take of the nature of the other six d̐wīpas ?

It is clear that they are connected with our earth, and with the evolution of life on it. It is also said that the d̐wīpas are in an ascending order of spirituality, Jambu d̐wīpa being the lowest, and Pushkara d̐wīpa the highest ; while the other five d̐wīpas have many attributes in common, and are classed together.

Moreover, each of these five d̐wīpas has seven Varshas : and if we are right in considering the Varshas of Jambu d̐wīpa as planes, or principles, may we not suppose that the Varshas of the five d̐wīpas are also planes or principles ?

Jambu d̐wīpa is said to be a circular island ; but there is no doubt that the Hindus knew the earth to be a sphere. Therefore this may simply mean that if Jambu d̐wīpa is a sphere, in that case we are perhaps justified in believing that, when the other six d̐wīpas are represented as annular, they are really spheres, and that the statement that each lies outside the preceding, and separated from it by an ocean, really means that these d̐wīpas are spheres, isolated from each other, but surrounded by some more subtle medium which serves as a connection between them.

Are we justified then in considering that the seven d̐wīpas mean a system of seven spheres united to each other by a subtle medium, and co-operating in the work of human evolution by furnishing man with a series of dwellings in an ascending scale of spirituality ?

It has doubtless already become apparent to our readers that this idea is, in almost every particular, identical with that of the Planetary Chain, as expounded in the Secret Doctrine. A careful review of all the statements we have collected as to the other d̐wīpas will give further indications of the identity of these two ideas, and will elicit many facts of great interest.

What is meant by the oceans of sugar, wine, curds, and milk? Is this a hint of the nature of the auras of these different planets? Are the colours and properties of these liquids taken as symbolizing these auras?

If so, then the ocean of pure water which surrounds the whole system may mean the ether which extends through all space, as distinguished from the aura which is differentiated and condensed around each planet.

The outer darkness which shuts in the golden wall cannot but be the void space between our solar system and the stars, the mundane egg which encloses it being the limit of the life of the system to which we belong.

For the mundane egg is not the boundary of the whole universe, nor does our system exhaust the infinitude of life.

“There are thousands and tens of thousands of such mundane eggs; nay hundreds of millions of millions.”

CHARLES JOHNSTON, F. T. S.

WHY A GURU IS YET PREMATURE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, BY ALEXANDER FULLERTON.]

The first step on the Theosophic path is naturally acceptance of the Theosophic doctrine. But this is by no means a dry and lifeless creed; it is a spirited, vitalizing scheme, so permeated with a final cause that its acceptance almost spontaneously generates some measure of purpose, hope, endeavor. To realize the conception is well nigh to echo it. So noble is the theory of the universe presented, so rich the picture of what human life is and means, so elevated and pure the motive which is everywhere insisted on as the condition of all progress, that natures at all sympathetic with the spiritual respond at once to its disclosures, are fired with its genius, aspire to its privilege. As this impulse develops into a purpose, as larger reading gives shape to the conception and fuller meditation clarifies it, there is born, almost of necessity, a wish for a guide along the intricate and darksome path which has just opened, some better-instructed spirit who knows the way from having trod it, and can save from disappointment and from wasted strength. I suppose that there is no sincere Theosophist, perceiving something of the measureless work before him and yet resolved that it be undertaken and pursued, whose first heart-cry is not for a Guru. Such a teacher seems the imperative, the indispensable, pre-requisite to any advance at all.

Nor, when we look somewhat more closely at the conditions around it, does a demand like this appear unwarranted. Here, let us say, is a genuine aspirant. He has a fairly-accurate idea of the goal to be attained, but no idea of the means to its attainment. He desires spiritual illumina-

tion. But the faculties thereto, he is told, are as yet dormant in him. He asks how he is to become conscious of their existence, how arouse them to action, how assure himself that their action is normal. There is no reply. He reads that the first duty of the student is embodied in the maxim "Know thyself." He struggles with the question whether this means to know himself as a specimen of analyzed human nature, peering into the mysteries of biology, physiology, mind, and the psychic nature,—in which case a lifetime would be too short, or whether it means to know himself in his individual peculiarities, tendencies, weaknesses, desires. A mistake here might hopelessly mislead him. Yet the books which give the dictum do not settle the question it excites. He inquires if any particular diet, habit, daily observance is requisite to progress, and hereto, indeed, answers abound, but they are variant, opposite, and contradictory. He peruses the Manual which, both from its title and its teachings, is believed by all Theosophists to throw light upon the path, but much of it is enigmatical, and its explanations have to be explained. Somewhat disheartened, he asks its author, "How am I to eradicate selfishness from my nature?", and receives this reply,—"That is what every man must find out for himself."

These difficulties are largely external. But others quite as serious encompass any attempt at internal action. In the Manual to which I have referred, he is told, among other directions towards "Seeking the Way," to "seek it by plunging into the mysterious and glorious depths of your own inmost being." What is the meaning of this; indeed, has it any? Meditation is also recommended. But meditation must have some topic and be conducted on some plan. Neither is vouchsafed. Most of the prescriptions for developing the spiritual senses, even when intelligibly expressed, pre-suppose a familiarity with abstruse interior processes which are the very things as to which a beginner, in our land, is particularly ignorant. If he is to reverse his whole mental habitudes, think on different lines, invoke a new set of thought appliances, he must have, it would seem, some hint of the first steps and stages, some competent instructor to start him, some voice which shall be distinct in either the silence or the Babel,—in other words, a Guru. And thus, whether we look at the general fact in regard to beginners, or at the causes producing the fact, it appears that a demand for a Guru is the earliest cry of the new-born Theosophist.

On the other hand, however, it is just as certain that no such Guru is provided. In one sense, indeed, it may be said that any one who has more information is Guru to him who has less, and that any author, any friend, any speaker may thus sustain *quoad hoc* this relation. But in the specific, technical sense, Gurus, whatever may be our desire for them, are not accorded us; and if there is justification for the desire, there must be justification for the denial to it. It may not be amiss to look into the grounds on which that rests.

A Guru, be it remembered, is not a teacher of general learning, but a teacher of a particular science. His teaching presupposes an adult mind, some educational advantages, and a moderate attainment in principle, self-knowledge, and self-discipline. These things are the preparation, the basis, the needful foundation for his work. It is in this spiritual science as in secular education. A child, it is true, has a teacher from the beginning, but this is because there is nothing to go upon; he has to start with the alphabet, and that must be communicated to him. Through his later course he has the two resources of ability to read and to reflect—the condition of all advance—and of aid from masters, and with these he completes his general studies. Then comes that specific training which would be impossible without the preliminary. If he is to be a lawyer, a physician, a clergyman, he applies for and receives the distinctly professional instruction he needs. Just so, it would seem, is the case in Occult Science. A Guru for a person just devoting himself to Theosophy would be as much out of place as a Professor of Law or Medicine teaching the alphabet in an infant school. His functions begin where antecedent attainments make them possible, and as we expect to find in a Medical College only such students as have laid the foundation for a specific training in a general training, so we expect to find under Gurus only such natures as have reached the point where their directions would be either intelligible or efficacious. For, obviously, they could not be understood if their terms, their meaning, the line and mode of thought were wholly unfamiliar; nor could they be operative if the faculties addressed, the motives emphasized, the powers incited were yet in abeyance. On the purely intellectual side there must be some reasonable acquaintance with the truths from which the whole system starts; and on the purely spiritual side there must be a facility of apprehension and an incisiveness of intuition which are the result, not of a brief aspiration, but of years of systematic effort. It is noticeable that, in such expositions of Esoteric methods as have been given us, it is distinctly stated that it is the developed faculty of *intuition* in the student upon which his teachers rely. But this is the very faculty of which we beginners know least, and to give us a Guru whose main work would be its employment would be precisely the same thing as to address a syllogism in logic to a child who had no idea what logic meant and who was wholly unable to reason.

But this is not the only consideration. In secular studies the successful instructor is he who most consistently acts upon the meaning of the word “education,”—an educating, a drawing-out of what is in the student. Education is not so much a pouring in of information as the eliciting of the aptitudes, forces, vigors, which lie within. Very much of the whole process is in the encouragement to independent action, the cultivation of that spirit of energetic enterprise which does not shirk difficulties but surmounts

them, the fortifying of that manly resolve which, not refusing assistance or disdaining experience, yet feels that the most satisfactory triumphs are those which one wins oneself, and that a gift is not comparable to an achievement. There is a vast difference in *morale* between the classical student who works out a difficult passage and the one who cons a translation. Just so in that developing process which, we are given to understand, precedes and constitutes a fitness for Guru guidance. A Theosophist finds himself encompassed by perplexities. It would be comfortable to be relieved by another. But would it be best? The old classic fable of the cartman and Hercules is the answer. No; the ingenuity, the patience, the strength aroused by the need would all be lost if the extrication came from another. We are better men, finer men, stronger men, and we are far more capable of subsequent advance, if we work out these problems for ourselves, getting light by seeking it, not by asking for it, capturing truth, not accepting it. This is the type of men the Masters want for the future custodians of the mysteries, and why should they thwart the supply by spoiling it?

Then, too, there is still another consideration. We most assuredly have no right to demand further privileges till we have exhausted those now given. If any man has fully read,—and not merely read, but digested,—the best attainable literature in the main features of Theosophic truth; if he has a fairly-accurate conception of the spiritual philosophy; if he has his carnal nature well in hand and is not seriously disturbed by tumultuous revolts which have now become hopeless; if the personal element, the selfish element, is so far refined away that it but slightly taints his motive and his work; if his duties are as much a matter of principle as his aspirations; if he has overcome mind-wanderings and gained the power to think with intentness and continuity; if he has made all the attainments possible to unassisted zeal; if, in short, he has used up all the material provided and hence can do no more;—then, surely, he is in a position to claim a Guru. We may surmise, indeed, that in such case the Guru would already have arrived. But if not one of these things is true; if the reading is imperfect, the conception thin, the passions strong, the self vigorous, the duty scant, the concentration poor, the attainment insignificant, the material hardly touched; what possible need for an advanced teacher? And if we can picture to ourselves a disciple thus feebly-equipped accosting a Guru (supposing such an official to be recognizable) and, inviting guidance, is it not inevitable that the Guru should reply, smilingly, that the disciple was not yet ready for him?

This may seem a discouraging state of things. But I do not think that it is really so. We have never been promised Gurus at our very early stage of progress, and, if we expect them, it is because of a misapprehension for which we have only to blame ourselves. To get out of illusions, to correct

errors by examining them, is part of our necessary experience, and quite as much so in the department of theoretical development as in the department of practical life. Nor is the deprivation of present hope for Gurus so serious a drawback as might appear. It no doubt throws us more upon ourselves, but this is the very thing which we most need, for it is the arousing of *self-help*, *self-energy*, *self-effort* which is iterated all through the scheme. Nor is it the fact that there is no objective aid except from Gurus. There is plenty of it. In the small Library of the Aryan Society we have enough intelligible direction for more needs than any of us, its members, are likely to feel. I do not say that they are always explicit, or always copious, or always systematized, but perhaps the necessity for extracting the clearness and the fulness and the proportion gives an important exercise to the faculties which we are striving to expand. To illustrate: We are told in *Eso-teric Buddhism* that there are seven principles in the composition of a man. Of course it is not claimed that these are all sharply separated, but there is a distinction and we ought to frame some idea of it. Suppose, then, that a student, having carefully read the chapter thereon, determines to give fifteen minutes to close thought on the difference between the fourth, the Animal Soul, and the fifth, the Human Soul. Here is a definite subject for meditation, and abundant material for the process. If now he turns to Patanjali, he finds that Concentration is the "Hindering of the modifications of the thinking principle,"—in other words, a stoppage of wandering thought, or of all thought on other subjects than the one before the mind. What he has to do, therefore, is to check by the will all roaming of his mind, and fasten it simply and solely on the distinction he would realize. The process is two-fold,—an exercise in concentration and an exercise in imagery. He will almost instantaneously experience the extreme difficulty of restraining the natural wanderings of the mind, and form some estimate of the task which lies through years before him,—that of making his mind as docile and as manageable by the will as are his hands or his eyes. Before the fifteen minutes have passed, he will perceive, as he never perceived before, the distinction between the mind and the will, and that, before thought can be effected, the mind must be broken in, subdued, put under curb and rein. But also he will have begun to discriminate, though imperfectly because of the yet imperfect process, between the elements making up the fourth, and those making up the fifth principle. He will have taken one step towards disentangling and grouping under their appropriate heads the desires, loves, tastes, qualities, as these have a physical or an intellectual basis. In fact, his introduction into this mere vestibule of Theosophic schooling will have accomplished a triple effect,—some suspicion of the vastness of the curriculum awaiting him, some admission that the matter already furnished for him is most copious, some perception that within him he will find the true, the

ever-widening field for his most careful and persistent effort. I might add a fourth,—resignation to the obvious consequence that a Guru is yet a very long way off.

Take one more illustration,—this time of interpretation. One of the first rules given in *Light on the Path* is—"Kill out desire of comfort." This statement is extreme, and, like all extreme statements, untrustworthy. Theosophy is nothing if not reasonable, and it could not be reasonable if it enjoined the extirpation of an innocent wish as if it were a vice. Moreover, if desire for comfort is to be treated as a vice, its opposite must be treated as a virtue, in which case the desire for *discomfort* ranks with honor and truth and justice. This is so absurd that some qualified meaning to the words is dictated by common sense. When we think out the topic, observing Patanjali's rule of Concentration, the thought clears up. As conduct is directed by will and will is moved by desire, the main conduct of life follows from the main desire, and if this is for physical luxury, spiritual upliftings and exercises will be subordinated. Nor is this all. So far as the two are antagonistic, the physical should be depressed, and the rule would therefore seem to formulate this principle,—that wherever a bodily craving is incompatible with the growth of spirituality, it must be made to give way. Thus interpreted, it is harmonious with reason and expressive of truth.

It might even be said, and, I fancy, with no little correctness as to most of us, that we are not yet at the stage when so mild a use of the meditative power as that indicated in these two illustrations is needed. There is a consensus of all authority, from the Bhagavad-Gita to *Theosophy, Religion, and Occult Science*, that the very first practical act in Theosophy is the seizing hold of the reins over onesself. If a man is irritable, or mean, or slothful, or censorious, or greedy, or exacting, or selfish, or ungenerous,—qualities which are not crimes, but which are really as fatal to any high standard of character,—he has his Theosophic work at hand. So long as any one of these or like pettinesses exists, that first work is unfinished. It is far from improbable that some of such blemishes remain on those Theosophists who cry out for a Guru. And yet would there be anything more ludicrous than a Guru for a man who is peevish because the weather is bad, or who gives less to the Theosophical Society than he does for his tobacco?

Looking over the whole subject impartially, I doubt if we should greatly err in stating thus the rule,—that no one has a right to expect a Guru until he has exhausted all other and attainable resources. He certainly cannot demand new powers if neglecting those possessed, and if not new powers, why new opportunities? Similarly as to books, duties, exercises, and privileges. And if this is the fact, then the desire for Guru guidance which so many feel and not a few express, is less an evidence of

mature purpose than of immature perception. It needs revision rather than stimulus, correction rather than approval. Should that wholesome process give a chill to Theosophic zeal, such consequence would be the surest proof that the zeal had been but a subtle form of that ambition which we are told is a curse. For, evidently, the desire would not have been for truth or fact, but for a phase of self-importance, for a chance at self-display. And self-love as an element in spiritual development is not favored by Theosophy more than self-love in secular life.

Yet there is a corollary to the rule. Walt Whitman has stated it in one line which we beginners can only trust, but which more advanced students can surely verify,—“When the materials are all prepared and ready, the architects shall appear.”

A DREAM OF GOLD.

It is affirmed by the author of a pamphlet recently issued by the T. P. S., that a number of alchemists—long ago—made gold. It has also been claimed that the ability to do so is possessed by the Adepts at the present day. But, it is said, that knowledge has been withheld from the many because it would be so dangerous a power in its effect upon the well-being of humanity. Would it? Let us speculate on that a little.

Of course it is only in its character as a medium of exchange that the value of gold is a matter of any serious importance. And even there its importance is limited and conditional, not absolute. So far as the domestic necessities of a tribe, or of a nation, are concerned, anything that represents a fixed value—based, as all measures of value must be, upon human labor—would be quite as good as gold for purposes of exchange. Wampum, cowrie shells, leather, glass beads, and brass wire, all mediums of local exchange within certain territorial limitations, answer the wants of those who choose to view them severally as money, quite as well as gold coin serves in higher and more artificial civilization. And, in the most highly civilized countries, paper has very largely supplanted gold. A million dollars, in checks and bank notes, change hands, for every hundred dollars in gold coin passed in business in New York, London, and Paris to-day. The yellow metal is simply a form of easily handled and readily convertible property, only valuable as the representative of intrinsic values in land, grain, or some other inherently useful thing, which metal representative in its turn serves as the intermediary basis of value for the more convenient representative paper.

Why may not this intermediary be eliminated, leaving the paper representative to stand directly upon its real basis of primary intrinsic values?

The principal reason is the consequent destruction of the accumulated human labor concentrated in that form of representative property. That loss would be heavy, no doubt, but by no means so enormous that consideration of it should be allowed to stand in the way of human progress. And it would be so diffused that its burden could easily be borne. At the first intimation of the possibility of such destruction, there would doubtless be alarmed haste on the part of holders for conversion of their gold into more stable values ; a process in which they would be eagerly aided by the incredulous ones ; and so the volume of gold in circulation would be widely scattered. The heaviest loss would naturally be sustained by the national treasury, and then we would hear no more about "reduction of the surplus" — which would be some compensation, at least.

For a time there would naturally be much unsettling of all values, alike of labor and its products, but the determination of their relations would necessarily be in the direction of a more equable adjustment than now obtains. Bringing values nearer to their real and only source, labor, would dignify it. At the same time, the tendency to accumulation would be discouraged by the absence of the permanent and easily convertible concentration of wealth now afforded by gold. Next to gold, land would of course be, for a time, the means of concentration of accumulations, but under the changed social conditions then existent that tendency would readily be controlled by law. Business would take on entirely new conditions. We could not return to semi-barbaric methods. It would be very nice and simple if A, having made a pair of shoes more than he required, could trade them directly for their value in the flour he wanted, with B, who had an excess of flour but wanted shoes. But such direct exchanges by individual producers, to any appreciable extent, would be manifestly impossible, even in a small community, and how much more would they be so if attempted throughout the country? To carry on the complex business system inseparable from our present social organization, we would have to possess some medium of exchange bearing accepted standard value. But, what could it be? The government could not supply a currency. Coin, of any kind, would be out of the question, for if the processes of nature could be successfully imitated in the production of real gold, no other available metal would be any more secure against the alchemists' art. And paper money would be no resource. No paper money can have any value in itself. It has only a representative value. It must necessarily be simply a promise to pay, on demand, a specific sum of some real and tangible value. And a promise to pay, to be worth anything, must be based upon the possession, by the maker of the promise, of the wherewithal to pay with. Now if coin, the intermediary representative of real values, is wiped out, the government has nothing, and can have

nothing, with which to make good such promises, except perhaps land-scrip, which would soon be inadequate in volume, and unstable in value, actually representing—at best—nothing but a theoretical and disputable right to permanently divert the public domain to individual ownership.

It is not easy to see any escape from the dilemma in which we would be placed by destruction of the value of gold, other than in the direction of an entire re-construction of our social system. Mr. Bellamy, in his excellent work “*Looking Backward*,” portrays an admirable and certainly possible communal condition of society, in which all its members have equal rights and interests in and under a government that is truly of, by, and for the people; wherein labor is not shorn of its reward; avarice is impossible of indulgence; poverty and care have been eliminated from the problem of life; and evil has died a natural death. Without venturing to hope that this glorious dream of a millenium may find realization in full for many a century to come, we may at least deem it not at all impossible that a great approximation toward it would be the necessary consequence of the destruction of gold as a medium of exchange of values.

Happily the commercial and financial interests of the civilized world are now so interwoven that the sweeping effects of bringing gold down, say to a lead basis of value, would be simultaneously felt by all nations, and whatever impetus might thus be given to an upward movement of humanity in reformation of its social systems would be shared by all. And only one thing stands in the way of its realization—viz.—making the gold.

Perhaps this obstacle may be removed, or perchance an immense deposit of gold may be discovered, and thus at once all the fortunes now founded on the precious metal will be swept away. At one or the other of these events Mme. Blavatsky has pointed in recent papers. These are times of changes, and nothing should surprise us,—not even such a stupendous thing as the discovery of how to manufacture gold.

J. H. CONNELLY.

THE WANDERING EYE.

This is not a tale in which I fable a mythical and impossible monster such as the Head of Rahu, which the common people of India believe swallows the moon at every eclipse. Rahu is but a tale that for the vulgar embodies the fact that the shadow of the earth eats up the white disk, but I tell you of a veritable human eye; a wanderer, a seeker, a pleader; an eye that searched you out and held you, like the fascinated bird by the serpent, while it sought within your nature for what it never found. Such an eye as this is sometimes spoken of now by various people, but they see

it on the psychic plane, in the astral light, and it is not to be seen or felt in the light of day moving about like other objects.

This wandering eye I write of was always on the strange and sacred Island where so many things took place long ages ago. Ah! yes, it is still the sacred Island, now obscured and its power overthrown—some think forever. But its real power will be spiritual, and as the minds of men to-day know not the spirit, caring only for temporal glory, the old virtue of the Island will once again return. What weird and ghostly shapes still flit around her shores; what strange, low, level whisperings sweep across her mountains; how at the evening's edge just parted from the day, her fairies suddenly remembering their human rulers—now sunk to men who partly fear them—gather for a moment about the spots where mystery is buried, and then sighing speed away. It was here the wandering eye was first seen. By day it had simply a grey color, piercing, steady, and always bent on finding out some certain thing from which it could not be diverted; at night it glowed with a light of its own, and could be seen moving over the Island, now quickly, now slowly as it settled to look for that which it did not find.

The people had a fear of this eye, although they were then accustomed to all sorts of magical occurrences now unknown to most western men. At first those who felt themselves annoyed by it tried to destroy or catch it, but never succeeded, because the moment they made the attempt the eye would disappear. It never manifested resentment, but seemed filled with a definite purpose and bent toward a well settled end. Even those who had essayed to do away with it were surprised to find no threatening in its depths when, in the darkness of the night, it floated up by their bedsides and looked them over again.

If any one else save myself knew of the occasion when this marvellous wanderer first started, to whom it had belonged, I never heard. I was bound to secrecy and could not reveal it.

In the same old temple and tower to which I have previously referred, there was an old man who had always been on terms of great intimacy with me. He was a disputer and a doubter, yet terribly in earnest and anxious to know the truths of nature, but continually raised the question: "If I could only know the truth; that is all I wish to know."

Then, whenever I suggested solutions received from my teachers, he would wander away to the eternal doubts. The story was whispered about the temple that he had entered life in that state of mind, and was known to the superior as one who, in a preceding life, had raised doubts and impossibilities merely for the sake of hearing solutions without desire to prove anything, and had vowed, after many years of such profitless discussion, to seek for truth alone. But the Karma accumulated by the lifelong habit

had not been exhausted, and in the incarnation when I met him, although sincere and earnest, he was hampered by the pernicious habit of the previous life. Hence the solutions he sought were always near but ever missed.

But toward the close of the life of which I am speaking he obtained a certainty that by peculiar practices he could concentrate in his eye not only the sight but also all the other forces, and willfully set about the task against my strong protest. Gradually his eyes assumed a most extraordinary and piercing expression which was heightened whenever he indulged in discussion. He was hugging the one certainty to his breast and still suffering from the old Karma of doubt. So he fell sick, and being old came near to death. One night I visited him at his request, and on reaching his side I found him approaching dissolution. We were alone. He spoke freely but very sadly, for, as death drew near, he saw more clearly, and as the hours fled by his eyes grew more extraordinarily piercing than ever, with a pleading, questioning expression.

"Ah," he said, "I have erred again; but it is just Karma. I have succeeded in but one thing, and that ever will delay me."

"What is that?" I asked.

The expression of his eyes seemed to embrace futurity as he told me that his peculiar practice would compel him for a long period to remain chained to his strongest eye—the right one—until the force of the energy expended in learning that one feat was fully exhausted. I saw death slowly creeping over his features, and when I had thought him dead he suddenly gained strength to make me promise not to reveal the secret—and expired.

As he passed away, it was growing dark. After his body had become cold, there in the darkness I saw a human eye glowing and gazing at me. It was his, for I recognized the expression. All his peculiarities and modes of thought seemed fastened into it, sweeping out over you from it. Then it turned from me, soon disappearing. His body was buried; none save myself and our superiors knew of these things. But for many years afterwards the wandering eye was seen in every part of the Island, ever seeking, ever asking and never waiting for the answer.

BRYAN KINNAVAN.

TEA TABLE TALK.

In the first mild days, harbingers of Springtide, man takes to the woods as naturally as any squirrel. Such days often burst upon us like exotics, from the depths of winter. They seem to brood over the land in heat and a shimmering radiance. The earth has a moist, new-made smell; the cocks go mad with crowing fever, and their call has a sweet, softened, melancholy note, which echoes long after in our memories of Spring. These days are

always driven from us by fresh storms and winter roughness, but they are an advance guard, and their hope has been imparted to the human heart.

How much this chain of seasons should teach us. There was once a vigorous French armorer ; (whether in sober fact or in man's imagination matters not ; he was a type, and types live forever :) he was a pantheist by nature, a silent thinker of rough and sturdy exterior, and when the mad Revolution had him in its grip, he went to the scaffold without any idle words, understanding very well that the chief crime of men in those days was that the grim spirit of the times wanted victims, and could hang an indictment, by way of excuse, on one human peg as well as another. Yet when Death faced him, and his tender wife, convent bred, urged him to think of "Heaven" and declare his faith to her, this man remembered the thoughts hammered into many a good bit of steel at his forge. Going to sudden Death while life still ran red and high in his veins, he would not belie his nature, but simply said :

"I have no knowledge of the heaven of priests.
It irks me when I think that I shall look
On this brave world no more. Full oft I've watched
Bluff winter hurl his icy bolts ; or spring
With a swift arrow hid among her promises ;
Or rosy summer, wantoning along the uplands
Till lusty autumn, with halloo of horn
And bay of hound, strode on to speed her passing.
And thus, as season still with season linked,
I have seen all things, dying, come to use,
Mixed with the kindly flux of mother earth.
Even thus I hope, Life's fierce probation o'er,
To do a brave man's work somewhere, in the open world !"¹

This earnest soul had discovered what Patanjali says so well : "Nature exists for the purposes of soul."

When I took to the woods, I had with me an excuse, in the shape of a small boy. Perhaps some of my readers may remember the child "Bun." We came to a deep brown pool under yellowing willows, where turtles plunge and vanish with a gurgle very fascinating to the imitative mind of youth. How long and how vainly Bun has mimicked that gurgle and plunge ! Leaning over the rail, we saw our figures with startling clearness in the beryl brown water. Bending nearer and nearer, we seemed to lose our identity, to merge into that of the water image. Suddenly, in the silence, a turtle plunged, and so completely had Bun lost himself in the eyes of the mirrored picture beneath him, that he shrieked with alarm : "Oh ! It jumped right on my face and hurted me ! O-o-o-h— ! how it hurted me." It was quite a time before I could remind my small comrade that his water portrait was not himself ; his chubby face was red, as if the turtle had really struck it, and on the way home his hand went continually to his cheeks, "because the turtle stinged me so." The incident forcibly struck me as an illustration of the soul's bewilderment. Looking out into the body, it mistakes that for

¹ Unpublished M. S. S.

itself, feels all the pains and joys of the reflection as though they were its own, and only by slow degrees learns how separate are the two, that they are only connected, in fact, by the imagination and mind. In the company of small boys one may learn much Truth. On this same walk, a curious incident occurred. We were a trio, the third member being a small greyhound, a firm friend of Bun's. The graceful little creature lay dozing near us, when Bun screamed out in great excitement: "See the dog; there's two of him; he's coming in two!" Protruding, as it were, from the dog's side, was what seemed to be its second self; somewhat fainter in color, a trifle less solid looking, but still a perfect replica of the dog. We saw it for some moments; then the dog sprang at a beetle, and the astral form seemed to melt into the other. I have never seen one more clearly.

A lady correspondent of the Tea Table vouches for the following.

The family of Mr. A. had a pet dog named Minnie, which was treated like a child and loved as one. Mr. A. went into the country and took Minnie with him, when the children missed her greatly. One morning Charlie woke and saw Minnie (as he thought) trying to get on the bed as usual. In a few moments she seemed to go out, when immediately the Mother was heard saying; "Why here is Minnie; Papa must have returned and brought Minnie as a surprise." Just then in another room another member of the family, just awakening, called out: "Here's Minnie!" They all thought Minnie was running from one room to another. On getting dressed they sought for the father, but found that he had not come; the whole house was still locked up and Minnie was nowhere about. In alarm, they all decided it was a sign that Minnie was sick or dead, but on writing to the Father, he replied; "Minnie is all right, and I'll be home in a few days."

Soon he returned but no Minnie came, and he said that she had died at the time they saw her, after pining for some days as if homesick. A short time after that, one of the sons went to another room and thought he heard Minnie scratching at the door, and forgetting her death pushed it open, when she trotted in, sat down by the hearth—and disappeared.

This was the dog's astral body, attracted to old scenes by its great affection and made visible through the psychic aura of the family. The astral bodies of men and animals are much the same subject to similar laws, and visible after death for some time under favorable circumstances. In this case the family are all psychic, or have such emanation as make visible that which, although constantly about us in the astral light, is ordinarily unseen. And luckily too for us it is so.

"Chase, F. T. S.," sends a couple of interesting incidents.

"A lady acquaintance of mine, who is now a member of the T. S., was several years ago, in her girlhood, introduced to a young man who was a very intimate friend of one of her closest friends at school. My acquaintance, whom we will call Miss A—, met the young man—Mr. B—several times, but never liked him, and so was never at all well acquainted with him. In a short time she left school, and many years passed since she met the young man, who had apparently passed out of her memory. One day she was

riding in a car in N. Y. City, when she chanced to look in the opposite corner and saw a man who suddenly attracted her attention. At that moment she seemed to hear some one say to her, "Yes that is Mr. B—and he is going to drown himself." The words were so plain, and so loudly spoken, that she turned hurriedly to see if any one else had heard them besides herself. No one seemed to be looking at her or in anyway paying any attention to her, so she concluded that the remark was only made for her ears. The thing made such an awful impression on her that she for several months eagerly scanned every paper that she saw, looking for an account of the man's death, but it came not, and in time the feeling wore off somewhat and she stopped caring for it. In the meantime she continued to meet the man at various times and places, but never spoke to him. Finally she met him when she was in company with a lady who had in the old days been a very warm friend of the young man, and to her surprise as well as that of the lady with her the man did not speak to either one of them. The old friend of his was very much surprised and then very indignant at the total neglect by him. "Why," she said, "that man has dined and supped at my house times without number in days gone by, and why should he so utterly ignore me in the street at this late day?" And she went her way in a very unpleasant frame of mind. In a short time after this (which was about two years after Miss A—had first met the man in the car), she one morning picked up a paper and saw an account of the suicide of Mr. B—who, the paper went on to say, had drowned himself by jumping during the night from one of the Troy steamers and was dead before they could reach him. A few days after this occurrence Miss A again met the same man who had worried her so much in the past, and it ultimately turned out that he was not Mr. B—nor any relative or acquaintance of his, though they were so similar.

"The second instance was an experience of my own. I was very much interested in the culture of concentration, and asked a friend, who I had reason to suppose had practiced that sort of thing a great deal, what he found was the best sort of a thing to concentrate on. A general conversation ensued, and he finally said that any thing at all would do to start with. The heel of the boot, or any thing else that one could imagine; but added that probably the best thing was to take some sentence that had a deep meaning, and work on that. Then he quoted for me a sentence from one of the Sacred books, and we soon parted. I went home trying earnestly to remember what the thing was that he had quoted, but I could not remember it verbatim. I could get the general meaning of it, but I could not remember it right. I sat down after dinner and thought as hard as I could, but it was no use, as it would not come. I remembered reading several incidents in the "Tea Table Talk," of people wishing for things that they could not find at once, but that did come in time if one was in earnest in trying to get them, so I continued. Several times I tried to dismiss the matter from my mind, but like Banquo's ghost it "would not down." A favorite position of mine when I am trying to think out some difficult problem, is to sit leaning back in my chair with my left hand thumb in the left armhole of my vest. As I was

sitting in this position just before going to bed, I noticed a paper that was in my left hand upper vest pocket, which was resting against my hand and by its constant rubbing attracted my attention. I rather mechanically took it out and found it was one of the "Abridgements of Discussions" issued by the "Aryan T. S.". In less than five seconds I was reading therein the very passage that I had been puzzling over for all those hours. "All things come to those who in silence wait." You can well imagine that this little experience strengthened me more than I can tell."

On this same subject of concentration, another F. T. S. writes that it has been much discussed of late in the meetings of the Aryan (New York) T. S., and consequently the members have it more or less in their minds. The writer (H. T.) then continues: "A few days ago I invited a friend of mine to attend the next meeting of the Society. She accepted the invitation and agreed to meet me at my own home. I had only known her a short time and had never seen her excepting at her own house, and in consequence had never seen her with her wraps on. The night before the meeting, before sleeping, I thought I would try a little experiment in concentration, and with all the force I could command tried to picture this friend to myself, as she would appear the next evening. I succeeded in getting a fairly clear picture of the lady before my mind. She seemed to wear a fur-trimmed wrap of peculiar cut, and a bonnet. It was a picture that at once disappeared. Imagine my surprise the next evening, the incident having been forgotten in the interim, when my friend was shown into the parlor wearing the very wrap which I had seen before my mental vision the night before, and also the same bonnet; although, the picture having been before me but for a moment, my recollection of the bonnet was less distinct than of the wrap. Had I really seen the latter on the night previous, the identification could not have been more complete."

The number of instances sent in to the Tea Table by Aryan members shows the effect of a body of students all thinking in the same direction. It forms a nucleus, and thus each helps the others. The Tea Table is always pleased to receive such experiences from correspondents, who are requested to receive its thanks, and also to write the incidents fully, and not to assume, as they sometimes do, that the editor of this department was present at such and such a meeting or discussion. Several interesting communications are held over until later; may our store of them increase!

JULIUS.

ANSWERS TO QUESTIONERS.

From Hadji:

What is the meaning of newspaper references to Mme. Blavatsky thus: "Theosophy, too, despite the exposure of Mme. Blavatsky's impudent impostures is still flourishing."?

Answer.—In 1885 the London Psychic Research Society took upon itself to investigate the alleged letters from Adepts received by Mr. Sinnett

and others in India, and sent out a young man named Hodgson to inquire into facts that had happened months and years before. He reported that they were all frauds by Mme. Blavatsky, and that she had a tremendous combination of conspirators ramifying all over India. His report was published by the P. R. Society. It is so preposterous however, that no well-informed Theosophist believes it. The newspapers and superficial thinkers often refer to it. Mr. Hodgson, in addition to inventing the great conspiracy theory, was full of prejudice which he has since displayed in various cities of the United States by declaiming against H. P. Blavatsky although he says she is not worth pursuing.

SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

II.

THE INITIAL EFFORT.

Much has been written about the Initial Effort, but it remains, and ever will remain, the most difficult step to take.

Obstructions and hindrances are as numerous as man's desires, his greatest enemy being self. The conquest of self is the ultimate goal, the Initial Effort the hardest part of the task. Nothing after will seem impossible.

The first step is also the longest. It necessitates a revolution of self, a remodeling and reconstructing of motives, with a constant impulse to adhere to the new ideals, particularly the endeavor to form a Universal Brotherhood, and practice that doctrine.

Failure usually means lack of sufficient moral courage to continue; the curse of our age.

Impulses for Better Work. Who, upon reading some Theosophic work, has not been filled with an intense longing to be up and doing; has not made new resolutions for better; is not filled with disgust at his own selfish life and passions? Who at times has not the desire to start, and start at once, and then draws back appalled when the realization comes of what that means. *C'est le premier pas qui coûte.* After that all is comparatively easy. Once the new road is entered upon it becomes easier to follow than the old.

Want of Conviction is the trouble. You may believe, but you are not convinced. With absolute conviction comes strength. This is self evident.

Conviction cannot be forced. It grows. Coming from repeated trials

and failures it at last blooms into an all strengthening surety that permits of no wavering and no disgust.

The chance will come. As conviction is the result of repeated trials, it is the fruit of the blossoms of experience. When it comes the whole being is filled with inexpressible comfort and joy. It is like the first awakening of the soul, in the peace and strength it brings. Then is the chance to enter upon the *Path*; it may not come again for ages, so waste it not.

Fear nothing, for what is there to fear more than self, and it is the Conquest of self that is attempted. It will be a grand struggle, and at times the whole soul will cry out in agony, but the reward will come as sure as it was preceded by that agony, and then ;—" *The Silence that is Peace.*"

FURTHER THOUGHTS ON UNIVERSAL BROTHERHOOD.

The Struggle. Those Theosophists who have determined to carry out the first of the Society's three objects have a hard struggle before them. They must contend against the spirit of the 19th Century which is

Individualism. This spirit is competition between individuals. This begets individualism, which is selfishness because it ignores the law that all men are brothers.

Education, society, commerce, and national life itself are each and all based on individualism. Hence in beginning the life of Universal Brotherhood we encounter the opposition of the prevailing idea or spirit of the age.

This Prevailing Spirit is a Reality. Occultism teaches that it is no abstraction, but a positive dynamic energy, which effects all men within its radius. Hence the necessity for each of us to use our influence to counteract it.

Avoid being mere theorizers. An error to be guarded against is that of merely theorizing about Universal Brotherhood.

The signing of the application and obligation, in which adherence is given to the principle of Universal Brotherhood, and then ignoring it as Utopian is treason to self and to the Theosophical Society. The doctrine must be lived.

How Theosophy should model our Lives. Theosophy should be above all else a thing of the heart and life, not of the mind. It does not demand a severance from home and business, but a complete yielding up of self, a devotion of the life and energies to the good of our fellowmen; and this is to each and all, with no distinction of race, sex, colour, or religion; for those are but the outer wrappings of the soul within, and it is the souls, one with ours, as all are with the Divine, which we seek to aid, to relieve, as far as within us lies. So long as we live among men, the opportunity in some form or another is ours.

Example is the Greatest of Teachers. Example is undoubtedly the greatest of teachers. The actions of a child can sometimes influence a philosopher more than all his books.

There is a deep and solemn thought for us in that, a grave responsibility. Let each take it to heart by giving to all, of what he may have ; such money as is possible, and invariable kindness, sympathy, consideration, patience. He may not be perfectly successful in this, our very common humanity prevents it ; but our influence will not be the less that we work as a man among men, tempted, weak, defeated sometimes like the rest, but ever struggling on towards the goal we have set ourselves.

Benefit of Living the Life. There are no means of estimating the good such a life can do, no matter how obscure. Nor must thought of this trouble us. Work on, do what you honestly believe right towards everyone, sacrifice your own convenience, wishes, pleasures, to others, never minding the reward, that is of too slight importance.

The Desire of Reward must be Eliminated. Those who have undertaken the great task of living for others, and of making all else bend to this one great object, have no time to think of what will be their gain ; it is enough for them if they have at all succeeded in making their conduct conform to their ideals.

Perform all Duties. No duty, though it may seem most lowly and insignificant, is unworthy the performance, and that with our whole heart, above all if it be for some one else. Let each therefore look to it that he neglects none of these, and when he considers himself perfect in this respect, then is time enough for him to turn to higher, and see if on the mental and moral plane he is doing all he can.

It will be still longer ere he need concern himself with his spiritual relations. These will meantime take care of themselves.

I would we could take the *Golden Rule* to heart.

Do unto Others as we would be done by. The secret of Universal Brotherhood lies in this.

The subject is so comprehensive it is not easy to discuss systematically ; its branches and nearly infinite ramifications leave us with but little to start upon, but there are two headings, to both of which each may supply such subdivisions as suit and interest him best.

1. What universal Brotherhood, if carried out, would do for the world.
2. How it should influence our daily conduct towards individuals and the world at large.

As references for this subject, nearly anything published on Theosophy may be read with profit, but as so wide a field of research is rather confus-

ing, our readers may specially consult references published in April PATH, page 27.

"Light on the Path".

"Through the Gates of Gold", Chap. 3, et infra.

"The Life", pamphlet.

"Guide to Theosophy", article on "Brotherhood" and others.

"The Bhagavad-Gita".

"Letters that have Helped me", PATH vols. II, III, IV.

"PATH" vol. I, pages 24, 155, 208, vol. III, page 193.

"LUCIFER" vol. I, pages 3, 8, 90, 170, 212, 379, 450, 477.

G. Hijo.

REFRACTIONS.

When pierced hangs the dew-drop's tiny prism
 By some minutest needle-ray of light,
 A stain of blood or blue betrays to sight
 The fervors of that white drop's secret schism;
 And were the oceans all one cataclysm
 Hung out betwixt the sun and farther night,
 The same disparting force would spring a bright,
 Wide arch of rainbow o'er the vast abysm.

And I would that the vital beam, far lined
 Through space to throw its spectrum sensitive
 Of worlds and suns and galaxies upon
 The universe's awful wall, may find
 My soul a crystal medium fit to give
 Its paint of color in the throbbing dawn.

O. E. W.

THEOSOPHICAL ACTIVITIES.

AMERICA.

BRAHMANA T. S.—*What is Truth?* Considered at a late meeting of the Brahmana T. S., for the purpose of eliciting "the truth." Not for enforced acceptance, either by any of the "Branches," or any individual members thereof.

I. It is harmony; the principle of unity in all knowledge; the correlation and persistence of force in physical science, and the guidance to health and wholeness in occult wisdom.

II. It is the "Spirit of Truth" among T. S. brethern "at large," and is capable of mutual free criticism in open meeting, or in private, and without disparagement or aspersion of character anywhere.

III. It is self-abnegation and universal love; the "still small Voice" which can answer Pilate out of the "Silence;" the Respiration and Inspiration of "Eternal Life."

Milwaukee, Wis., 808 Grand Ave.

J. V. BENEFICIO.

THE CINCINNATI THEOSOPHICAL SOCIETY holds regular meetings and is doing much interesting work. The branch keeps a standing advertisement in the Sunday papers to the effect that literature on the subject of Theosophy may be had free from Mr. Shoemaker, F. T. S. On Apr. 26 a special meeting of the Society was held, when Mr. Wm. Q. Judge, the General Secretary of the Theosophical Society in America, and Dr. A. Keightley of London, were present.

At the meeting of the Aryan Theosophical Society held in its hall Tuesday evening Apr. 23, Dr. A. Keightley of London was present and read an interesting address. The meeting was very fully attended.

Considerable interest is being manifested in matters Theosophical at Fall River, Mass., and it is confidently expected that a branch of the Society will be formed soon in that city.

THE THEOSOPHICAL MOVEMENT at Wilkesbarre, Penn., is taking definite shape, and the Wilkesbarre Theosophical Society is not a thing of the dim and distant future. There are awakenings at Scranton, Pa., also.

NEW BRANCH IN BROOKLYN, N. Y.—On 22d April, 1889, a charter was issued to Col. H. N. Hooper, Henry T. Patterson, and others, for a new Branch T. S. in Brooklyn. There are many students of theosophy in the city of churches, and the probabilities are that the Branch will grow. It is the 27th society in America and the 7th in reality for 1889, since another application was received from the West about the same time. The new Brooklyn T. S. has organized and held two meetings.

CIRCULATION OF LITERATURE.—There is great activity in this direction. Some New York members are sending out tracts and other matter.

THE DAILY PRESS now pays more attention and less ridicule to theosophy and the T. S. The *N. Y. World* last month had two columns in two issues, in which is given a full and accurate statement of theosophical doctrine and literature, with not one word of contumely. Theosophists should be encouraged; our 14 years of work begin to tell on the public mind. In Pennsylvania and out on the Pacific coast numerous references are constantly made to the subject. The *New York Times* also prints an interview with Dr. A. Keightley in which interesting details are given about H. P. Blavatsky; it was printed April 29th.

DR. A. KEIGHTLEY of London, who came here to attend the convention as special representative of H. P. Blavatsky, and bearing greetings from the British Section T. S., has been visiting the *Cincinnati T. S.* and will visit Boston, Malden, and Philadelphia. Some earnest theosophist offered to pay his expenses out to distant Western Branches, but he could not go because at any moment he may be called back to London.

CINCINNATI T. S.—This Branch held a meeting at the house of Mr. Hosea, its president, on the 1st May, at which Dr. Keightley and Mr. W. Q. Judge spoke of matters theosophical, after which there was general discussion.

IRELAND.

DUBLIN LODGE, T. S.—During the month of March 2 new members were added. On the 13th an excellent paper by one of the lady members on "Re-incarnation" was read and discussed. Thanks are due to Bros. Griffiths, San Francisco; S. V. Edge and H. T. Edge, England, for copies of "Golden Gate", "Spirit Revealed," and "Perfect Way".

JAPAN.

COL. H. S. OLCOTT continues his work in Japan. His first letter reported great enthusiasm, the only drawback being a want of good interpreters. He has been lodged at Kioto in the great temple where no white man has been before permitted to sleep. In all parts arrangements are being made for his reception in various towns, and the press of Japan admit that he is already doing much good. It seems probable that his mission, which is to unite the Northern and Southern Buddhist Churches, will be successful. In a very late letter he says: "On 19 March H. E. the governor of Tokio, Baron Tagasaki, gave me a dinner at which the Prime Minister and fourteen other ministers and other dignitaries were present. My views upon religion and Japanese Politics were asked, and my remarks proved acceptable. It looks as if important results might grow out of the visit, and thus the practical usefulness of the T. S. be again demonstrated." His health continues to be good.

FRANCE.

The Countess D'Ademar has started a new Magazine for the Hermes T. S., entitled *Revue Theosophique*, under the guidance of H. P. Blavatsky. The first number is interesting.

THE THEOSOPHICAL CONVENTION HELD IN CHICAGO.

The third annual convention of the Theosophical society in America was held in the Palmer House, Chicago, on Sunday and Monday, April 28 and 29 last. The attendance was good. Twenty out of 26 branch societies were represented, and the delegates got through with their work rapidly and effectively with Dr. J. D. Buck of Cincinnati as chairman. The following gentlemen were present, representing the various branch societies then names of which are annexed: Wm. Q. Judge, representing the Aryan of New York; Wm. Q. Judge, proxy, representing The Krishna of Philadelphia; C. D. Hill, representing the Chicago T. S. The other branches were represented as follows: Ramayana, Dr. W. P. Phelon; Arjuna, Elliott B. Page; Pranava, Howard Carter; Golden Gate Lodge, Wm. Q. Judge, proxy; Los

Angeles, Elliott B. Page, proxy; Ishwara, Dr. J. W. B. La Pierre, president, and Joseph Taylor, delegate; Cincinnati, Dr. J. D. Buck; Boston and Malden branches, Wm. Q. Judge, proxy; Vedanta, Dr. Borglum, president, and J. M. Wing, secretary; Nirvana, Dr. M. J. Gahan, president; Point Loma, Sidney Thomas; Lotus, W. L. Ducey; Varuna, W. Q. Judge, proxy; Isis, Mrs. M. J. Riggle; Brahmana, Bryan Butts, president; and Brooklyn, Wm. Q. Judge, proxy. There was a large number of theosophists present during the closed and open sessions of the convention, who were much interested in the proceedings although entitled to no voice in the voting. They came from all parts of the country, and the number was considerably swelled by the attendance of many members of the local branches. About three hundred were present at the first session.

The first session was the closed meeting on Sunday. It was called to order by General Secretary William Q. Judge. Dr. J. D. Buck of Cincinnati was nominated chairman by Mr. Elliott B. Page, and was elected. Mr. Page was nominated as secretary by Mr. Judge and elected. Dr. La Pierre, Wm. Q. Judge, and Dr. Phelon, as committee on credentials, reported that 20 out of 26 societies were represented in the convention. A short recess was then taken, during which Col. J. C. Bundy invited the delegates and strangers to an entertainment to be given at his house, and this was accepted. After the recess Mr. Judge moved that Dr. A. Keightley, of London, representing the London Lodge, the British section of the society, and Madame H. P. Blavatsky, be admitted to the convention. The motion carried and Dr. Keightley was introduced. He spoke briefly to the delegates of the movement in England, and read a short address from the British Section of the Theosophical Society to the American Section. He said that the presence in England of Madame Blavatsky, the publication of "Lucifer," the "Secret Doctrine," and other theosophical efforts had had the effect of stimulating inquiry and had resulted in renewed activity. Branches already were organized at Cambridge, Liverpool, Glasgow, and Yorkshire, as also throughout Ireland and Scotland, and the prospects were very flattering indeed. During the past six months more than seventy persons had joined the Society, and numerous others had associated themselves with the various branches. The British Section tendered, through him, to the American Section its warmest wishes and congratulations on the success of its efforts in the United States. The communication was filed on motion. The reports of the secretaries and Presidents of the various branches throughout the United States were then read and received.

The annual report of the report of General Secretary Judge was read by that officer, and the convention heard it with interest. The report touched upon the Indian movement for the abolition of dues and fees, and also the suspension of the revision of the rules affecting that issue sent out by the

commissioners in power in India during the absence of Col. Olcott from that country. The report included a letter from Mr. Z. Sawai, of Kioto, Japan, who spoke encouragingly of the work of Col. Olcott among the Japanese and the beneficial results looked forward to owing to the spread of Theosophy among the Buddhists of that part of the world. The statistical part of the report showed that during the past year six new branches of the society had been formed. They were : Varuna, Dharma, Isis, Brahmana, Satwa, and Brooklyn.

At this date there were 26 active branches in the United States. Another branch was now in process of organization at San Jose, Cal. The number of new members admitted since the last convention was 232. The General Secretary had to report the dissolution of The Purana Theosophical Society at Santa Cruz, which on April 7th by a unanimous vote decided to disband and surrender the charter. The dissolution of The Purana was not due to lack of interest in Theosophical matters, but to certain difficulties in Santa Cruz, to the active working of the branch located there.

Mr. Judge, being also the Treasurer of the society, submitted the report of the Treasurer. It showed that during the year ending April 28, 1889, there had been received by the Treasurer the sum of \$1,123.98 and that the expenditures had been \$763.20, leaving a balance of \$360.78 in the treasury.

A letter from Madame H. P. Blavatsky, the corresponding secretary of the Theosophical Society, dated at London, April 7, and carried to the convention by Dr. Keightley, was submitted to the convention by Mr. Judge and read. Madame Blavatsky reviewed the work of the society in all quarters of the globe ; Col. Olcott's unceasing and untiring efforts in India and Japan ; the progress in England and particularly in America. She dwelt with emphasis on the enemies of the society ; materialism and phenomenalism, and that arch enemy, internal dissension. She exhorted Theosophists in America to learn the highest lesson of Theosophy, viz., Altruism and Universal Brotherhood, and cited it as a cure for the bad effects of too eager a nipping after the unknown by unskilled people. In conclusion she quoted the words of the Masters urging men to be unselfish and to live for the sake of Humanity.

In the afternoon Dr. Keightley read an address to the convention in which he spoke of the life and work of Madame Blavatsky in London. He related many interesting incidents concerning the Theosophical leader ; she was, he said, so identified with the society that an injury to it, as a body, reacted with painful physical effects upon her. This was particularly true of the occult or Esoteric section, the entire Karma of which she had assumed.

After Dr. Keightley the convention was addressed by Mr. Wm. Q. Judge, who also read an address to the convention from the Dublin Lodge.

He was followed by Mrs. M. L. Brainard in a paper entitled "The Idol Worship of the Christian Creed." Interesting papers were also read by Dr. W. P. Phelon and Dr. J. D. Buck, after which the convention adjourned until Monday.

The delegates were called to order on Monday morning with Dr. Buck in the chair. The General Secretary read a letter from Mr. Geo. E. Wright, of Chicago, donating \$50. A vote of thanks was passed for the contribution. On motion of Dr. La Pierre, the Secretary was instructed to cast the vote of the convention for Wm. Q. Judge as General Secretary for the ensuing year. On motion of Dr. Phelon the Secretary was instructed to cast the vote of the convention for Wm. Q. Judge as treasurer. The following names were submitted to compose the Executive Committee : Alexander Fullerton, Abner Doubleday, Henry Turner Patterson, Dr. J. D. Buck, C. D. Hill, and J. W. B. La Pierre ; Wm. Q. Judge, ex-officio. Mr. Judge moved that unless necessary to make a change the convention meet the fourth Sunday in April, 1890, in Chicago, which was carried. A vote of thanks was passed to the two Chicago branches for the reception and entertainment of the delegates. A vote of thanks was also passed to Col. J. C. and Mrs. Bundy for the fraternal greetings extended by them to the delegates.

The convention then adjourned.

After the convention there was a large meeting in conference of the Ramayana and Chicago branches at the house of Dr. Phelon on Lincoln Street. Dr. Buck, Dr. Keightley, and Wm. Q. Judge were present. There was a long and serious conference on Theosophical work for the next year, and many things were related about the inside life and doings of prominent Theosophists. The General Secretary also initiated several new members in a private room at the Palmer House in the presence of fifty Theosophists. On the evening of the 29th Dr. J. D. Buck delivered a lecture at the Methodist Church Block, on Clark Street, entitled "The Old Wisdom Religion, or, Theosophy." A large and intelligent audience was present and listened attentively.

THE PATH will print further details of the convention in its next issue. The Chicago papers devoted much space to the doings of the convention. Several donations were made at the last meeting for the general fund.

The establishment of both Nature and Soul, is by analogy.—*Kapila's Aphs.* 103.

When the body sleeps people see the playground of the soul, but it they never see ; therefore let no one wake a man suddenly, for if the soul gets not rightly back to his body, it is not easy to remedy.—*Upanishads.*

OM.

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The catalogue now in press of the books for sale by the Theosophical Book Company will be sent post free to any address. As the managers are putting their time and money into this enterprise for the sake of the cause, it is hoped that members of the T. S. will kindly call the attention of friends interested in Theosophy and Occult Sciences to the company's existence and work. Names and addresses are solicited of those interested in Theosophy or the Occult Sciences.



THE PATH.

A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN
AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
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THE THEOSOPHIST.

A MONTHLY MAGAZINE of *Oriental Philosophy, Art, Literature, and Occultism.*
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It is the organ of the Theosophical Society, and is published in India, at Adyar, Madras. The subscription price in America is \$5.00, and may be sent either to the MANAGER THEOSOPHIST OFFICE, Adyar, Madras, India, by money-order, or to William Q. Judge, P. O. Box 2659, New York, by money order or cheque.

LUCIFER.

LUCIFER (*The Light-Bringer*) is, like the THEOSOPHIST, a monthly magazine devoted to Theosophical topics, treating them with special reference to the intellectual aptitudes of the West, and to the varied problems, social, scientific, and literary, continually arising in the vivid activity of Western civilization. Tenanted a somewhat different field from that of the THEOSOPHIST, it is not its rival but its colleague. It was established in September, 1887, and is conducted by H. P. Blavatsky

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Æ Û Ð

Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnation will it meet the same.—*Bhagavad Gita, Chap. 2.*

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VOL. VI.

JUNE, 1891.

No. 3.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

H. P. B. . . .

A LION-HEARTED COLLEAGUE PASSES.

“ On the shore stood Hiawatha,
Turned and waived his hand at parting ;
On the clear and luminous water
Launched his birch canoe for sailing,
From the pebbles of the margin
Shoved it forth into the margin,
Shoved it forth into the water ;
Whispered to it, ‘ Westward ! Westward ! ’
And with speed it darted forward.
And the evening sun descending
Set the clouds on fire with redness,
Burned the broad sky, like a prairie,
Left upon the level water

One long track and trail of splendor,
 Down whose stream, as down a river,
 Westward, Westward Hiawatha
 Sailed into the fiery sunset,
 Sailed into the purple vapors,
 Sailed into the dusk of evening.

* * *

Thus departed Hiawatha,
 Hiawatha the beloved, * *
 To the Islands of the Blessed."

That which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of the shackles that enslave the human mind.

I met H. P. B. in 1875 in the city of New York where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individuality and giving to its President and those who have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and helped in the proof reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India".

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society—the London Lodge—the leaders of which thought it should work only with the upper and cultured classes. The effect of H. P. B.'s coming there was that Branches began to spring up, so that now they are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer*, there worked night and day for the Society loved by the core of her heart, there wrote the *Secret Doc-*

trine, the *Key to Theosophy*, and the *Voice of the Silence*, and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed to me before the attempt made by the Psychical Research Society on her reputation,—of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged *exposé*—and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again rejourneyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Much has been said about her "phenomena", some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of

"miracles" which can not be proved to a skeptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step ; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity", could carry on her work with zeal and wisdom ; to found a Society whose efforts—however small itself might be—would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.

WILLIAM Q. JUDGE.

REINGARNATION.

In Mr. Judge's remarks on Re-incarnation last week, he reminded us of the necessity of distinguishing clearly what it *is* that re-incarnates. At the risk of repeating much that has been said already, I should like to say once again, for it can hardly be said too often, that a right understanding of the more abstruse teachings of Theosophy depends upon our being able to free ourselves from materialistic conceptions of spiritual things. The tendency of the human mind is always towards the embodiment of abstract ideas in a concrete form, particularly in the Western World, where the intellect has not been trained in the subtleties of Eastern metaphysics for countless generations. The ordinary intellect, plunged into the sea of abstract ideas, is like a man who does not know how to swim, and is distractedly baffling with the waves. It is in vain to tell him that the human body is lighter than water, and *must* float, if he will but put himself in the proper position and keep still ; he clutches wildly at the smallest plank, and feels that only a rope or an oar, or something tangible that he can grasp with his hands, can possibly be of any use to him. Not even when Peter *saw* Jesus walking upon the water, was he able to follow his example.

So the Western mind, launched upon the sea of Oriental metaphysics, grasps eagerly at an image, a metaphor, a diagram, anything that can be seen with the eye and leave a definite trace upon the memory. It is certainly better to have a life-preserver when we are compelled to jump over-

board, than to be drowned, but we must be very careful that the life-preserver keeps its proper place, and does not hold our heels above water instead of our head. There are certain truths that can be impressed upon the mind by means of images and metaphors, but there are others that only the intuition can apprehend, and where that is silent, it is in vain to force the intelligence, which is as incapable of the higher insight as Peter was of treading the waves over which his Master passed so lightly.

We are often warned in the *Secret Doctrine* and other books against the danger of accepting as a fact what is meant to be an allegory, but we need to have that warning repeated at frequent intervals. The moss of concrete conceptions will gather on the walls of the temple of Truth, and needs to be scraped away again and again, if the beautiful marble is to be seen in all its purity.

It is impossible to take a right view of the doctrine of Re-incarnation unless we have, to begin with, a proper conception of man's nature. We may talk glibly of the seven-fold constitution of man, and name the seven so-called "principles" in proper order, but let us beware of thinking of them as seven *things*. We might as well try to construct a rainbow by repeating the names of its seven colors. Every day almost, we hear some one say: "I can't bear the idea of Re-incarnation; I don't want to come back to this weary world; when I leave it, I long to have everlasting rest; better annihilation than a return to such a life."

When you ask such a person *what* they think is to return, you will invariably find that it is the *personality*, the man of to-day, thickly incrustated with a weight of bodily ills, mental fatigues, and physical accumulations of every kind, whims, idiosyncracies, fixed habits. It is the John Smith who stands before you, tired out beneath his earthly load, which he cannot dissociate from his real Ego. He expects to return as John Smith behind the mask of a new body, nothing changed but the flesh; the memory in abeyance, to be sure, but perhaps to revive occasionally in dreams, or in shifting, half-caught glimpses of a former existence;

"Some vague emotion of delight,
In gazing up an Alpine height,
Some yearning towards the lamps of night."

But were the constitution of man as taught in theosophy properly understood, that weary mortal would realize that with death he will lay down *all* the burdens of this life, and that with the body must pass away every thing but the thinking principle, the consciousness, that real entity, whose intelligence, passions, desires, all the lower faculties of mind, in fact, are but aspects of the immortal being within. "There is but one real man", says the *Key to Theosophy*, "enduring through the cycle of life, and immortal

in essence if not in form, and this is *Manas*, the mind-man, or embodied Consciousness."

It is difficult indeed to realise the idea of unembodied Consciousness, of immortal mind ; perhaps the best way is to recall our own experiences in our highest moments, to recollect how independent of all *personality* was the soul at such moments ; how we might have been a King or a beggar for aught we knew or cared when absorbed in the higher existence, even though it were only on the intellectual plane that our freed soul disported itself, and all the mysteries of the Spirit were still far beyond our ken. But such moments of keen thought, of intense feeling, of deep affection, give us glimpses of a state of pure consciousness apart from personality, and this is the re-incarnating Ego.

So that the tired mortal may lie down to his last sleep, safe in the thought that he has done with *all* his personal incumbrances, and that not a trace of the existence he has left behind will remain in the being who returns. Not a trace of the *personality* that is, but Karma waits for the re-incarnating soul, and as it has sown in this life, the harvest will be reaped in the next.

The farmer may fix his mind upon results, and work purely for the sake of the bushels of grain that he will garner in the fall, but we must learn, while making every effort to sow the seed of better harvests for the future, to keep our eyes fixed upon the duty nearest us, and give ourselves no concern for consequences. To do the right because it is the right, not because it will be better for us in this life or another, is the true principle.

"Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result, is untouched by sin, even as the leaf of the lotus is unaffected by the waters," says the Bhagavad Gita. Let us then devote ourselves to working, each in our own place, for the benefit of all, secure in the knowledge that so eternal Justice and eternal Law shall work with us, for Duty is their child.

"I slept, and dreamed that life was Beauty :
I woke, and found that life was Duty.
Was then my dream a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find thy dream to be
A noonday light and truth to thee."

KATHERINE HILLARD.

LOSS OF THE SOUL.

(Continued from April No.)

In the study of the occult science and philosophy one is continually coming upon paradoxes, and these at first seem irreconcilable. They seem like flat contradictions, and sometimes so remain for the individual student for two reasons. First: because he is unable through lack of knowledge to apprehend the broad and complex relations involved, and thus to view the subject from opposite grounds or points of observation, and so to reconcile the paradox. A second reason for the obscurity remaining in many minds is the fact that nothing short of a full explanation from the esoteric point of view is capable of reconciling the apparent contradiction; and this the teacher is not at liberty to give; is, in fact, solemnly bound not to give except under strict rules and conditions, and here is the reason why the leader of the present T. S. movement in the visible world, H. P. B., has often been misunderstood and severely criticized. Not even all members of the T. S. seem to have understood the difference between a reconcilable paradox, provided one has the requisite knowledge, and a falsehood. Cases under the first class are too numerous to mention, where lack of knowledge or of ability to apprehend has allowed the paradox to remain a seeming contradiction. As a case under the second class, the discussion in *Theosophist* on the classification of the "principles" in man by a learned high caste Brahmin and H. P. B. may serve as an example.

The idea that all human beings spring from one common root, that all are nourished from one common and eternal fountain of life, and that this common root and this living fountain inhere also in all lower forms of life, seems irreconcilable with that other idea, that human beings exist in every possible degree of power and of unfolding, and that some are even soulless, having lost the divine element, while others are far advanced in the line of the higher evolution and the divine consciousness. It is from the first idea, that of a common inheritance, that the Universal Brotherhood of man logically flows; while it is from the second idea, that of degrees of development and inherent power, that the "sin of separateness" seems logically to arise. With no distinct memory on the part of the individual of any previous state of existence, here *seems* to be an irreconcilable paradox. Children of one common "Father" and heirs of one common life-inheritance are unequal.

Let us suppose that the inheritance was originally equal, and that the difference now seen is the result of profit made by *use* of the original capital; and let us suppose that the law is so framed that he who has given away the

most, who has done most to help his weaker brother, has now the most valuable possession. The paradox is thus explained, the law of action thus revealed. The original inheritance was indeed equal, and while the pains and penalties of the poorer brother have been self-inflicted, the more fortunate proves himself a worthy son of his "Father" by dividing his inheritance again and again with his poorer brother. The rich and fortunate, is therefore, not he who selfishly accumulates and tenaciously holds, but he who generously and continually gives. This is, indeed, quite the opposite of the worldly standard, where people honor the rich and despise the poor, and where the intelligent and the powerful despoil the ignorant and the weak. All real, and even all apparent, differences among individuals are the work of their own lives, the issue of their own hands. Man reaps as he has sown, and the problem of individual existence could only be solved through the efforts of the individual himself in working out either his own salvation or his own damnation. The true doctrine of the vicarious atonement has been misinterpreted and misapplied. "*Christos*" (Buddhi-Manas) suffers not *for us*, but has suffered *like unto us*; has reached the state of at-onement through like passions and trials, and through overcoming evil as we must also overcome it. How else could he be our "elder brother"? The sympathy and helpfulness of Christos dwell in the "man of sorrows" who *remembers* the poor and the afflicted, the sinning and the sorrowing *which he once was*. Christos must have been at one with humanity through suffering, before he could be at-one with divinity through participating in the divine nature.

The elements of weakness, of sin, and of possible failure are then due to man's own efforts; these possibilities are the very terms upon which both personal and individual existence are based. Were it otherwise, were man made perfect and incapable of falling, or diabolical and incapable of rising, he could be nothing in and of himself.

The question was recently asked, "Do you *really* believe in the existence and immortality of the soul?", and the reply was, "Do you *really* question or deny it?" Here both question and answer proceeded from the plane of consciousness. Certain teachings, and even certain forms of intellectual belief that induce certain habits of thought and modes of life, may undoubtedly modify consciousness itself. One may contract or expand, cultivate or destroy, certain forms of consciousness. When the monad reached the human plane and became endowed with self-consciousness, that consciousness involved that divine light from which the higher consciousness springs. This is man's human inheritance, involving also his divine birthright. Then begins the struggle for the Kingdom, for dominion and power, the elements of man's lower animal nature drawing him back, and the powers of his diviner nature drawing him upward toward his immortal destiny

Thus the price of self-consciousness is the necessity of conflict ; and the experience of conflict is suffering ; while its reward is divinity restored to full consciousness in man. The penalty for final failure is not being born in the bodies of animals (metempsychosis), but descent to the animal plane and the final loss of self-consciousness, or the human birthright.

The double inheritance of man from the Lunar Pitris and the Manasa Putras (see *Secret Doctrine*), giving to the original monad Form, Desire, and Mind, constitutes him a complex being. Form and desire ascend from the lower plane ; they are evolved. Mind descends from the higher plane ; it is involved. Man in his present life is therefore anchored to all below him and heir to all above him. He is up-borne and overshadowed. Were it otherwise, the "germ"—that "*dark nucleole*"—could never expand and become incorporated in full consciousness with Eternal Nature. Man, the microcosm, is potentially Adam Cadmon, the heavenly man or microcosm. Man, therefore, as we know him in the present life, is a potency, a possibility, rather than an actuality. The actuality must be a Power, at one with its creative source, Divinity ; otherwise there must eventuate two supreme powers and these antagonistic, which is an absurdity.

Man's present environment and narrow limitations hedge him about like a wall that he cannot overpass ; and the more he dwells in his appetites and passions that spring from matter and belong to his animal ego, the more closely press the walls about him.

Suppose we consider the planes of man's consciousness as the Spiritual (higher manas), Mental (lower manas), Sensuous (Kama rupa), and the Physical (prana or Jiva). Every one is familiar with these planes by experience ; hence they may serve to illustrate our subject.

Consciousness in man is derived from Mahat, the universal principle of cosmic intelligence ; the foundation principle of all law, proportion, relation, number, form, &c. This principle is what Plato calls "the world of divine ideas". This is the *basis* of consciousness in man, and it is *diffused* throughout all the planes of consciousness in man ; the spiritual, the mental, the sensuous, and the physical, as already named. While, therefore, Mahat is the *basis* of consciousness in man, it is not his self-consciousness *per se*. Something more is necessary, viz. a *laya center*. This *laya center* is the monad, the incarnating ego, that "*dark nucleole*" whose impenetrable essence is a "spark" of the one absolute Life and Light. To and from this nucleole ebb and flow the tides of life, of feeling, of thought, and of desire. The under-lying principle, Mahat, gives to these ebbing and flowing tides rhythm, form, proportion ; in other words, their Law of Action and modes of expression *potentially*. Their *actual* expression comes from man's desire, his *motive* of action. Through his diffused consciousness man senses, "tastes", experience of action on all the planes named, and from this

varied experience he must *choose*. The laya-center holds the *light* to his understanding, so that he is not left without a "witness".

Now while the Mahatic principle is diffused through all planes in man, as it is diffused through all planes of nature, giving shape to his body as it gives form to the crystal and proportion to chemical compounds, this diffusion occurs in regular order and in concrete degree, because it is coupled with that "spark" of the one life which is the dark and impenetrable center of the "monad". It is the relation and interaction of this center and the Mahatic principle that constitutes *self-consciousness* in man. Each of the "planes of consciousness" in man is a field for the display of his *self-consciousness*, his *field of battle*, and on each plane the "light of the Logos", *i. e.* the radiance from the spark of divine life in the heart of the monad, is *focalized*. There would thus arise a series of self-consciousnesses, so to say. Each plane, in other words, becomes a vehicle (Upadhi) for the light of the Logos. The Monad or real ego is alone self-existent. It alone *directly* receives the light of the Logos. The "planes" can receive the light only by reflection from the monad. The "planes" of consciousness, therefore, are not self-existent. They have no life of their own, so they receive no light of their own. It thus follows, logically, that if the monad containing the laya-center be separated, alienated, or destroyed, no further light can reach the planes thus separated from the "Father". Their dissolution would thus be only a question of time.

If now it can be shown by experience that a certain mode of life inspired by certain motives or desires tends to expand the laya-center and diffuse its light through all lower planes, and thus ministers to growth, expansion, and permanency, and that the opposite mode of life tends as inevitably to contraction, decay, and death, the consequent salvation or destruction of man's personal consciousness will have been shown to be a *matter of choice*. At every act called death, a separation of elements, and consequently of planes of consciousness, occurs. The physical and sensuous dissolve, leaving only the mental and spiritual, according to our classification of planes. If, therefore, the personal experience has been largely confined to these two lower planes, when the separation occurs at death such experience can have no conscious permanency. If the two higher planes, the spiritual and mental, have been dwarfed during earthly life from lack of use, and been starved by the encroachments of the lower planes, then, although they may accompany the monad into the next stage of existence, they cannot be supposed to convey or to retain the personal self-consciousness, *because they had none or so little to retain*. All of this pertains to the ordinary experience without considering the loss or final alienation of the soul, or divine spark, the "monad". There can be no *memory* of experience on the physical and sensuous planes because they have no permanent vehicle or Upadhi.

“THE ECHOES THAT REMAIN.”

To some the story that I have to tell may sound like a dream, but it is not for them I write,—there are those that know and understand.

The latter part of last summer I happened to be spending at a little out of the way village in the south of England. During the course of a busy and moderately successful life, I have found it necessary now and then to seek a certain amount of retirement, to take myself entirely out of the rut of common life, to absent myself from sight and sound of all familiar things. Fortunately I have always been able to indulge this fancy. The place I found on this occasion suited me exactly. The village was picturesquely situated, and surrounded by a lovely country, of the walks and drives in which I thought I could never tire. But I awoke one morning to find that neither the prospect of a canter on horseback nor a morning with fishing rod and book could satisfy me. I was longing for new worlds to conquer. Mentioning this at breakfast to my landlady, I was asked, had I seen the Manor House. “The Manor House? No, I had not.” “Ah, then sir,” I was answered with pardonable pride, “You have not seen one of the finest houses in England.” About a hour later I found myself in the large oak-wainscoated hall, and the housekeeper, a pleasant elderly woman, was preparing to show me through the house: “Yes, sir,” she answered with the glibness of her class in answer to my inquiry, “the family have been absent many years—none of them have lived here since the old baronet died. That’s him, sir,” pointing to a portrait of a white-haired man, holding a book and with the student’s far-away look in the eyes, “they found it too lonely, sir, they say, and lonely enough it is sometimes.” We passed from room to room, all handsome, all gloomy, the walls hung with the faces of long-passed generations. I shivered, and wondered how the old woman travelling on in front of me could endure the atmosphere of the place. Suddenly we stopped before a low curtained door. The housekeeper selected a small key from her bunch and bent to fit it in the lock. I could not understand what it was, but, as I stood there waiting, the strangest feeling took possession of me—in some way a sense of excitement, mingled with a vague familiarity. I made a desperate effort to remember something, in doing which this all left me. We came to a narrow passage, turned to the right, and, opening another door, entered. “The Lady Alice’s apartments, sir.” I saw a long low room, hung in faded yellow damask, flooded with summer sunshine. In spite of the sadness of its antiquity and desertion, it was a livable room, bright and tasteful, and a delicate aroma of feminine grace and charm was felt in the air like a subtle perfume. A basket holding silk and a fine piece of half-finished needle-

work stood on a small table drawn near the cushioned window seat. It was pleasing to think of the reverence which let this remain just as the poor dead hand had left it. "Things had evidently been left just as they were," I said. This seemed to please my cicerone, who told me her great grandmother had been housekeeper in Lady Alice's time, and had kept the lovely lady's memory green in the hearts of her descendents. "This is where she used to sit," pointing to the window seat, "and watch for the lover who never came." "Ah, then, there is a romance," said I, thinking I had at length found the bright spot in this gloomy old Manor. "Indeed a romance my mother often told me," and then I heard the story; how a young lord of one of the neighboring counties had won her love, and how they were to have had a great wedding, for this was one of the finest country houses in those days, and there were continually ball and feast and crowds of guests, and then one night there was a grand masking to which all England came (so said my narrator). Among the guests was a lady who loved Lady Alice's lover, and she had copied her rival's disguise, and the young Lord taking her for his betrothed spent all the evening with her. When at the last moment there was a sudden call for him—a call of life and death—he drew her aside to a recess and pulled her mask away to kiss her farewell, and saw who it was; not his sweet lady, but her enemy. Then the Lady Alice came and stood before them, with tears in her reproachful eyes, and he had to leave with only a hurried "It is a mistake, God bless thee." Those who stood about said he was a villain, and the rival lady did all she could to encourage this idea, and some said he would come never back again, now that he was found out. But the Lady Alice said it was a lie, he would come back,—and she waited for him day by day, but he never came. Afterwards when she had been dead several years, they found out that, riding back to her, his horse had lost his footing and plunged him down a ravine, where he was instantly killed.

This pathetic story told in so homely a way touched me profoundly. I could think only of the girlish figure sitting in the window on the yellow damask cushions, waiting, waiting, with such a tumult of despair and longing in her heart. A generous fee won me the housekeeper, and, indeed, I think she was glad besides to have an interested listener, especially to all concerning the "poor dead lady" of whose sad history I could never hear enough. Day after day found me in the yellow boudoir, sitting in deep reverie or wandering about it, noting each detail, though hardly daring to touch what I saw. Once I made a great discovery. Beside one of the cushions, which an awkward movement of mine displaced, I found a little book of devotions. In it was written in a cramped old hand, "To my beloved Alice", following which were Lovelace's lines beginning, "Tell me not, sweet, I am unkind." Beneath was a date long, long passed! One

night I gained permission to sleep there—in a bed chamber just above the yellow boudoir. Strange dreams I had that night, but mostly I saw stately masked figures moving to and fro in some forgotten dance, and in a dim recess two figures, man and woman, bending toward each other like lovers, and whenever I looked at them any time, a strange mad anger blazed in my heart. As the days drew near autumn I found it pleasanter to walk in the garden leading from the boudoir, since the need of a fire made the room chill. And there I would pace to and fro in the sunshine, thinking, thinking, and with all my might striving, for it had come to that now, striving to remember! The day before I intended leaving, for business and pleasure were calling me home, I made my farewell visit. The morning was spent in the garden, then tired of walking I returned to the yellow room to sit and dream for may-be the last time. I do not remember exactly what I was doing, until suddenly I looked up. In the open doorway, with blown hair and her hands full of great purple asters, no deeper than her eyes, stood a woman smiling. “Alice”, I cried. “Dearest,” she answered me in the sweet, spirit voice of that other world, “rest thy heart. We know all here, and are happy, because, for the mistakes and sorrows of earth, in God’s Great Hereafter is ample compensation.” I fell upon my knees and stretched out my arms in an ecstasy of love and thankfulness for the blessed instant of memory and knowledge vouchsafed me.

When I came to myself, I was sitting in the yellow boudoir, with the late afternoon sunshine lying on the floor and touching with a delicate glory an old withered leaf the wind had blown through the open door.

Jan. 17th, 1891.

G. L. G.

HIDDEN HINTS

IN THE SECRET DOCTRINE.

(From p. 184 to p. 192, Vol. I.)

By W. Q. J.

THE IMPULSE OF EVOLUTION is found in the force of the spiritual breath. It is not to be supposed because “human monads” cease to come into this chain of globes that therefore there is no impulse. The term “human monad” means that *monad which having been through all lower experiences is fitted to inform the so-far perfected human body.*

MAN FIRST IN THE 4th ROUND. p. 187. The flow of human monads is at an end, except that those still incarcerated in the anthropoids have yet to come in. Full blown—or rather those that have been through all lower experiences—must proceed in their order through the strictly human evolution. The necessities of evolution demand this, and the turning point is reached

in the fourth round which represents the square figure or number, and all monads in the lower kingdoms have to go on with the work of evolution in those until the next manvantara. At that time the monads now in human forms will have progressed beyond, thus leaving room for those below to come up higher.

OUR NATURES FROM WHAT. *p. 189.* In the note it is distinctly pointed out that the quotation from Shakespeare about our *natures* being marvelously mixed refers to the part which the Hierarchies of progressed souls throughout the system to which this globe belongs play in giving us our different combinations.

CORRESPONDENCE OF HUMAN EVOLUTION with the nebular evolution and condensation is to be found on these last lines of *p. 191*: "as the solid earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man."

ORIGIN OF WHITE AND BLACK MAGIC. See note on *p. 192*, where it is stated that at the highest point of development of the Atlantean Race—the fourth—the separation into right and left-hand magic, or consciously good and evil thoughts, took place. Under the action of Karmic law and by the reincarnation over and over again of those engaged in these thoughts, the thoughts were preserved in the realm of mind in the double form of mental deposits and astral impressions. The mental deposits were brought back again and again to earth life, and the astral impressions affected all others who came under their influence. In this way not only were seeds sown in individual minds through their own thoughts, but a vast reservoir of good and bad impressions or pictures has been created in the ethereal medium about us by which sensitive persons are impelled to good and bad acts. And all repetitions of evil thoughts have added to the stock of evil thus remaining to affect and afflict mankind. But as the good also remains, the earnest friends of mankind are able to produce good effects and impressions which in their turn are added to the sum of good. There need be no feeling of injustice on the ground that sensitive persons are affected by evil pictures in the astral light, because such possibility of being thus impressed could not have arisen except through sympathetic attractions for them set up in former lives.

THE THEOSOPHICAL SOCIETY.

The death of H. P. Blavatsky should have the effect on the Society of making the work go on with increased vigor free from all personalities. The movement was not started for the glory of any person, but for the elevation of Mankind. The organization is not effected as such by her death

for her official positions were those of Corresponding Secretary and President of the European Section. The Constitution has long provided that after her death the office of Corresponding Secretary should not be filled. The vacancy in the European Section will be filled by election in that Section, as that is matter with which only the European Branches have to deal. She held no position in the exoteric American Section, and had no jurisdiction over it in any way. Hence there is no vacancy to fill and no disturbance to be felt in the purely corporate part of the American work. The work here is going on as it always has done, under the efforts of its members who now will draw their inspiration from the books and works of H. P. B. and from the purity of their own motive.

All that the Society needs now to make it the great power it was intended to be is first, *solidarity*, and second, *Theosophical education*. These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

Read these words from H. P. Blavatsky's *Key to Theosophy* :

"If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent, at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this and then tell me whether I am too sanguine when I say that, if the Theosophical Society survives and lives true to its mission, to its original impulse, through the next hundred years—tell me, I say, if I go too far in asserting that this earth will be a heaven in the twenty-first century in comparison with what it is now !"

"Let us, then, be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labor and to wait".

TEA TABLE TALK.

It was a large, sunny parlor, and Psyche flitted about it, touching here a rose and there a drapery; now re-adjusting, now contemplating. In her yellow gown, pendent fringes waving and shoulder-puffs raised, she looked like some light butterfly, skimming all the attractiveness of the room. As she hovered above the tea cups, I told her as much.

"Antonina calls them 'flutter-byes'; perhaps that is a still better—because a still more trifling name"—she said, with a provoking little *moue*.

There are women whom you never can please, do what you will. Praise is gross. Silence wounds. Everything seems to brush the bloom from their wings, I told her this. She laughed in my face. Surely the women of our mothers' era had more tact and suavity. I made bold to suggest as much, and she only remarked:

"For the matter of that, so had the women of your grandmother's time. Should you wish me to be your grandmother? I am glad I am not. I should not like to be in the least responsible for you."

This personality seemed to call for a severe reply, but her fluttering about in that manner unsettled me. You cannot crush a small person who is darting hither and thither among the mazes of the modern *salon*, more absorbed in bric-a-brac than in yourself. Hence I concluded to waive the subject, and to make a cool, dignified inquiry about a work on architecture which lay before me, in the hope of bringing her to a standstill. I succeeded only too well. Poised in front of me, audaciously ignoring my question, she said:

"Butterflies! Light, trifling, flippant things. I suppose you think they have no souls. Pray do remember that Psyche—whose emblem is the butterfly—is the soul."

"I'm not up in symbology," I answered, "but aren't you rather breaking a butterfly?"

"You think they are mere evanescent creatures of the hour", she continued, oh so scornfully.

"My dear young lady, when the theosophical butterfly typifies *Buddhi-Manas*——" but I might as well have attempted to arrest the flight of a butterfly.

"That's all very pretty; but you, I know you do not believe it one bit. Pray, did you ever see the birth of a butterfly? Did you ever see the throbs, the quivers of anguish, the shuddering agony, the blood drops of the chrysalis before the winged life comes forth? In that mimic sphere there is a purpose, an heroic struggle necessary to existence. If you entered the butterfly world you might find yourself a coward there, where every purposeless life is still-born."

I hastily answered that I thought this very probable, and indeed her dark eyes were glancing and all her silken fringes quivering and shining in a way that caused me to remember a pressing engagement with a man from No-where. But I never voiced it, for, hovering near a huge satin chair fluted

and perfumed like a flower, she suddenly sank into its depths, saying softly: "Shall I tell you a story?"

My engagement dissolved back into No-Man's-Land. Psyche is an unrivalled story-teller, and I have often envied the small hearers above whose downy heads she murmured gently.

Reflecting, she folded her feathery plumage about her.

"My tale is called 'The birth of a soul'," she said.

"There was once a butterfly, a Psyche, a creature of sunshine and color, of light aims, contented with evanescent and trifling joys, consorting mainly with creatures like herself. Yet, such as she was, she attracted a being of a higher order, a poet-artist, who thought he saw within her nature the gleam of wider possibilities. She believed him, because it was so delicious to believe. That is the butterfly's best reason for doing a thing,—that summer airs blow softly and the nectar is so sweet. The homage he offered her, was a flower rare indeed; she tasted its brimming cup, then drank again, and again. This gave him hope. He went away to work for her, to dream of her, to become worthy of her. Fancy! 'Worthy'—of a butterfly! And while he aspired, labored, and achieved, she found, another summer day, flowers of praise full as sweet and fresher, newer than his own, and classified him with forgotten joys, remembering only those of the bright moment, those of the rainbow-hued gardens of life where she found herself now.

In distant lands he, dreaming, worked as well, and worked for pure love of Art and of Love itself. Who works thus works well. His hour of achievement came. He too was wooed by softer airs, by a more radiant day. In his self-imposed exile he had painted her portrait. It was his dream life and brought him the first award of a lasting fame. He returned, elate, yet sobered by the nearness of a great hope, a happiness once as far removed from his grasp as Heaven itself is—still as far, perhaps, for think of grasping happiness in butterfly form! This he knew not. By a light memory, a graceful touch, a swift reply now and then, she had given him cause to think that she still loved him, she, who threw encouragement to all because the day was fair and her own wings light; she, who sunned herself in every pleasing nature, and sipped the sweets, and fled! She who, butterfly-like, gave no thought to the morrow, counted no cost. He saw her, girt with the chaste aureole of his own ideal. Landing one evening in their native city, unable to wait until the next day to see her, though the conventions of frivolity compelled him to wait until then for a call, he concluded to go to the opera, where he was sure she was to be found. He was right, she was there. He raised his glass, he drank in her image. He stared, removed his *lorgnon*, wiped its clear surface as if it were beclouded, then looked again; a long look, an ardent look that hardened and cooled into despair. What did he see? Only a butterfly. To alight everywhere, to rest nowhere, that is the life of these souls of air. This fact in Nature, and in butterflies, was none the less hard to him because it *was* a fact, and he resisted it. Though he saw her flirting, fluttering, evading, pert and airy, nonchalant and unconstrained, though he read the shallowness of her nature in her roving glance and futile actions, still

he sought her out. Still he hoped to snatch the fragile creature to his heart. Had he succeeded, he might have clasped only a handful of dust, who knows? But he failed. Not knowing what manner of thing a heart was, how could she take his, or give him her own?"

"What a fool he must have been," I ejaculated.

"He was a *man*," she replied.

I did not quite like to ask her what she meant by this, so I remained silent. She sat upon her daffodil-colored chair, quivering a little, as if about to take flight, subdued somewhat and less blithe of manner, a butterfly drenched with dew. In her eyes the dawn of emotion, in her voice the ghost of sorrow.

"He went to the opera-box," she continued, "to be received with a touch of coolness, a hint of disdain. His homage was that of an intellect, a soul; it was less sugared and spiced than before. She gave him clearly to see that he wearied her; she had become used to less healthy food. He saw a shallow nature, revealed in a shallow face, a careless bearing, an idle voluptuousness, a love of the trifles of life. So when she turned impatiently from him, weary and scornful, he took his leave as an honest man would, who saw his ideal overthrown. He made no reproach, no outcry. As he passed out of the opera he heard her name spoken amid light laughter, and understood more than ever that he had placed his whole stake upon a butterfly's nature, and had lost it. If he suffered I do not know. But one may guess it. He was silent. Then presently, when his name was upon every lip, her caprice returned and she sent for him. He did not come. She wrote, and asked the reason why. It was then that he sent her portrait to her: upon a card in its corner were written these words, "*In Memoriam*". So she unveiled the portrait and looked upon the face of his dead love. It was herself, and yet not herself. A mirror stood opposite. Upon the canvass, dignity, a gracious equipoise, power tempered by mercy, love subordinate to reason, all the graces of a gentle womanhood, all the earnestness of high ideals. Herself as she should have been; as she might have been. In the mirror, a shallow puerile face, a fanciful wandering disposition, the absence of all aspiration, the ignorance of all true love. She grew pitifully small in her own eyes as she gazed, discrowned, at the image of herself crowned by Love. She comprehended what she had destroyed and what she had missed. She saw before her an unending panorama of idle days, wasted hours, brief pleasures snatched upon the wing, as it were. Slowly all this filtered into her consciousness; gradually she realized the pity of it, until at last her noble image looked down upon a woman sobbing, prone before it, and under the eyes of the portrait a soul was born.

It was born too late for greater use. It was only the soul of a butterfly. Yet the tiny thing lived. It essayed a higher flight. There are laws, even of butterfly life, and it endeavored to know them. Perhaps it learned to carry from place to place the golden germs of a sweetness not its own, to sow the seed of a life it could only serve and could not share. Perhaps to know its puny nature for what it was, and still to strive, still to aspire; to be alone, unaccompanied in the airy flight; to lift the body of the worm upon the psyche

wing ; is courage, of a minor kind indeed, but courage still. For if, perchance, the butterfly knows all its weakness, and still endeavors to be all it can be, may not the tiny shallow thing, in time, win higher grace ? ”

Was it moisture she brushed from her eyes ? I could not say. On the wall hung a most loveable portrait, like her, yet curiously unlike. Her glance followed mine. “ It is an ancestress of mine ”, she laughed, and evading the question of my look, she darted away to the window. Presently I saw her flitting about among the lilacs on the lawn. As I watched her, a mystery rose before me, the mystery of woman’s nature ! Can she feel, or does she only simulate emotion ? Was it of herself she spoke, or did she weave an artful tale ? Has Psyche a soul, or has she only a psychic something, animated by a love of sensation, of pleasure ? Is the butterfly a freak of nature, or has it indeed a soul ?

JULIUS.

TESTS OF CHARACTER.

Madame Blavatsky’s retirement from this incarnation has incited journalists to columns of description, in which those hostile to her have repeated anew the various charges of humbuggery, deception, imposture, mercenariness, rapacity, lasciviousness, immorality, and falsehood. All may be grouped under 3 heads, Fraud, Extortion, and Lust.

Now to determine the actual character of any person widely known as an author, there are 3 tests,—the flavor of the writings, the quality of the readers drawn to them, the personal experience of those most closely associated with him in domestic life. Let us apply these tests to Madame Blavatsky.

1st. *The flavor of the writings.* Throughout all, but especially in the one avowedly written as a hand-book for pupils who would practice Theosophic teachings, *The Voice of the Silence*, the duties most explicitly, repeatedly, and unqualifiedly enjoined are Truth, Unselfishness, and Purity. It is declared that no one should attempt the Higher Path till deliberately purged of every falsehood, unbrotherliness, and uncleanness, such being an absolute bar to the spiritual progression which alone can conduct to Beatitude. This is beyond question the reiterated injunction of each book. Now if it mirrored the soul of the writer, Madame Blavatsky was honest, unselfish, and chaste ; if the reverse, she was publishing sentiments opposite to her own, opposite to those fitted to secure her the followers she would desire, opposite to the tendency of the age and to the demands of literature, opposite to a motive for fame, ease, emolument, or praise. She was universally admitted to be clever ; does a clever writer hypocritically avow doctrines certain to ensure failure in popularity and gain ?

2d. *The quality of the readers drawn to them.* Are her works the chosen favorites of the frivolous, the tricky, the dishonest, the sensual? The question is as though one should ask if the *Meditations* of Marcus Aurelius were the delight of thieves. Apart from the matter of philosophical discussion or esoteric exposition, facts show that the purchasers and students of her writings are men and women of sober mind, intent on spiritual things, dwelling on soul-advance and fraternal help as the aims of life. Does an unscrupulous sensualist devote years of laborious work to provide guidance for that class; does that class feel magnetic sympathy with the self-seeking and the corrupt?

3d. *The personal experience of those most closely associated in domestic life.* Every man is best known by such as dwell in his household, note his private habits, tastes, affiliations, are familiar with his ways and speech and revelations. Now it is remarkable of Madame Blavatsky that the most unreserved testimony to her sincerity comes from those most competent to test it, members long of her own family, intimately connected with her in daily life. Mrs. Besant, the Countess Wachtmeister, Dr. and Mr. Keightley, speak in no measured tones of her generosity, kindness, forgiveness of injuries, freedom from resentment, her patience with learners, her condemnation of wrong, selfishness, and incontinence, her amazing and ceaseless energy, her self-sacrifice, her indifference to money, her refusal to accept gifts, her cheerful poverty that her work might be sustained, her unreserved renunciation of ease, income, rest, and health for the cause of Theosophy. They, and such of us as have had like, though less, experience, are uniform in testimony as to these points. Strange that all such should be deceived, and that the true interpreters of her character should be journalists who never read a page of her writings, never attended a meeting of the Society she founded, never passed a day in her household, never even looked upon her face!

The friends of Madame Blavatsky, those who knew and loved her, do not ask that the world shall take her at their valuation. They ask merely that the rules of palpable common-sense shall be admitted in any judgment of her, that testimony from those who know much shall be thought weightier than testimony from those who know nothing, that every well-established principle in the interpretation of human character shall not be reversed in her case, that the unsupported assertion of a daily newspaper shall not be conceded the authority of a Court or the infallibility of a Scripture. They do not even ask that the impartial shall read her books, but they suggest, not from hearsay but from experience, that if any man wishes his aspirations heightened, his motive invigorated, his endeavor spurred, he should turn to the writings which express the thought and reflect the soul of HELENA P. BLAVATSKY.

ALEXANDER FULLERTON, F. T. S.

LITERARY NOTES.

APRIL LUCIFER has for editorial "The Negators of Science", which deals sharply with the many prominent scientists who in the same breath avow that the intangible is beyond their reach or sphere and yet insist that it can be nothing else than a phase of matter. The first part of Prof. M. N. Dvivedi's paper on "The Puranas" is prefaced by a neat sarcasm on the Secretary of the Oriental Congress at Stockholm, to whom it was originally sent. The paper itself is learned and forcible, as well as clear, but is even more extraordinary for the perfection of its English. Such rich, mellow, varied, delicately-tinted diction might well be the envy of a cultivated native. "Scripture Blinds" is rambling, fanciful, and not overly marked by point; "The True Church of Christ" continues on its line of close analysis and thought. The new syllabus of Blavatsky Lodge Lectures afresh illustrates what power and erudition are more and more being brought to the service of Theosophy;—The Puranas; Theosophy and Science (old); *ditto* (new); Theosophy and the Christian Doctrine; The Kabalah; Theosophy and Theosophical Christianity; Eastern Psychology, the Missing Link between Religion and Science; Theosophical Ethics; Divine Incarnation; Theosophy in its relation to Act; Solar Myths; Notes on the Esotericism of the Gospels; The Sacrificial Victim. [A. F.]

APRIL THEOSOPHIST. Col. Olcott's ever-fascinating pen would make his article on "The Vampire" readable in any century, certain as dwellers in the 19th are to shake their heads at an invitation to revert to the 15th. The serious difficulty of explaining how physical blood can be transmitted from a living person by an astral form to a buried corpse in no way daunts the Colonel, for he promptly asserts the process to be by "sympathetic psychical infusion". As a collocation of words this is certainly very neat, but——. P. R. Mehta, in "Our Duty", excellently well gives his countrymen and all Theosophists reasons for furthering the Oriental Department Papers. Further curious facts in "Obeah" are presented, and Mr. E. D. Fawcett makes hearty and generous tribute to Herbert Spencer in a lecture upon that great man delivered at Headquarters. Mr. B. Keightley, the General Secretary for India, has made a short tour of visitation and addresses to some of the Branches, and in that, as in his other duties, manifests the capacity for intellectual and physical work which was the astonishment of the American Section and may prove the salvation of the Indian. American Theosophists must be gratified at the large use in India of the publications in our own land, and the PATH has special reason to purr most amiably. [A. F.]

THE "PATH" OFFICE has received from Gen. F. J. Lippitt a copy of the *American Law Review* in which that gentleman comments upon certain decisions in the Courts of Law regarding the admissibility of evidence relating to psychic facts. Reference is specially made to the case of Wells V. Bundy. According to this report the jury stated in substance that they would decline to believe in such "psychic facts" even though testified to by unimpeachable witnesses. The Judge, following previous decisions, ruled such evidence to be irrelevant to the issue, declined to admit it, and overruled the somewhat natural objection to a jury confessedly biased. Stated in the words of Gen. Lippitt, the ruling was, "If defendant should succeed in proving plaintiff's fraud on one or more occasions, his justification would be substantially made out, whether or not on other occasions the manifestations had been genuine; and that therefore what may have taken place on those other occasions was irrelevant to the issue". Gen. Lippitt argues that in such a case, where a decision might have carried with it a criminal prosecution for obtaining money under false pretences, circumstantial evidence was as clearly admissible as in any criminal case. Further than this, the case of anyone charged with fraudulently producing manifestations which are in the public mind judged to be impossible is so heavily weighted at the outset that it seems only just that such person should have the right to show by all the evidence available that such manifestations do sometimes occur under circumstances where fraud is impossible. They would thus be brought within the domain of ordinary facts to some extent, and the defendant would have the advantage of showing that he acted in a *bonâ fide* manner.

In this case the jury on their own confession would have felt bound to convict, without the shadow of any evidence of actual fraud, and the case was clearly prejudged from the outset. The plaintiff's counsel then withdrew the case.

We presume that the facts are as stated in the *American Law Review* by Gen. Lippitt. They must speak to our readers for themselves.

MIRROR OF THE MOVEMENT.

AMERICA.

THREE OF THE BRANCHES in Los Angeles, Calif,—the Sakti T. S., the Satwa T. S., and the East Los Angeles T. S.—having united in a request that the surrender of the three Charters be authorized and a new charter be issued to the united membership, the Executive Committee unanimously gave consent, and a charter to the "Dhyana T. S. of Los Angeles" was issued just before Convention.

THE GRAY'S HARBOR T. S., of Hoquiam, Washington Terr, was chartered on May 4th. It starts with 5 members and 2 others have since applied. It is the 53d Branch on the present American list.

A THEOSOPHICAL SUNDAY SCHOOL, with good attendance, has been opened in Oakland, Calif. This has not yet been done in the East, and it looks much as if a skilled worker in that department may have to be imported from California.

THE OAKLAND ENQUIRER of April 25th devotes over a column to reporting Mrs. Georgiana S. Bowman's lecture on "The Mahatmas", wherein she gave the proofs of Their existence formerly and now, some account of Their schools and powers, and extracts from the experience of Col. Olcott and others. The lecture was an hour in length, was very instructive to the general public, and was delivered in the Jewish Synagogue.

THE MILWAUKEE JOURNAL of April 28th gives two columns to a well-written *resumé* of Theosophy and an account of the Brahmana T. S. Slightly open to correction in a few minor points, this excellent article well sets forth the leading tenets of the system and shows anew the sensitiveness of the press to popular wants.

BRO. HARRIE S. BUDD, a vigorous and devoted Theosophist of El Paso, Texas, adds another to his good works by establishing a monthly Theosophical magazine *in Spanish*. It is to be issued on the 15th of each month, May being the first, will have 16 pages, and be of the size of the PATH. It will have no advertisements, merely book notices of Theosophical publications and general standing information. Its title will be *El Silencio* (The Silence), and it will bear the design of the World Egg guarded by the Serpent-Power. Price \$1.50 per year. The general lines of the PATH will be followed, but adapted to Latin America, and for some months the text will of course be mainly translations from English articles, after which there will naturally be communications from Mexican and other Spanish quarters. Bro. Budd has made the PATH an accredited agency, and any orders will be pleasurably forwarded. How Theosophical literature is spreading! The great Spanish pioneer, Bro. Montolin, has performed marvels in Spain, and now a fellow-worker appears in Texas! May *The Silence* be full of thought and inspiration, and may its Voice pierce through all walls of indifference or hostility, transmuting evil to good and sordid aims to the most earnest search for spiritual light!

NEWS HAS COME of the safe arrival in Australia of Col. Olcott, after a singularly smooth and agreeable passage. There is probably no spot on earth short of an uninhabited island where the President would repose entirely

from Theosophical work, but he is at least out of reach of daily mails and hourly worries, and will have some chance to rest mind and body.

THE NEW YORK PRESS AND H. P. BLAVATSKY.

Immediately upon the fact's being known in New York that H. P. Blavatsky had left her mortal frame, two methods of dealing with the matter were developed by the New York press. The first is that which has made the newspapers an eyesore to all self-respecting persons—sensationalism and lies. It was declared that she had been dead three weeks; that she was not dead but was making up a trick;—both lies. All the other abusive lies of the last decade were rehashed, and the *N. Y. Sun* in its usual way repeated its libel of last summer, feeling secure from any reply by a dead woman.

The second method is illustrated by an editorial which was printed in the *N. Y. Tribune* of Sunday, May 10, which we give in full :

MADAME BLAVATSKY.

Few women in our time have been more persistently misrepresented, slandered, and defamed than Madame Blavatsky, but though malice and ignorance did their worst upon her there are abundant indications that her life-work will vindicate itself, that it will endure, and that it will operate for good. She was the founder of the Theosophical Society, an organization now fully and firmly established, which has branches in many countries, East and West, and which is devoted to studies and practices the innocence and the elevating character of which are becoming more generally recognized continually. The life of Madame Blavatsky was a remarkable one, but this is not the place or time to speak of its vicissitudes. It must suffice to say that for nearly twenty years she had devoted herself to the dissemination of doctrines the fundamental principles of which are of the loftiest ethical character. However Utopian may appear to some minds an attempt in the nineteenth century to break down the barriers of race, nationality, caste, and class prejudice, and to inculcate that spirit of brotherly love which the greatest of all Teachers enjoined in the first century, the nobility of the aim can only be impeached by those who repudiate Christianity. Madame Blavatsky held that the regeneration of mankind must be based upon the development of altruism. In this she was at one with the greatest thinkers, not alone of the present day, but of all time; and at one, it is becoming more and more apparent, with the strongest spiritual tendencies of the age. This alone would entitle her teachings to the candid and serious consideration of all who respect the influences that make for righteousness.

In another direction, though in close association with the cult of universal fraternity, she did important work. No one in the present generation, it may be said, has done more toward reopening the long sealed treasures of Eastern thought, wisdom, and philosophy. No one certainly has done so much toward elucidating that profound wisdom-religion wrought out by the ever-cogitating Orient, and bringing into the light those ancient literary works whose scope and depth have so astonished the Western world, brought up in the insular belief that the East had produced only crudities and puerilities in the domain of speculative thought. Her own knowledge of Oriental philosophy and esotericism was comprehensive. No candid mind can doubt this after reading her two principal works. Her steps often led, indeed, where only a few initiates could follow, but the tone and tendency of all her

writings were healthful, bracing, and stimulating. The lesson which was constantly impressed by her was assuredly that which the world most needs, and has always needed, namely the necessity of subduing self and of working for others. Doubtless such a doctrine is distasteful to the ego-worshippers, and perhaps it has little chance of anything like general acceptance, to say nothing of general application. But the man or woman who deliberately renounces all personal aims and ambitions in order to forward such beliefs is certainly entitled to respect, even from such as feel least capable of obeying the call to a higher life.

The work of Madame Blavatsky has already borne fruit, and is destined, apparently, to produce still more marked and salutary effects in the future. Careful observers of the time long since discerned that the tone of current thought in many directions was being affected by it. A broader humanity, a more liberal speculation, a disposition to investigate ancient philosophies from a higher point of view, have no indirect association with the teachings referred to. Thus Madame Blavatsky has made her mark upon the time, and thus, too, her works will follow her. She herself has finished the course, and after a strenuous life she rests. But her personal influence is not necessary to the continuance of the great work to which she put her hand. That will go on with the impulse it has received, and some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her memory will be accorded the honor to which it is justly entitled.

This editorial is true, fair, prophetic. It gives H. P. B.'s sentiments and main doctrine, and it outlines the effect bound to be produced upon the world by her work.

RETURN TO ENGLAND OF MRS. ANNIE BESANT.

Mrs. Besant lectured in Boston on the 27th, 28th, and 30th of April, and in Springfield on May 1st, returning to New York on the 2d. On the 5th she spoke for the last time at the regular meeting of the Aryan Branch. A great crowd filled the Hall, and a deputation from a Woman's Society waited upon her to present an address after adjournment. Too much time had unfortunately been consumed by prior speakers, so that her remarks were necessarily curtailed,—a fact the more regrettable because she had never been more vigorous, elevated, or thrilling. Taking the passage previously read from the *Bhagavad Gita*, Chap. 4, where Krishna says "Wherefore, having cut asunder with the sword of spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise!", she touched on the paralyzing influence of doubt and its only cure by knowledge. Then with singular lucidity and power she sketched the shaping of the astral mould by the previously-formed character of the newly-incarnating individuality. Specific memories had faded, leaving only their essence as "tendency"; distinct ideas had resolved themselves into "thought"; and this "thought", guided by that "tendency", moulded from the thought-plane the semi-ethereal particles on the astral plane into form fitting for the Ego about to reincarnate. Karma exhibited and vindicated itself in thus preparing a just shrine for the returning spirit. Then passing

to her farewell, she feelingly spoke her great thanks for the warm heartiness which had greeted and encircled and cheered her in her mission, and blessed the Theosophy which made foreigners friends and co-believers co-workers. How little with any of us did zeal equal privilege, accomplishment keep pace with opportunity! And yet the grand duty was not so much the actual exertion of intellect as the clearing away every obstacle and opening the gates to the in-sweep of the mighty agencies which use us as their channel. And then, unconsciously, perhaps, illustrating her own counsel, she flooded the hall with one last outpouring of earnest and eloquent appeal for increased devotion and work.

Mr. Alexander H. Spencer, a leading member of the Aryan Branch and member of the Executive Committee of the American Section, moved the following Resolutions, which were unanimously adopted :

Resolved, That Madame Blavatsky, in sending to us as her representative Annie Besant, added but another to the many obligations borne her by the members of the Theosophical Society in America.

Resolved, That to Mrs. Besant the members of the Aryan T. S. in meeting assembled extend their most brotherly affection and highest regard.

Resolved, That while expressing their entire approval and high appreciation of the work to which she has devoted her labor and her talents, they would tender also to her their hearty thanks for the assistance rendered the Theosophical movement in this country by her visit, and, trusting that her ocean journey home may be free from peril or annoyance, sincerely hope that circumstances may so shape themselves that she may come back to us again and yet again.

On the 6th Mrs. Besant sailed for England in the *City of Chicago*, Dr. and Mrs. J. D. Buck of Cincinnati accompanying her.

OF THE MANY replies made by Theosophists to journalistic attacks upon our honored Leader, one of the neatest and best was by Mrs. Anna L. Blodgett in the *Post-Intelligencer* of Seattle, W. T., of May 12th.

THE "LEAGUE OF THEOSOPHICAL WORKERS" has been formed in accordance with the report of the committee appointed at the last annual convention of the American Section of the Theosophical Society for founding such league. Its central office is in New York City. Its officers are :—

Mrs. J. Campbell Ver Planck, President.

Miss Katherine Hillard, Vice President.

Mr. H. T. Patterson, Secretary.

Mr. E. A. Neresheimer, Treasurer.

Under it local leagues may be formed, which leagues by the provisions of the Constitution of the society will be nearly autonomous.

Membership is only open to members of the Theosophical Society, though others may take part in its work as associate members.

Notice will shortly be sent out with full particulars as to the provisions of the Constitution, and suggestions as to the best methods to be followed by the local leagues.

THE STANDING COMMITTEE appointed at the last annual Convention of the American Section of the Theosophical Society for the making of branch work more effective have their first suggestions nearly ready. It makes a somewhat voluminous paper, and will either be published in a subsequent number of the "Path", or sent out by the committee itself direct to the Branches. It embodies plans for the running of large and small, and formal and informal meetings. Also a draft of fifty-two subjects for discussion, the subjects being arranged in groups under different headings—this scheme being adopted *in toto* from the Brooklyn branch. There are in addition recommendations for study at subsidiary meetings, and outlines as to co-operative home work, with a valuable paper summarizing the entire Secret Doctrine on the topic of "hierarchies"—this summarization being the result of such work already done.

THE ORIENTAL DEPARTMENT has concluded an engagement with Prof. Manilal N. Dvivedi, of Nadiad, India, as its Pandit, and he will immediately begin the preparation of articles as such. Mr. Dvivedi is a well-known Professor of Sanscrit, is a Brahmin, fully conversant with the ancient and modern literature of his country, and abundantly qualified to select valuable items for the benefit of the American Section.

OBITUARY. Mr. Paul Webersinn, formerly of Golden Gate Lodge, San Francisco, died on May first and was cremated at Los Angeles on May 9th, many Theosophists being present and assisting. The ashes were subsequently sent to the family in Germany. Before the body was sent to Los Angeles, simple but impressive memorial services were held by the Golden Gate Lodge, consisting of music by a quartette, a reading from the "Bhagavad Gita", an address by Dr. J. A. Anderson upon the significance and import of death from a Theosophical stand-point, with a review of the life and work of the deceased brother, the reading of Edwin Arnold's "Death in Arabia", and further music by the quartette. Resolutions of respect and regret were adopted by the Branch.

LETTER.

S. S. CITY OF CHICAGO, May 15th, 1891.

DEAR PATH :

Mrs. Besant's homeward journey has been altogether a pleasant one. Our little party have been "on deck" every day, Mrs. Besant having lost her reckoning but one day, thus proving herself a "good sailor" after all.

It is not the wind or weather, nor yet the tides of the sea, that I desire to call to the attention of the readers of the PATH. It is rather of that rising tide in the affairs of man that is everywhere setting in toward Theosophy.

Everywhere is heard the muttering of discontent at the old *régime*, of rebellion against the old creeds; and impatience is frequently expressed whenever it is proposed to rehash the old theologies.

On Sunday the Captain read the service of the English Church as a mere matter of official duty, and when a clergyman proposed a "sermon," he was informed that he could preach if generally invited to do so by the passengers. Need I add that we had no sermon last Sunday! Now add to this the fact that Mrs. Besant lectures by very general request to-morrow night on Theosophy, and the trend of the tide of public interest may be plainly seen. It would be hardly fair to name the prominent people on board who have sought interviews with Mrs. Besant, have expressed great interest in the subject of Theosophy, and who have felt honored at receiving a card of invitation to the meetings at 19 Avenue Road. The interest seems both wide-spread and deep. Of course Mrs. Besant's well known name, and her former work as a reformer and Socialist, have added greatly to her present prominence, while her intimate relations to Madam Blavatsky enable her to speak with the authority of personal knowledge.

Most of these people who express this interest in Mrs. Besant and her work are Americans, and the recent Convention at Boston and Mrs. Besant's lectures there and elsewhere have aided greatly in bringing about this new impulse. The result is specially interesting to readers of the PATH and members of the T. S. in America, because it further shows that the work done by the PATH and by the Tract-mailing Scheme is already bearing fruit. It is well to bear in mind that the strength of the T. S. movement is by no means represented by or confined to its organized branches. The branches are often small, and the work may seem discouraging because apparent and immediate results are not always forth-coming. The organized societies ought to learn, no less than individuals, how to work and wait; content to do their duty, well assured that no earnest and intelligent work is ever lost or done in vain.

J. D. BUCK,

FOREIGN.

GIRLS' HIGH SCHOOL (CEYLON) PRINCIPAL.

From the respondents to M. d'Abreu's letter in Feb. PATH the Trustees have unanimously selected as Principal an American lady, Mrs. Marie M. Higgins of Washington, D. C., an accomplished linguist and pianist, experienced in teaching. Mrs. Higgins purposes to sail as soon as some needful preparations are made. It is her very earnest wish to take with her, as an important part of her equipment for a life work, some Theosophical

books and a piano, the latter having especial value in such a field and under such hands. A first class instrument of metal, one she has used, has been offered her for less than one-half its original cost, and she needs but \$240 to secure it. To raise this sum is impossible to herself, and the Trustees can barely pay her passage to Ceylon. But if American Theosophists will accept the privilege of thus furnishing the school with so potent a means to instruction and refined pleasure, Mrs. Higgins may carry with her an additional assurance of success in her mission and an additional proof of the interest felt by her countrymen in the cause of female education in the far East. The PATH has one offer of \$25 conditional on the whole sum's being raised by 9 others of like amount, or by smaller sums, and will gladly be custodian of the fund, as well of any books contributed for Mrs. Higgins's use. The temporary absence of the Editor will not interfere with the execution of this proffer, he having arranged therefor.

LONDON LETTER.

The new British Section Library is now open and ready for use. It is a large, well lighted, airy room, furnished with lounges, armchairs, and writing tables. Its length—it runs from front to back of the house—makes it excellent for the purpose of quiet reading, as it is quite possible for several people to secure a nook where they can feel undisturbed. At one end is a French window which opens into a good sized conservatory, at present absolutely devoid of flowers or furniture other than hot water pipes. This is, I believe, to form a smoking-room for members of the staff, and possibly for their friends.

We are extremely glad to say that the concert which was mentioned in the letter of last month proved to be a great success, financially and otherwise. The accounts are not all made up, but the proceeds, reckoned approximately, together with donations, make £70, a very valuable windfall into our needy hands for the Building Fund.

The staff in Avenue Road is very glad to welcome Mr. Willis E. Brown of California, who has kindly come over to help Mr. Pryse with the Printing Press. The work of this department was becoming so heavy that it was impossible to put the Press to its full use, and their grateful thanks are due to Mr. Brown for coming forward to help in this emergency.

With the transference of the British Section Rooms from Duke st. to Headquarters the Monday evenings had to be discontinued. There is, however, no intention to abandon them. It is now proposed to form a class for study of the *Key to Theosophy*, to be held in the Lecture Hall, No. 19 Avenue Rd, at 8:30 p. m. If twenty names are given, the first meeting will be on Monday, May 11th. Members and friends will have the privilege of bringing their friends to this class, subject to a reasonable limit of time, and

on condition of their signing their names on the first occasion, and entering their names and that of their introducer in a book which will be kept for the purpose.

The Swedish Branch is more active than ever, and twenty-one new diplomas have been issued during the last month.

Influenza has laid its hand heavily upon the Theosophical Society, for it has invaded the stronghold of the Headquarters. In fact, a hospital *régime* is established, and the work has been very heavy for the still able-bodied members, who have had to combine the duties of nurse and Secretary with a considerable amount of anxiety.

In consequence of this outburst of influenza the *Conversazione* has had to be abandoned for this month. C. M.

COLONEL OLCOTT writes from Brisbane, Australia, that the Australian trip is doing him great good and is turning out a most excellent thing for the T. S. He found that the legacy of Mr. G. H. Hartmann to the Society amounted to £5,000 and that the Colonel's title was unquestioned, but that the testator did a great wrong to his family by leaving so much away from it, and that this fact had aroused much prejudice against the T. S. in Australia. He promptly decided to refuse so unjust a bequest, and only took one thousand pounds for the Adyar Library, returning to the family the remaining four thousand pounds. The heirs were of course delighted, and popular sentiment towards the Society was reversed, turning into respect and good will. The expenses of his voyage to and fro were also paid, so that he will now be able to go to Paris from Colombo. He has been making close inquiry into the religion of the Aborigines, and will prepare some good articles for the *Theosophist*. Theosophy is but little known as yet in Australia, but popular interest is evident, his own lectures were well attended, and he foresees a good future for the Cause in that vast country.

AN IMPORTANT CONVENTION is to be held in England, and Col. Olcott is hastening from Australia to it. Details will be given when received.

LAST HOURS OF MADAME BLAVATSKY.

Only meagre details of the departure of H. P. B. have reached the PATH. She had felt better the evening before, had dressed and come into her sitting-room, and had asked for her large chair and her cards, but the latter she soon laid down. The Dr. brought a consulting physician, and both ordered brandy to pull up her strength. She passed a restless night, but in the morning was better, and the Dr. pronounced that she was going on well. Mr. Mead went to Holland to recuperate from his illness, the Countess Wachtmeister and Mrs. Oakley went into town, and Miss Cooper and the two nurses remained with H. P. B. A few hours later the change

came, and Miss Cooper called Mr. Wright and Mr. Old. H. P. B. was unable to speak, but was conscious to the end. Death was caused by a clot of albumen touching the heart. Mr. Wright, Mr. Old, Mr. Pryse, and Mr. Brown lifted the body from the chair to the bed, where the nurses took charge of it. Telegrams were sent off in every direction, and work went on all night in printing and sending out notices, etc. Every one kept cool and worked effectively, so that there was no confusion or flurry, despite the deep sorrow. The death was registered, all legal steps taken, and arrangements made for the cremation, the invitation to Theosophists especially noting that H. P. B.'s request was that no mourning should be worn.

The cremation had place at Woking, 25 miles from London, on Monday, May 11. The day was beautiful, and the drive of $2\frac{1}{4}$ miles from the station was past fruit trees in full bloom. In the small, plain chapel of the Crematorium were gathered about 100 friends. The coffin, covered with blue cloth and decked with flowers, was carried by four T. F. S. After a eulogy and exhortation by Mr. Mead, it was borne to the Crematorium. The funeral ceremony was very simple, solemn, and impressive, and it seemed as if each person present was communing with the great soul just gone away.

THE TRACT MAILING SCHEME.

The General Secretary was able to announce to Convention that the total contributions had reached \$1906.95, and that over 260,000 tracts had been printed. The summer season, during which the ordinary business of the office much abates, is approaching, and in those months it is the practise of the General Secretary to use his staff, when not otherwise occupied, in the dissemination of tracts. Hence he is now arranging to secure a stock of Directories and tracts for that purpose. It requires however, no little outlay, especially as gifts during the summer are so small, and he therefore asks members of the Society to provide him with the funds which shall make possible an active season, a season the more active and the more fruitful because of the vast attention attracted to Theosophy by recent events so strangely and unexpectedly combined. Each Theosophist is asked to aid in the Tract Mailing Scheme.

NOTICES.

I.

Branch Paper No. 15, *Jesus the Initiate*, read in San Francisco by Mrs. Veronica M. Beane, was mailed to all the Secretaries on May 4th.

II.

Branch paper No. 16, *The Extension of the Theosophical Movement and Instinct, Intellect, and Intuition*, by James M. Pryse, read before the Satwa T. S. of Los Angeles, was mailed to all the Secretaries on May 26th.

III.

Subscriptions to the *Prasnottara* (the *Forum* of the Indian Section), it to be mailed direct from Adyar to the subscriber, will be received by the PATH at the rate of 75 cts. per annum for one copy, \$1.25 for 3 copies, to one address.

IV.

Mrs. Annie Besant's articles in *Lucifer* on "The Evidences of Theosophy" have been published in London as a pamphlet, and will be on sale in the PATH office for 10 cts.

V.

The Report of the Convention of 1891 was mailed to each member of the American Section in good standing the last week in May. With it went *Forum No. 23* and the Address of the Executive Committee. Copies of the report will be mailed for 20 cts.

VI.

A little 4-paged monthly for children, *The Rose Garden*, has been started by a Theosophist in Texas. The PATH has copies of the first issue, and will mail one for a 2 ct. stamp.

HELENA PETROVNA BLAVATSKY

AT 2.25 P. M., MAY 8, 1891,

IN THE CITY OF LONDON, ENGLAND, AT NO.

19 AVENUE ROAD,

ABANDONED THE BODY SHE HAD USED NEARLY 60 YEARS.

She was born in Russia in August, 1831, travelled over nearly the whole globe, became an American citizen, started the theosophical movement in 1875, worked in and for it through good and evil report, and endeared herself to many disciples in every part of the world, who looked up to her as their teacher and friend. To her disciples she wrote :

"Behold the truth before you : a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

The influence of her work will vibrate through the centuries.

The Seven Beings in the Sun are the Seven Holy Ones, Self-born from the inherent power in the matrix of Mother substance.—H. P. B., in *Secret Doctrine*.

OM.

A LIST OF THEOSOPHICAL BOOKS

ADVENTURE AMONG THE ROSICRUCIANS (F. Hartmann).....	cloth, \$0.75 ; paper	\$0.50
ASTRAL LIGHT (Nizida)		.75
A STUDY OF MAN (Dr. J. D. Buck).....		2.50
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INCIDENTS IN THE LIFE OF MADAME BLAVATSKY (Sinnett).....		3.00
IDYLL OF WHITE LOTUS AND HINTS ON ESOT. THEOS. No. 1	cloth, \$1.00 ; paper	.50
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KEY TO THEOSOPHY (H. P. Blavatsky).....		1.50
LIFE OF JEHOASHUA, THE PROPHET OF NAZARETH (F. Hartmann).....		1.50
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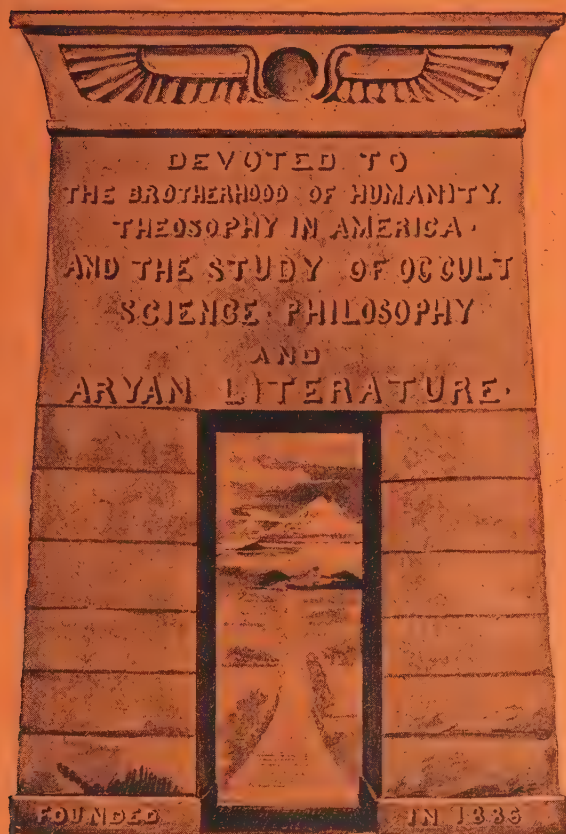
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AUGUST, 1892.

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Ā U M

To feed a single good man is infinitely greater in point of merit than attending to questions about heaven and earth, spirits and demons, such as occupy ordinary men.—*Sutra of Forty-two Sections*, 10.

Our deeds, whether good or evil, follow us like shadows.—*Fo-sho-hing-tsan-king*, v. 1629.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

Main Theosophical Traces.

IN the *Key to Theosophy* the author says that at the last quarter of each century there is always a distinct movement partaking of the nature of the present Theosophical one, and this opinion is held by many Theosophists. Can these efforts be traced? Did any people call themselves by the name "Theosophist" one hundred years ago? Is it necessary that all such movements should have been called in the past "Theosophical"? And if the claim that such movements are started by the Adepts be true, is the present Society the only body with which those beings work?

Taking up the last question first, we may turn to H. P. B. for authority. She often said that while the T. S. movement of today was distinctly under the care of the Adepts, it was not the only one through which effect was sought to be made on the race—thought and ethics, but that in many different ways efforts were constantly put forward. But still, she insisted, the T. S. wears the badge, so to say, of the Eastern and Ancient Schools, and therefore has on it the distinctive mark—or what the Sanskrit calls *lakshana*—of the old and united Lodge of Adepts. Inquiring further of reason and tradition, we find that it would be against both

to suppose that one single organization should be the sole channel for the efforts of the Brotherhood. For if that Brotherhood has the knowledge and power and objects attributed to it, then it must use every agency which is in touch with humanity. Nor is it necessary to assume that the distinct efforts made in each century, as contradistinguished from the general current of influence in all directions, should be called Theosophical. The Rosicrucians are often supposed not to have existed at all as a body, but deep students have come to the conclusion that they had an organization. They were Christian in their phraseology and very deep mystics; and while they spoke of Holy Ghost, Sophia, and the like, they taught Theosophy. They were obliged by the temper of the time to suit themselves to the exigencies of the moment, for it would have been extreme folly to destroy the hope of making any effect by rushing out in opposition then. It is different now, when the air and the thought are free and men are not burned by a corrupt church for their opinions. In one sense the T. S. is the child of the Rosicrucian Society of the past. H. P. B. often said this, and inquiry into their ideas confirms the declaration. The Rosicrucians were Christian in the beginning and descendants afterwards of Christians. Even to-day it is hinted that in one of the great cities of this new Republic there is a great charity begun and carried on with money which has been given by descendants of the Rosicrucians under inward impulse directed by certain of the Adepts who were members of that body. For blood does count for something in this, that until an Adept has passed up into the seventh degree he is often moved in accordance with old streams of heredity. Or to put it another way, it is often easier for an Adept to influence one who is in his direct physical line than one who by consanguinity as well as psychic heredity is out of the family.

Looking into Germany of 200 years ago, we at once see Jacob Boehme. He was an ignorant shoemaker, but 'illuminated from within, and was the friend and teacher of many great and learned men. His writings stirred up the Church; they have influence to-day. His life has many indications in it of help from the Masters of Wisdom. A wide-spread effect from his writings can be traced through Germany and over to France even after his death. He called himself a Christian, but he was also named "Theosopher", which is precisely Theosophist, for it was only after his day that people began to use "ist" instead of "er". Long after his death the influence lasted. In the sixties many hundreds of his books were deliberately sent all over the world. They were given free

to libraries all over the United States, and prepared the way for the work of the Theosophical Society in an appreciable measure, though not wholly.

One hundred years ago there was such a movement in France, one of the agents of which was Louis Claude, Count St. Martin, whose correspondence was called "Theosophical correspondence". He refers to Bœhme, and also to unseen but powerful help which saved him from dangers during the Revolution. His books, *L'Homme de Désir* and others, were widely read, and there are hints of a Society which, however, was compelled to keep itself secret. At the same date almost may be noted the great American Revolution influenced by Thomas Paine, who, though reviled now by ignorant theologians, was publicly thanked by Washington and the first Congress. This republic is a Theosophical effort, for it gives freedom, and fortunately does not declare for any particular religion in the clauses of its Constitution. Hints have been thrown out that the Adepts had some hand in the revolt of the Colonies in 1775. In replying to Mr. Sinnett some years ago, it was written by his Teacher that the Brotherhood dealt with all important human movements, but no one could arraign the body at the bar and demand proofs.

Bro. Buck wrote in 1889: "I have a volume entitled *Theosophical Transactions of the Philadelphian Society*, London, 1697, and another dated 1855, entitled *Introduction to Theosophy or the Science of the Mystery of Christ*, and in 1856 *Theosophical Miscellanies* was issued."

About 1500 years ago Ammonius Saccas made a similar effort which was attended with good results. He had almost the same platform as the T. S., and taught that the aim of Jesus was to show people the truth in all religions and to restore the ancient philosophy to its rightful seat. It is not at all against the theory we are dealing with that the various efforts were not dubbed with the same name. Those who work for the good of humanity, whether they be Adepts or not, do not care for a mere name; it is the substantive effort they seek, and not a vindication in the eyes of men of being first or original or anything else.

But we have only considered the Western World. All these centuries since A. D. 1, and long before that, Theosophical efforts were put forth in Asia, for we must not forget that our theories, as well as those of Ammonius Saccas, are Eastern in their origin. However much nations may at first ignore the heathen and barbarian, they at last came to discover that it is frequently to the heathen the Christian owes his religion and philosophy. So while

Europe was enjoying the delights of rude and savage life, the Easterns were elaborating, refining, and perfecting the philosophy to which we owe so much. We who believe in the Adepts as Brothers of Humanity must suppose that ignorance did not prevail in the Brotherhood as to the effect sure to be one day produced in Europe whenever her attention could be diverted from money-making and won to the great Eastern stores of philosophy. This effect came about through England, Germany, and France. Frenchmen first drew attention to the *Upanishads*, Germans went in for Sanscrit, and England conquered India, so that her metaphysical mines could be examined in peace. We have seen the result of all this more and more every year. There is less ignorant, narrow prejudice against the "heathen", the masses are beginning to know that the poor Hindu is not to be despised in the field of thought, and a broader, better feeling has gradually developed. This is much better than the glorification of any Brotherhood, and the Lodge is always aiming at such results, for selfish pride, arrogance, and the love of personal dominion have no place therein. Nor should they in our present Theosophical Society.

WILLIAM BREHON.

Some Fallacies of Metaphysical Healing

IN a previous paper attention was called from the standpoint of Theosophy, and particularly in relation to the teaching of Karma, to what is known as Metaphysical Healing, an analogy having then been drawn between the methods employed in this system and the similar ones used in hypnotic experimentation, to which the Mental Cure so popular in this country is apparently near enough of kin to be accounted cousin-german. From a sense of the urgency of the subject, a danger signal was hoisted for the warning of advocates of the psychopathic theory of treating disease, hinting that extremely hazardous results might accrue from the evocation of the finer natural forces, the manipulation and mastery of which are absolutely unknown to the majority. The view now to be taken is that of any unbiassed student and observer to whose notice has been presented the system of religion and philosophy called Spiritual Healing, first in its aspect of theoretical, and then of practical fallacy, as exhibited in its text-books and in its records of practice.

The first and most glaring fallacy of the whole system of psychopathic treatment is that either a philosophy or a religion is a necessary adjunct to a successful result, which mistaken assumption has

led to the manufacture of a brand-new worship compounded in unequal portions of an exorbitant estimate of physical perfection, and a passionate, if ignorant, adoration of the power and function of Spirit or Mind, the strange assertions of this novel *cultus* resembling nothing hitherto known in the domain of either religion or philosophy.

From an exhaustive investigation of the tenets of the new school it is forcibly borne in upon the belief, that its theories are based rather on the instinctual and emotional than on the perceptive and intuitional order,—or, in other words, that its creed is more a matter of strong and passionate *feeling* as to the promised results, than of *clear seeing* as to the tendencies of the methods employed, or as to the drift of thought involved.

It is a well authenticated fact in the respective annals of both curers of bodies and of souls, as well as further attested in the provings of psychologists, that to effect a miracle whether of physical or spiritual healing, the application of any special dogma of religion or a particular theory of philosophy is sublimely immaterial, so long as the absolute requisite is present of a state of expectant attention highly sensitive to suggestibility. Who has not heard the story of Sir Humphrey Davy with his thermometer poked down the throat of a paralytic patient, who straightway proclaimed himself greatly benefited thereby, so that the treatment was continued for a fortnight till the lame could walk and leap again? Had the astute scientist discoursed to the invalid on his laborious researches and learned theories without calling in the aid of the little instrument which aroused the patient's curiosity and hope, thereby provoking the expectant state favorable to the reactionary processes of nature, it may well be doubted if so successful a result would have been brought about. A parallel case in the records of moral reformation is recounted of a listener to one of the eloquent Whitfield's open-air sermons, who was converted from a career of great wickedness to one of accredited saintliness, not by the orator's forcible denunciations of vice and exhortations to virtue, but by the magic word *Mesopotamia*, pronounced several successive times in the melting tones of the preacher, which so stirred the man to the very depths of his being that a complete inward revolution resulted, thus also affording an illustration of the potency of sound, which according to occult science is capable of effecting great changes in the vibratory currents in and around us.

It is therefore maintained that an inculcation of either religion or philosophy is irrelevant to a cure by the psychopathic process, any abracadabra string of illiterate words, or even mere gib-

berish, sufficing to centre the attention and call up the requisite conditions for the strongly-applied suggestion to take effect, just as in the frankly avowed forms of Hypnotism the gaze is directed to a glittering piece of metal, a bright light, or even to the tip-end of one's nose, for the similar purpose of inducing entire passivity in the subject.

Metaphysical Healers, however, claim that their system is a Spiritual Science based on an absolutely true philosophy of existence, acceptance of and conformity to which is indispensable to the desired boon of recovered health. Let us, then, consider *seriatim* some of the postulates of this new creed, which has for opening formula that "the true comprehension of man's relations to the Infinite is the secret of physical health."

It is impossible not to be struck on the very threshold of the inquiry by the disproportion of the means to the end. Here we are met by nothing short of a monopoly of the highest knowledge attainable by man, for what? For the improvement of the sordid conditions of moral degradation and besotted ignorance that baffle the wisdom and lacerate the feelings of the philanthropist? No; for the amelioration of certain ordinary ailments of the individual, which if supported in the right frame of mind would teach the sufferer invaluable lessons in fortitude, resignation, and self-denial, while still perfectly amenable to long-tried and accepted means of cure.

Upon opening the hand books of this Science another shock is in store for us in the announcement that this scheme of health is to be imparted in the scant measure of twelve short chapters, or in a series of Lessons covering at the outside three weeks. For a subject purporting to be no less profound than a "true comprehension of the Infinite" and "a complete knowledge of mental laws leading to right thought-action", it is a startlingly brief term of tuition, when we consider that for a right understanding of such high themes a whole life-time of studious devotion and vigorous asceticism is not deemed superfluous in some Eastern lands, where such subjects have for long ages been the best understood.

The fallacy that next greets our notice in the opening lessons is, that after the positive statement of the "one and only power and principle in the Universe and in man" being Spirit or God, *i.e.*, Goop, called also Infinite Mind,—we are suddenly brought face about and confronted with a second principle, conveniently denominated, in order to fit into the exigencies of stubborn fact, "mortal, finite, or natural mind". This "mortal or natural mind" forthwith serves as explanation of all the undeniable conditions

which environ us, such as material bodies, sin, sickness, and death; but its entrance upon the scene is rather bewildering immediately after the positive declaration that—"There is only Infinite Mind or GOOD which is All-in-All, *therefore there can be no room for anything else*". It is not so surprising that this primary statement of only "One Principle GOD, or GOOD, or Spirit" should be succeeded in the teaching of some metaphysicians by the further one that—"there is no matter", since to be thoroughly consistent such would be their only tenable position. Wonder is excited, however, by a certain school postulating the same "one and only Principle", but thereupon declaring that there is matter too; having made which admission they proceed to announce that "*matter is dead stuff with no life or force in it*", thus ignoring the necessary interpenetration of Spirit with matter, in order that the latter should exist at all.

Another very curious fallacy is the denial of all hereditary influences affecting physical conditions, seen in the following exhortation: "Do not believe in hereditary disposition, temperament, or disease; heredity is a falsity, an unreality; we inherit only from Spirit, GOOD"—etc., etc., when all natural history, science, and observation give the lie direct to the assertion. To aid them in their theory, the healers here request us to blindfold our eyes to the patent facts of similarity of family trait and feature, and of racial and national characteristic, in order to suit the rose-pink optimism that so airily brushes aside all inconvenient obstacles to its working power. Taking a pair of instances from historic lines, we especially submit to the consideration and solution of this school of metaphysicians the retreating forehead and heavy jaw of the Bourbon family, and the high, narrow brow and weak chin of the Stuarts, which distinctive eccentricities of feature in each race denoted corresponding defects of mental and moral equilibrium.

A third fallacy may be found in the assumption that fear is the source of all disease, and also that moral states are directly productive of physical ailments, embodied in the following—"Look for causes of every disorder in some form of fear or sin"—etc., etc., whereupon succeeds a list of every imaginable crime, and even peccadillo, possible to erring human nature—more, indeed, than there are diseases to fit into, a point of no moment, however, since diseases are "nothing but unrealities" and "sins" likewise. Indeed we hardly know whether to make merry over or to bemoan the grotesque and superstition-engendering tendency of the following statement: "Jealousy, anger, pride cause rheumatism,

neuralgia, etc. Despondency produces malaria and diarrhœa. Egotism, covetousness, and obstinacy cause catarrh, congestions of the lungs and liver, and also constipation". Taking then the hypothesis of fear in the case of a sound and sturdy infant (with no trace of consumptive tendency in its constitution) suffering from an attack of congestion of the lungs, the malady would be due to an abject dread in the mind of the little victim that it would fall a prey thereto, rather than to the more obvious explanation of an undue exposure to a draught or to a March wind. Then again, if sins are such deadly foes to health we should look for a triumphant demonstration of the theory in the criminal classes, where, however, the reverse obtains, since among them healthy conditions, robust constitutions, and stalwart, if coarse, physiques are apt to be found. If Metaphysical Science finds the truth of its statement in this regard restricted to the sins and ailments of the comparatively moral portion of the community only, it should make a more modest claim than it does at present to have a universal interest and application.

To turn now to fallacies as related to practice, that of using food for sustentation of bodily life appears the most salient, when the books say: "Teach them that their bodies are nourished more by Truth than by food",—the logical deduction therefrom being that if the body is wholly responsive to Spirit in disease it should be equally so in health, and that its needful nutriment should be derived from the same source as its vitality, *i.e.* by thought-action. Nor is this any stretching of the bounds of possibility, for the Yogis of India are said to go for long periods with no nourishment, and at other times subsist only on a few grains of rice.

Another obvious discrepancy between the vaulting theory and the halting practice is the setting of a bar in surgical cases to the thought or mind power, thus:—"Mental Science is always the most skilful surgeon, but surgery is the branch of its healing that will be the last demonstrated,"—there being no more insuperable difficulty discernible in a wound readily reached from the surface,—take, for instance, a dislocated shoulder or a fractured member, than one whose seat is obscure, such as a brain lesion or ruptured blood-vessels,—the latter constituting cases jauntily enough undertaken by the healer, with no abatement of confidence whatever.

Finally we may mention the gross inconsistency, to which is added the sacrilege, of claiming money dues for the good wrought when the power used is ascribed to the loftiest plane of Spirit. After all this excessive idealism, this soaring aloft in the empyrean, it is a rude awakening to find that one form of matter at

least, that known in the Scriptures, so frequently quoted by these practitioners, as "dross" and "filthy lucre", yet remains substantial in the estimation of the Metaphysical Healer. Were they but wisely willing to base their art upon the mental plane alone, no one would cavil at the healers for demanding a fair price for the time given and the thought concentrated, whether the result were successful or the reverse, since it is known that they are not ardent and disinterested investigators of a science or a philosophy, but simply people anxious to make an honest livelihood; the moment, however, they ambitiously seek to instil a religion, and claim their mission to be one of exalted piety and a Spiritual regeneration, it is inevitable that the reproach should be cast upon them, and not unjustly, of a traffic with holy things. Strictures of this nature are not uncharitable when we consider how mainly personal is the motive of all this kind of work. It is not in the slums of poverty and vice that we meet the advocates of Metaphysical Science, endeavoring to assuage by the subtle diffusion of their right thought the misery they declare to be all a delusion if dealt with aright, or in the wards of the public hospitals ministering by their silent influence to the racking pains and aches of a poor humanity, so sorely deceived as to the reality of disease,—*their* art being reserved for other needs than these, and instantly responsive to the seduction of the Almighty dollar.

There would seem, in conclusion, to be two exceptions where this system of metaphysical treatment, distinct from its foolish and noxious theories, might be used without detriment, and even with decided benefit. It has been predicted of the future of Hypnotism proper, that its field of usefulness as a curative agent will lie rather in the power to incite *self-suggestiveness* than to foster suggestibility by an exterior will. Metaphysical healing might here profit from the hint, for there seems no valid objection to the employment of auto-suggestion for the alleviation of certain types of disease, the great danger of its present use, in the subjection of one person's mind to that of another, being thus obviated. We all know weak vessels, whether male or female, who from excessive nervous irritability of temper, or great excitability of mental constitution, are burdens to themselves and to all around them by reason of their overweening regard for their physical infirmities, which, too faintly defined to come under the control of medicine *per se*, yet are sufficiently serious through their effect on the will and imagination of the sufferer to be extremely disabling to him and distressing to others. To such would Mental Science but make its exclusive appeal, cultivating in these promis-

ing subjects the art of self-suggestion tending toward self-cure, it would merit the everlasting gratitude of mankind. But, unfortunately, it is admitted by the healers to be a far more difficult operation to inculcate any such treatment of oneself than it is to impart to the pupil a system of treatment for others. It is just here, however, that Hypnotism as a therapeutic agency may not unlikely overtake and outstrip the Metaphysical Cure, for the most painstaking investigators of the former pronounce self-suggestion to be of easy accomplishment, and most beneficial in its after results to the patient.

The other exception where Metaphysical influence may be usefully called in aid is in mitigation of the last agonies of a death bed, where the calm and soothing atmosphere shed over the scene is far more effective, as physicians themselves have testified, in producing the desired euthanasia, than the administration of stimulants and drugs which tend to excite the brain-action and becloud the last efforts of thought of the flitting mind.

If Metaphysical Healers would but discard their faulty logic, high-flown philosophy, and canting religious professions, and be content to confine their efforts towards improving the fate of a much-enduring race in these two directions alone, the medical profession would not improbably be presently compelled to recognize their usefulness, while the lay majority would infallibly hasten to follow where its doctors lead. But encumbered as the theory and the practice of Metaphysical Healing now are with a mass of extraneous, hurtful, and absurd teaching, the well educated and better balanced element of the community finds it impossible to do otherwise than stand disapprovingly aloof.

ELLICE KORTRIGHT, F. T. S.

A Lost Identity.

WE will make a compact," she said; "while you are away we will sometimes speak to each other mentally, instead of writing, though we will write also. The time may come when thought-transference will take the place of writing as a means of communication; it would be very convenient,—one cannot always write, but, generally speaking, one can think."

"Yes," Robert Lyman assented, "as long as I am I, I can think. That's as far as my logic can take me."

"We rely far too much upon logic. What has it ever taught us concerning the Powers that be? Science has done something for

us; a few things we know, a few things we guess at, but we are so dense and dull and blind that we mistake the apparent for the real, and allow that to escape us continually. And you who could know a little more than the most of us, as I believe, look upon such knowledge as of no importance!"

"Isn't that an extreme way of stating it?"

"It's very near the fact."

"You love knowledge for its own sake; you hunger to know the why and the wherefore of every thing under the sun; I admire your zeal, but, at the same time, it seems to me that you are in danger of making a mistake. What do 'Counsels of Perfection' mean to you, Marian?"

"I think—I think they mean work; most earnest work in overcoming the lower self. What do they mean to you?"

"In one word—peace. If I should carry back this afternoon the books which you brought here last spring, you would have nothing to read, and you would come up here every day, and rest, and dream. You would loaf and invite your soul. You would feel the throb of the great heart of things. After a while you might find consolation for the loss of your books."

"If you took these away I should certainly send for others; what should I do without my books?"

"Perhaps you would be a law unto yourself."

Marian leaned back against a tree trunk, and meditated for a while. "You will do as I asked, will you not, Robert?" she said at length, turning from the confusion within to the peace without.

"I will try; but I almost wonder that you wish me to; if you really loved me, no thought-communion could be too close, but not really loving, half-loving at most—"

"We have worn that subject threadbare," she interrupted.

"If you would be my wife, Marian," he said, taking up the discussion where he had dropped it a week before, "you should be as free as you are to-day. You should live your own life; I would not have it otherwise. It would be a delightful arrangement,—you would have your liberty, and I should have you."

"That is a contradiction of terms, to begin with, as you know perfectly well. But what if I were to take you at your word, and make the most of my liberty? How long would you think such a state of affairs delightful, or even satisfactory? No; freedom of action is incompatible with deference to the wishes of others."

"I will gladly assume whatever risks there may be in the matter. I know what you are thinking—that you would wish to be

left very much alone; I know your ways, and would respect them. You should, and would, have all the solitude you wish for, but, on the other hand, when you have become accustomed to seeing me about you may not wish to be so much alone. You are a strong, splendid, magnificent woman, but you are not quite human; in all the years that I have known you you have treated me precisely as I believe you would treat a woman whose ways you happened to like. I am not finding fault with you; I am merely stating a fact."

"Why do you care for me? There are women enough, attractive, intellectual, charming women, who make no effort to dominate their lower natures. In them you would find the element which you miss in me."

"Light of my life, I want *you*,—because you are you and I am I, I suppose. But perhaps I can particularize a little; there is a stability about you that I never lose thought of. You stand for all the eternal verities. It is true that I question your judgment sometimes, but I never doubt you, your own dear self, in any slightest thing. You are the living embodiment of all that I recognize as good, and I follow wherever you lead. Goethe said it well: 'The eternal feminine leads us on.'"

"You must not allow yourself to be led by me. Something higher should lead you."

"Don't try to controvert Nature; it's a waste of energy. I believe men and women should help each other; we should all help each other, and the lesser proposition is included in the greater. I admit there may be questions as to the best ways of helping, which each must decide for herself and for himself. I opened one of your sacred books just before we started out this afternoon, and my eyes fell on this:

'All are needed by each one;
Nothing is fair or good alone.'

Your old friend, the fisherman, was down by the shore this morning while I was taking an early swim, and told me that he had recently lost his wife; the poor old man said he had nothing to square himself by now,—and I should have nothing to square myself by if I were to lose you. You had better accept the situation. Perhaps you owe me something,—there may be an unsettled account between us."

For once Marian did not check the tender impulse that she felt; she took one of his hands in hers, and he, making the most of the passing moment, moved a little nearer and rested his head against her arm. Neither cared to break the blessed silence. It was a shadowy place, with only the whispering of the pines and the soft

lap, of the waves falling on the hazy after-noon stillness. The edge of the bluff was roughly fringed with trees, the elms and maples already showing tints of early autumn in russet and yellow and first tender flushes of red; behind them was Boothbay, ancient and picturesque, and in front, filling all the wide horizon of east, south, and west, was the tender blue of the Atlantic, ruffled by the waves of the slowly in-coming tide.

Marian looked out to sea, pondering over many things, while he thought of her. "Are the details of your trip decided upon?" she asked at length.

"I think so. Westerly and I expect to leave Boston Tuesday morning. Our route will be by way of Chicago, Denver, Salt Lake, and the Puget Sound country to Northern California. After a month or six weeks on the Pacific Coast we expect to return by way of New Mexico and the Southern States. What are your plans for the fall?"

"Much the same as usual. I shall go home in a few days—you can write me there. I have mapped out a course of reading; further than that I have no plans."

"Does this continuous study satisfy you, Marian? Do you never tire of books and of thinking, and want *people*? In other words, will your studies keep you from missing me?"

"I shall miss your bodily presence," she answered with sweet seriousness. "You are very companionable, Robert."

Her voice, neither loud nor low, had a penetrative quality that touched him at times like a sound he had heard in a far-off time. He had found himself trying to remember whether it was a sound, after all. He sought an explanation now, for one brief instant, than gave it up.

"Even the birds listen when you speak; that jay, up in the tree there has looked at you for fully ten seconds, and when you were kind enough to say that you would miss my bodily presence he actually smiled."

She glanced up in time to see a flash of blue wings, as a gorgeous jay flew from a pine tree near.

"What more can I say? You, yourself, seem always near. If we realized our bodies less we would not concern ourselves uncomfortably with miles and hours. In truth, I have you and you have me. There is nothing in our friendship that I can wish changed except your wish to marry me. That troubles me; I can not give my mind to my work, and neither can I give it up."

"Robert," she said, in a tone of almost passionate protest, "*Those who know* have said that the occult and the physical should

never be mixed up; that one must concentrate on the one or on the other, and because I know my weakness I put the thought of marriage with you out of my mind. I have ceased to consider the possibility that it can be. For me there must be no divided duty, no divided purpose. You cannot know the faults of my nature as I know them, because they do not often come to the surface—they are in my thoughts; I must overcome them; I must rise above the self that wants your love and sympathy. I must do this alone. No one can help me to attain the higher life. I have told you this, though perhaps less explicitly, before."

"What is higher or purer or better in any sense than a perfect married life, in which each is helpful to the other?"

"A life in which one is helpful to all humanity; a life in which one diffuses good to all, instead of selfish happiness to one; and I must strive to reach that plane of living."

"We can work together—you in your way, I in mine, and I believe that our united influence will be helpful in other ways. Two are stronger than one: what do differing ways matter if each be true in itself, and if the aim be the same?"

Marian hesitated.

"You are attempting too much; you are trying to reach in a year, or a lifetime perhaps, a degree of perfection that must, it seems to me, come very, very slowly. In your haste you are gaining knowledge, but you are losing repose."

"And with all your efforts you have at least one thing to learn, from the beginning," he added, smiling.

A shrill whistle rang out on the sunny air,—the steamer *Star of the East* was approaching the wharf. Every Saturday night, from the middle of May to the middle of September, it touched at Boothbay and brought Robert to her; and every Sunday afternoon it touched there again and took him away.

They walked slowly down the hill. The purple haze of September lay over the land and over the water. The splash of waves, the hum of insects, the whirr of wings, made a music that Robert never heard without a thrill. For the moment he forgot Marian. To him, the rocks, the trees, the earth beneath his feet were instinct with life, moving on in harmony; he seemed to hear a rhythmic pulsation in the granite boulders, a low-toned murmur in every tree, an inarticulate murmur of life.

Marian, about to speak, glanced up at him—and refrained. She longed to see as he saw, to feel as he felt, but she spoke no word concerning it. Her own development had proceeded along straight, well-defined lines, laboriously thought out. With unwavering de-

termination and unfaltering zeal she had striven to think and act in accordance with her highest conceptions of Altruism; she had made very great efforts to learn the subtle laws which govern life; she had done all that will could do. But she knew that Robert, without concerning himself greatly as to the why and the wherefore, had advanced along paths she knew not to heights of tranquility that she had not reached.

"Robert," she said, as they approached the wharf, "you may be right in what you have said this afternoon—I do not know. But I must follow the plainest beckoning, wherever it may lead."

"I know that."

He held her hand for a moment at the wharf, then went on board the steamer, and she went slowly and thoughtfully back to the hotel which had been her home for five successive summers. From force of habit she opened one of her books, but her thoughts would wander, and to one who holds it a duty to make the most of the fleeting hours wandering thoughts are little less than a sin. At length she laid the book aside, but finding a state of restful passivity as difficult of attainment as close attention, she waited with what patience she could to hear the dinner bell ring.

In spite of her deep affection for him it was a relief to her that Robert was going away for a while. The course of reading that she had marked out for herself would require the illumination of all the mentality which she could bring to bear upon it to render it intelligible, even to her disciplined mind, and her control over her own nature was not yet strong enough to enable her to turn from an argument with Robert to her books without the distinct loss of the balance between the emotional and the mental faculties, necessary to the comprehension of an abstruse and difficult subject.

The following Saturday night Marian unpacked her trunk in her own and her aunt's home in Boston. With dissimilar beliefs, but with very similar tastes, they lived together in quiet friendliness. Both had the home-making instinct, with the difference that in the elder woman it had been cultivated and in the younger it had not. A bright fire burned in the library grate when Marian went in, and on the table were letters which had come for her during the week,—among them one from Robert.

"This letter was written at Chicago," said Marian, after reading it. "I shall hear from him again soon, from Salt Lake City."

The following week she was very busy. Numerous small affairs and duties required her attention after a four months' absence, and, attending to them with the thoroughness which characterized her, she had but little time in which to think of Robert. She did

not attempt to enter into rapport with him, for she thought his first endeavor to communicate with her by means of thought-transference would be made under circumstances more favorable than those incident to a railway trip through unfamiliar and diverting scenes. But once in California, he would have occasional rests from sight-seeing—occasional quiet hours, and would then fulfil his promise. Unfortunately, from her point of view, Robert had little, if any, interest in anything pertaining to phenomena.

Ten days later she received another letter, written at Salt Lake City. "I have decided to leave here Friday morning, the 29th," she read aloud, "and expect to reach Portland, Oregon, Sunday morning, in time for an early breakfast, after which you can imagine me tramping the streets, exploring the Columbia, or gazing at Mount Hood."

Westerly left here yesterday—business takes him north, almost to the British line, but as soon as that is accomplished he will meet me at San Francisco and we shall go on together. I may remain in Portland for a few days, but am not certain. I hope to be able to give you in my next letter an address to which you can write.

Did you see the western prairies with me? Level fields of short, wild grass, yellow, russet, tawny brown, glistening in the sunlight in tints that would be the despair of Titian himself, stretching away for hundreds of miles—nothing but sky and plains anywhere. At twilight they are somber and restful. At night, under a moon such as we never see in our lower altitude, stirring with every breeze, they are rippling seas of silver."

"Robert will be in Portland to-morrow, then," said Mrs. Graham. "To-morrow will be Sunday, the first day of October."

Sunday morning, in her room, Marian read the letter again. "The difference in time between here and in Portland is perhaps three hours and a half," she thought; "it is now half past ten by my time, and about seven by Portland time."

Her aunt's voice at the door interrupted her thoughts: "Marian, may I come in?"

Marian opened the door.

"There is something wrong with my wrap—I cannot fasten it. Will you look at it, please?"

Marian's keener eyes found tiny hooks and loops, which she had begun to fasten, when she stopped and looked around.

"What are you looking for?" Mrs. Graham asked, as Marian turned her perplexed face toward her.

"I thought some one spoke to me."

"I heard nothing. You must have mistaken."

"No, I do not mistake; some one *is* speaking to me, though it is not an audible voice, as it seemed at first."

She bent her head slightly, as though listening; by her half-shut eyes and the set lines of her mouth Mrs. Graham perceived that all her faculties were concentrated in her effort to hear and to understand.

"It may not be a voice," she said abruptly. "I am not sure. It may be a sound, merely. All I know with certainty is that I hear something."

Mrs. Graham sank into the nearest chair. "Do you think that anything has happened—to Robert?"

Her voice fell to a whisper. In the depths of her being she had a belief which she rarely expressed or even hinted at, that at the moment of death the liberated spirit, transcending space and matter, could make itself known to the soul that was dearest; and to Marian *he* would come, when the golden cord was broken.

"I think it cannot be Robert," Marian answered, calmly. "If he were trying now to tell me that he has arrived in Portland, the thought in his mind would scarcely present itself to my mind in this strange form. I should perceive the very words of his thought."

"It may be an hallucination," Mrs. Graham suggested eagerly.

Marian smiled. "Hallucinations result from abnormal states of the nervous system; at least that is what the doctors say. I am perfectly well."

"Perhaps it is your mother. You were ten years old when she left us, and you remember her. Is it she?"

"It is not my mother. It is sometimes necessary to be very careful in order to distinguish between perception and imagination. If I allow myself to think that it may be such or such a person, I am liable to deceive myself. I must know as I know you, without thinking who you are. It must associate itself, without help from me, with some individuality known to me, or I cannot be sure that I had nothing to do with creating it. It is vague and impersonal, and it must define itself."

This was the beginning: nameless, elusive but persistent, for days *something* made itself felt behind the dull walls of sense-perception. And one day, as suddenly as comes a flash of light from a black sky, came to her a degree of comprehension as to what it meant,—back of the bundle of registered experiences which we call mind, back of recollection and beyond the furthest reach of the association of ideas, *some one* spoke to the Self in her, in a language too subtle for sense to grasp. The comprehension of this

fact gave her an almost painful sense of responsibility: *something was required of her*. Twice each day she shut herself up in her room to cultivate states of negation, conditions of receptivity, through which she hoped to know more. But the message was untranslatable. The language of the Self was not the language of the mind, whose painful efforts to understand were futile. The Self spoke, but not as she had thought, or hoped, or imagined it would speak: through the dim aisles of memory a simile which she thought her own came, touched her, and lingered; and she called the voice which haunted her "The Cry of a Lost Soul".

Days went by, and no letter, no word, was received from Robert, from Portland or from California. Days lengthened into weeks, and still no letter came, nor any message intelligible to her as such. That there was, that there must be, the relation of cause and effect between his silence and the mystery of the voice, she could not doubt.

That he had died she did not believe; nothing in her experience or philosophy led her to accept as reasonable such a resultant to the separation of forces called death. And if illness or accident had prevented him from writing, Mr. Westerly, who was her friend as well as his, would surely have informed her. That he was in correspondence with Robert, if not personally with him, she assumed as a matter of course.

November and a part of December went by, and the situation remained unchanged. During the last days of December, however, the strain which was upon her grew perceptibly lighter, giving place to an apathetic listlessness which, though merely the result of nervous reaction, alarmed Mrs. Graham not a little. She urged Marian continually to obtain Mr. Westerly's address from his law-partner, who would hardly have been ignorant of it for three months, and to then write to him for information of Robert, thus putting a probable end to the suspense under which she suffered; but Marian, loyal to her belief in Powers above her, and well knowing that nothing but her own impenetrability kept her from receiving the fullest measure of information, felt that she could not seek it on a lower plane of action without inconsistency. At last, however, she yielded to her aunt's pleadings, calm in the realization that the inconsistency was that of conduct, not of motive, and went one afternoon to the law-office of Harmon & Westerly, where she was told that Mr. Harmon was out, but would probably be in soon. The thought of her aunt's disappointment if the errand proved fruitless decided her to wait a few minutes, instead of obeying her inclination to go away. She took

up a paper and glanced over it, but the words were without meaning to her, and, laying it down, she looked out of the office windows at the network of wires which extended in every direction, like a gigantic cobweb, under the gray, dreary sky. An hour went by, but she scarcely noticed the lapse of time. The burden which she had carried dropped from her soul, leaving it serene, as of old. Sitting there, in a waking dream, she saw, not the gray sky and the interlacing wires, but Robert's face; sometimes the eyes smiled at her; sometimes they were grave; but in all the varying expressions it was the same dear face. She forgot all fears, all regrets, in a calm in which there was no wish for anything to be; they were together again; the Meadows of Hades enfolded them, and there was sweet peace, and joy without need of words.

A mighty impulse came to her: "I will go home," she thought. "*There is nothing for me here.*"

The cold wind stung her face, but the pain was akin to pleasure. She was alive in every sense, and strangely glad; and she did not question whether such exaltation could last.

Her aunt met her at the door. "We have good news, Marian," she said. "Mr. Westerly is waiting to see you." Her eyes were wet, and her voice trembled.

She removed her wraps, without haste or anxiety. All was well.

"I have come, Miss Allen," he said when she had greeted him, "because Mr. Lyman has not yet recovered from the effects of the injury which he received at Portland on the first day of October, and I persuaded him to allow me to talk to you this afternoon while he rests; but he wished me to say to you that he would see you this evening."

"We have been in the city less than three hours," he continued. "We had lunch, I settled Mr. Lyman in his old lodgings, then came here. At Salt Lake City, on the 28th of September, Mr. Lyman and I separated, and I lost all trace of him until I found him in a hospital at San Francisco two weeks ago. An accident occurred to the train upon which he was traveling as it entered Portland, on the morning of his arrival there. Several persons were injured. He was unconscious when found, and remained so for days. His case was considered a serious one, and it was thought best to send him to San Francisco, where he could have the attention of a specialist. His memory was entirely gone. When he recovered consciousness he could not recollect his name, his place of residence, or any other fact of his former life. He

fully realized his condition, and, as he says now, was all the time trying to find someone by whom he could identify himself. I was in the back-woods of Washington when the accident occurred, and did not happen to hear of it upon my return to civilization. I reached San Francisco late in November, but failed to find Mr. Lyman there, as I expected. As his name was not on any hotel register I concluded that he had been delayed, and waited two weeks, expecting every day to see him. Now, Miss Allen, comes a rather curious incident; one day while crossing the Ferry between Oakland and San Francisco, I decided that I would insert a personal in one or two of the daily papers, to the effect that I was there and wanted to hear from him. While I was considering how to word it, a gentleman who was crossing also, came up to me and asked if I knew any one by the name of Robert Lyman; I replied that I did,—that it was the name of the man whom I had come to the city to meet, but had not found there. The gentleman then introduced himself as Dr. —, assistant physician at the — Hospital, and informed me that Mr. Lyman was there, under his care. I went with the doctor to the hospital and saw Mr. Lyman; he was recovering his memory slowly, but needed assistance from some one whom he had known well, and I flatter myself that I was useful to him. I asked Dr. — after I had become somewhat acquainted with him, how he happened to ask me if I knew Robert Lyman; he said that he did not know—that the thought that I might know him came into his mind, and he at once asked the question. He explained that the name had been ascertained from the railway ticket. Mr. Lyman's mind is now in its normal condition, except that he is easily fatigued."

A tumult of emotions rushed through Marian's mind; she thought of the needless promise, asked and given, on the Boothbay shore, of the pitiful, insistent need which had followed her, vainly, through most wearisome weeks, and of the peace that had come to them, almost at the same time. Her eyes were luminous, her face alight, with an all-absorbing, all-pervading ecstasy of sympathy, the fullest, deepest emotion of her life. The inherent, but heretofore unknown, wifehood of her nature asserted itself without doubt or question. Triumphant and compelling, it dominated her.

The fact of this awakening Mr. Westerly could not know, but the meaning of what he saw he did know, and, feeling that she preferred to be alone, he left her.

With clearer vision she saw that a duty was laid upon her,—to add to the sum of her experiences that which she had, perhaps,

never known,—a perfect love, in which, for a brief time, two should walk the upward way together,—steadfast Soul, and Soul of beauty, mutually giving, mutually receiving.

When the evening came she dressed herself with care, reverently glad that in face and form she was fair to look upon. Then she waited in the glow of the red firelight until the man she loved came to his own.

A. G. G.

Yoga: the Science of the Soul.

BY G. R. S. MEAD.

(*Concluded.*)

NOW the object of all religion seems to me to be the union of man with Deity, by whatever means and in whatever sense we understand these terms. The most important part of religion, and the part most easily comprehended by all men, is its ethical teaching. Why this should be so we have hitherto been mostly in ignorance; in fact scepticism has run to such lengths in these latter days that some men of great ability and intelligence deny that there is any scientific basis of ethics, and most assert the impossibility of our ever knowing why we should carry out any particular ethical precept. These teachings are for the most part merely dogmatic commands, or the reasons given are not of an explanatory nature, but rather of the nature of promises or threats. Do this, for otherwise you will not obtain an inheritance in the kingdom of light, and so on.

Now the higher science of the soul is rich in manifold compelling reasons for living a purer and more unselfish life. Asserting, as it does, the possibility of rolling up the dark curtain of sleep, and rending in twain the veil of death while still we live, in the very statement of the method whereby these things are to be accomplished, and of the instruments which man has to use to effect this purpose, it shows that morality is the indispensable preliminary training. Man has to look his own nature squarely in the face before he can look in the face of Nature. If he would tread the solitary path of Yoga whereby he steps out from the ranks of his fellow-beings and becomes a self-appointed pioneer of humanity, he must equip himself with fit instruments and, as the Scripture says truly, "gird himself with the breastplate of righteousness". Without these requisites it is useless to volunteer for this pioneer work.

The track to be followed leads through strange lands, peopled

with strange inhabitants, an inner path that, at the beginning, passes mostly through the country of our own creations that we have at each moment been busily bringing into existence ever since we have had bodies and minds. If we attempt to enter this country unarmed, that is to say, before we have prepared ourselves by a most careful scrutiny into the very recesses of our moral nature, and by a most rigid discipline that never relaxes its vigilance for a moment, then we are like a general in a fort at the head of a mutinous army in league with the enemy outside, and we shall find that in very truth our foes are "they of our own household" and that like attracts like by an unavoidable law of nature.

There is much talk among certain religionists about "conversion", and there is a great truth hidden under the strange externals that so often clothe the idea. Perhaps some of you do not know that the Greek word for repentance, found in the *New Testament* and in the writings of the many mystical schools of the early years of Christianity, means, literally, a change of mind. The theory of this change and the history of its mystical degrees are elaborately treated of by some of these schools, and that which takes place unconsciously in a lower stage of the ordinary conversion, takes place consciously in a higher stage in Yoga. This is the real new birth spoken of by Christian mystics, and this is why Brâhmîns (which really means those who are at one with Brahma, the Deity) are called the twice-born. You will understand by what I have said about the importance of the mind in Yoga what this change of mind or repentance means. Now this repentance is of a very mystical nature and one difficult to comprehend. Suppose we look upon the whole series of lives of an individual as a necklace of pearls. The one that hangs lowest in front will represent this turning-point in the whole cycle of births, when the great change of mind occurs which shows that the soul is beginning to shake off the attractions of matter. In each succeeding birth this change will repeat itself on a smaller scale, and those may rejoice to whom it comes early in life. Only let us remember that there is no respect of persons, no aristocracy, no privileges, no monopoly. The path of self-knowledge, self-conquest, and self-devotion is open to everyone of us at every moment of time. It is idle to say: "What you tell me is very fine, but it is not for me!" There is no time but the eternal present. It is idle to put off to the future when none of us know what our past has been. How are we to be sure that we may not have gone some portion of the way before, and that the incidents we have lived through in our present

birth are only the representation on a small scale of the lives we have lived before; that once we have reached the turning-point we shall again repeat all those strivings upwards which have characterized those of our past lives which have been on the ascending path of our soul pilgrimage?

No man can say what power for good may not lie latent in those who are commonly supposed to be most distinctly vicious, once the force of their character is turned in the right direction.

There is nothing historical in religion nor in Yoga. "Choose ye this day what gods ye will serve" is applicable to every moment of our lives. There is no time but the present, and only the ignorant pin their faith to historical events.

Of course this is no new thing to hear. It is very old, very ancient, but what I wish to insist upon is that it is practical and scientific in the best sense of the word; not, however, that I by any means believe that a thing must needs be scientific in the ordinary sense to be true, but because Yoga can claim everything that is best in the scientific method and at the same time immeasurably transcend it. It is necessary to state and restate this, for people are beginning to go in fear and trembling at the term "scientific".

And now if any one asks whether I recommend him to study Yoga, the answer is: If a person honestly tries to live a moral, clean, and unselfish life, he is unconsciously training himself for the practice of this science, and he will thus gradually develop a consciousness of his spiritual nature which will grow into direct cognition, if not in this birth, at any rate in a succeeding incarnation. But I would also go beyond this, for I believe that neither goodness alone nor knowledge alone makes the perfect man, but that the two must join hands to bring him to perfection. I would therefore add: By all means study the theory of Yoga, and as for the practice of it, subject yourself continually to the most searching analysis in order to discern the secret of your motives of action; watch your thoughts, words, and acts; try to discover why you do this or that thing and not another; be ever on your guard. I do not mean to say, use your head only. By no means: use your heart also to its full capacity. Learn to sympathize with all, to feel for everyone; but to yourself be as hard as steel, never condone a fault, never seek an excuse. We need none of us retire from the world to do this; we need not shun association with others; we need not even make a "sunday in the day", as we make a Sunday in the week, in which to turn our thoughts to higher things and for the rest of the time be off our guard. But at the same time it is a most salutary daily practice to try and definitely con-

centrate the mind on some thought, or on some imaginary object in order to learn how to steady it, and to cultivate at the same time a continual aspiration towards and contemplation of the highest ideal we can in any way conceive. Perhaps some of you may think this the advice of a mere mystical platitudinarian, and that you could hear something very much resembling it from the nearest pulpit. Maybe; but my answer is still, Try! Try to find out why you do any particular action, or think some thought; try to fix your mind even for sixty seconds; and try to meditate on some high ideal when you are quiet and alone, and free from all hatred and malice; believe me, you will not repent the endeavor.

Perhaps you have noticed that I have said nothing of the farther practices of the higher Yoga. My reason for the omission is that the subject is too lofty and too sacred for any student like myself to attempt. Its practices are so marvellous and its attainments so stupendous that they absolutely transcend all words and all descriptions; and this is why they are invariably treated of in symbolical and allegorical language. But I need hardly tell students of Theosophy that the Yoga is the most important key to the interpretation of the world-scriptures, a key that even our teacher H. P. Blavatsky refrained from giving. But none of us need feel surprise or resentment at this omission if we reflect that it has been the immemorial custom to withhold the key until the pupil is ready to receive it. It is not withheld for any caprice, for it cannot be kept back when the pupil is ready, and they who hold the key are such as give their life-blood to guard mankind from even greater misery and sorrow than they are at present plunged into—though, indeed, mankind knows not of their ceaseless sacrifice.

It is easy to see that the subject I have dealt with is one of enormous difficulty; I could have presented you with a long treatise, full of technical terms gleaned from difficult works in a vast library of literature, but my purpose has rather been to try and show that in itself the science of the soul is not beyond the reach of any, and that it is the most practical and important branch of knowledge that man is heir to.

In conclusion, it is well to remember there is one indispensable condition of success in this science, without which our efforts will be as Dead Sea fruit. It must be undertaken solely for the service of others; if it is attempted for ourselves, it will prove nought but an illusion, for it will pertain to the "I am I", to the personal human animal, whose characteristic is selfishness, whereas

the nature of true spiritual Yoga is that of devotion to all beings, of love to all that lives and breathes, and the duty of the disciple becomes like that of the stars of heaven who "take light from none, but give to all".

Companions, may we all tread the path of peace!

Thoughts on Karma.

EVERY day in life we see people overtaken by circumstances either good or bad and coming in blocks all at once or scattered over long periods of time. Some are for a whole life in a miserable condition, and others for many years the very reverse; while still others are miserable or happy by snatches. I speak, of course, of the circumstances of life irrespective of the effect on the mind of the person, for it may often be that a man is not unhappy under adverse circumstances, and some are able to extract good from the very strait lines they are put within. Now all this is the Karma of those who are the experiencers, and therefore we ask ourselves if Karma may fall in a lump or may be strung out over a long space of years. And the question is also asked if the circumstances of this life are the sum total result of the life which has immediately preceded it.

There is a little story told to a German mystic in this century by an old man, another mystic, when asked the meaning of the verse in the Bible which says that the sins of the father will be visited on the children to the third and fourth generation. He said: "There was once an Eastern king who had one son, and this son committed a deed the penalty of which was that he should be killed by a great stone thrown upon him. But as it was seen that this would not repair the wrong nor give to the offender the chance to become a better man, the counsellors of the king advised that the stone should be broken into small pieces, and those be thrown at the son, and at his children and grandchildren as they were able to bear it. It was so done, and all were in some sense sufferers yet none were destroyed". It was argued, of course, in this case that the children and grandchildren could not have been born in the family of the prince if they had not had some hand in the past, in other lives, in the formation of his character, and for that reason they should share to some extent in his punishment. In no other way than this can the Christian verses be understood if we are to attribute justice to the God of the Christians.

Each Ego is attracted to the body in which he will meet his just deserts, but also for another reason. That is, that not only is the body to give opportunity for his just reward or punishment, but also for that he in the past was connected with the family in which the body was born, and the stream of heredity to which it belongs is his too. It is therefore a question not alone of desert and similarity, but one of responsibility. Justice orders that the Ego shall suffer or enjoy irrespective of what family he comes to; similarity decrees that he shall come to the family in which there is some characteristic similar to one or many of his and thus having a drawing power; but responsibility, which is compounded of justice, directs that the Ego shall come to the race or the nation or the family to which its responsibility lies for the part taken by it in other lives in forming of the general character, or affecting that physical stream of heredity that has so much influence on those who are involved in it. Therefore it is just that even the grandchildren shall suffer if they in the past have had a hand in moulding the family or even in bringing about a social order that is detrimental to those who fall into it through incarnation. I use the word responsibility to indicate something composed of similarity and justice. It may be described by other words probably quite as well, and in the present state of the English language very likely will be. An Ego may have no direct responsibility for a family, national, or race condition, and yet be drawn into incarnation there. In such an event it is similarity of character which causes the place of rebirth, for the being coming to the abode of mortals is drawn like electricity along the path of least resistance and of greatest conductivity. But where the reïncarnating Ego is directly responsible for family or race conditions, it will decide itself, upon exact principles of justice and in order to meet its obligations, to be reborn where it shall receive, as grandchild if you will, physically or otherwise the results of its former acts. This decision is made at the emergence from Devachan. It is thus entirely just, no matter whether the new physical brain is able or not to pick up the lost threads of memory.

So to-day, in our civilization, we are all under the penalty of our forefathers' sins, living in bodies which medical science has shown are sown with diseases of brain and flesh and blood coming in the turbid stream of heredity through the centuries. These disturbances were brought about by ourselves in other centuries, in ignorance, perhaps, of consequences so far-reaching, but that ignorance lessens only the higher moral responsibility and tends to confine the results to physical suffering. This can very well

lead, as it often does, to efforts on the part of many reincarnating Egos in the direction of general reform.

It was through a belief in this that the ancients attempted to form and keep up in India a pure family stream such as the highest caste of Brahmin. For they knew that if such a clean family line could be kept existing for many centuries, it would develop the power of repelling Egos on the way to rebirth if they were not in character up to the standard of that stream of life. Thus only teachers by nature, of high moral and spiritual elevation, would come upon the scene to act as regenerators and saviors for all other classes. But under the iron rule of cyclic law this degenerated in time, leaving now only an imitation of the real thing.

A variation of the Eastern story told above is that the advice of the king's counsellors was that the broken stone should be cast at the prince. This was done, and the result was that he was not killed but suffered while the pieces were being thrown. It gives another Karmic law, that is, that a given amount of force of a Karmic character may be thrown at one or fall upon one at once, in bulk, so to say, or may be divided up into smaller pieces, the sum of which represents the whole mass of Karmic force. And so we see it in life. Men suffer through many years an amount of adverse Karma which, if it were to fall all at once, would crush them. Others for a long time have general good fortune that might unseat the reason if experienced in one day; and the latter happens also, for we know of those who have been destroyed by the sudden coming of what is called great good fortune.

This law is seen also in physics. A piece of glass may be broken at once by a single blow, or the same amount of force put into a number of taps continuously repeated will accomplish the same result and mash the glass. And with the emotions we observe the same law followed by even the most ignorant, for we do not tell bad news at once to the person who is the sufferer, but get at it slowly by degrees; and often when disaster is suddenly heard of, the person who hears it is prostrated. In both cases the sorrow caused is the same, but the method of imparting the news differs. Indeed, in whatever direction we look, this law is observed to work. It is universal, and it ought to be applied to Karma as well as to anything else.

Whether the life we are now living is the net result of the one just preceding is answered by Patanjali in his 8th and 9th aphorisms, Book IV.

“From these works there results, in every incarnation, a mani

festation of only those mental deposits which can come to fruition in the environment provided. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical", and also by other doctrines of the ancients. When a body is taken up, only that sort of Karma which can operate through it will make itself felt. This is what Patanjali means. The "environment" is the body, with the mind, the plastic nature, and the emotions and desires. Hence one may have been great or the reverse in the preceding life, and now have only the environment which will serve for the exhaustion of some Karma left over from lives many incarnations distant. This unexhausted Karma is known as stored-up Karma. It may or may not come into operation now, and it can also be brought out into view by violent effort of the mind leading to such changes as to alter the bodily apparatus and make it equivalent to a new body. But as the majority of men are lazy of mind and nature, they suffer themselves to run with the great family or national stream, and so through one life make no changes of this inner nature. Karma in their cases operates through what Patanjali calls "mental deposits". These are the net results stored from each life by *Manas*. For as body dies, taking brain with it, there can be no storage there nor means of connecting with the next earth-life; the division known as *Kama* is dissipated or purged away together with astral body at some time before rebirth; astral body retains nothing—as a general rule—for the new life, and the value or summation of those skandhas which belong to *Kama* is concentrated and deposited in *Manas* or the mind. So, when the immortal being returns, he is really *Manas-Buddhi-Atma* seeking a new environment which is found in a new body, *prana*, *Kama*, and astral double. Hence, and because under the sway of cyclic law, the reincarnation can only furnish an engine of a horsepower, so to say, which is very much lower than the potential energies stored in *Manas*, and thus there remain unexhausted "mental deposits", or unexhausted Karma. The Ego may therefore be expending a certain line of Karma, always bringing it to similar environments until that class of Karma shall be so exhausted or weakened as to permit another set of "mental deposits" to preponderate, whereupon the next incarnation will be in a different environment which shall give opportunity for the new set of deposits to bring about new or different Karma.

The object that is indicated for life by all this is, to so live and

think during each life as to generate no new Karma, or cause for bondage, while one is working off the stock in hand, in order that on closing each life-account one shall have wiped off so much as that permits. The old "mental deposits" will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.

EUSEBIO URBAN.

"She Being Dead, Yet Speaketh."

(Concluded.*)

EVERY pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded."

"Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel! . . . Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? . . . You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us*, but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

"If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the MASTERS do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them . . . Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by

* Extracts from letters of H. P. B., read on "White Lotus Day", May 8, 1892, at the New York Headquarters.

the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once . . . The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence*."

"I do not believe in the success of the . . . T. S. unless you assimilate *Master* or myself; unless you work with me and *THEM*, hand in hand, heart . . . Yes; let him who offers himself to Masters as a chela, unreservedly, . . . let him do what *he can* if he would ever see *Them*. . . . Then things were done *because I alone was responsible for the issues.* I alone had to bear Karma in case of failure and *no reward* in case of success. . . . I saw the T. S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T. S. lives,—I am *killed*. Killed in my honor, fame, name, in everything H. P. B. held near and dear, for this body is *MINE* and I feel acutely through it. . . . I may err in my powers as H. P. B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve *Them* without being permitted to have some voice in the matter. H. P. B. is not infallible. H. P. B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my *PATH*. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

LITERARY NOTES.

JUNE LUCIFER is one of the strong numbers. W. R. Old in "Zodiacal Symbology" writes with learning and charm of the fantasies in those curious old signs. Mrs. Besant concludes the articles on "Reincarnation" which are soon to be issued as a pamphlet. In her many glorious writings she has perhaps never surpassed the glory of this. The finished language flows musically along in the liquid beauty an artist loves, sparkling and clear and pure, voluminous in fact and illustration, yet never losing the rhythmic melody which captivates the ear while the mind is seized. It closes with an outburst of prophetic eloquence, a Hallelujah of Immortality. Mr. Mead begins a topic of great interest, one which sorely needs a distinct exposition, "Simon Magus", and, after thorough analysis of all sources of information, opens what is evidently to be an ac-

curate study. It will not be valuable only for its facts: Theosophists grow confident as they find the campaign against old ecclesiasticisms and sturdy errors led by men of real learning, men who know Greek and history, and who have both the muscle and the weapons to face Church Doctors in their own domains. "The Sheaths of the Soul" is another important article, continuing the matter of "Mesmerism". A pitiful account of the last hours of Francesco Montoliu shows Jesuitism as virulent and perverse as ever, twisting the utterances of delirium into a warrant for greased extremities and a passport to Paradise. In a most straight-forward, manly, level-headed announcement under "The Oriental Department", Bro. G. R. S. Mead, as General Secretary of the European Section, says outspokenly that the latest of its issues was a mistake, and that he is going to have no more nonsense or Hatha Yoga put forth to the misleading of weak Theosophists and the dismay of strong. Henceforth Eastern articles are to be edifying or they wont appear. He delights American Theosophists with a munificently full account of the N. Y. Headquarters. *Lucifer* prints in italics an Editorial Notice that no more of "The Philosophy of Perfect Expression" can be printed. This was a series over the signature of the Countess of Caithness, "Duchesse de Pomar", but has been discovered to have been really written and published by a Mrs. Wilmans of Georgia a year ago. *Lucifer* makes things as easy as possible for the "Duchesse", but unless we under-estimate the reverence for coronets in Georgia sterner expressions will there be used.—[A. F.]

JUNE THEOSOPHIST. "Old Diary Leaves III" is a narrative of phenomena occurring during the residence of H. P. B. and Col. Olcott in Philadelphia. The one first recorded is the instantaneous precipitation of names and date in a blank book then upon the Colonel's person; the second, an elaborate picture upon white satin, partly by H. P. B. herself, partly by occult means; then the hemming of a set of towels by an elemental in a closed book-case. An excellent instance of her disappearance from sight is given, one much like that of Ram Lal in *Mr. Isaacs*, also various minor phenomena, the article closing with a warm, even eloquent, paragraph. Mr. Edge continues "The Mystery Cards" and narrates some astonishing disclosures by them in recent experiments at Adyar; curious instances of "Elemental and Elementary Pranks" are vouched for by P. R. V. Iyer; the paper read by S. E. Gopalacharlu on "The Mystical Meaning of the White Lotus" last May 8th is printed. In the address at Adyar on White Lotus Day, and in a slip affixed to the June issue, the way is cautiously, and somewhat dexterously, opened for the withdrawal of the Presidential resignation. If Col. Olcott is satisfied that a return to executive work is essential to the welfare of our movement, and if his Teachers should order him to cancel his resignation and remain in office till the end of his life, he will obey, health or no health. As successive utterances seem to voice this possibility with increasing distinctness, it may be that the prayer of the American Convention is not long to be denied.—[A. F.]

DR. FRANZ HARTMANN has done another service to Theosophy by translating into German *The Voice of the Silence*. The first section is published in paper with a singularly beautiful design of lotus-flowers on the cover, and is sold by the publisher, Wilhelm Friedrich, K. R. Hopbuechandler, Leipzig, for one mark.

THEOSOPHICAL SIFTINGS, Vol. v, No. 5, gives an able and charming paper by Dr. J. D. Buck on "The Secret Doctrine and the Higher Evolution of Man".

The charm is partly in the matter, partly in the musical quality of the periods. This is especially marked in the earlier pages, and the last page of all is one of the noblest ever coming from his pen. One part of the paper needs somewhat more directness and precision,—the answer (p. 14) to the second part of the question propounded. Mr. Bertram Keightley furnishes "Notes on Theosophy and Education",—well done, of course; and there is a brief paper by Maurice Fredal on "Conduct", containing some good specimens of antithetical reasoning.—[A. F.]

"THEOSOLOGY: A POPULAR EXPOSITION" is the title of the new book by Mr. Claude F. Wright, to be issued by the Humboldt Publishing Co. Mr. Wright was for years upon the staff of Madame Blavatsky, a member of the household and in attendance upon her person, and immediately upon arrival in America was invited by this firm to prepare a Theosophical work. It is of 130 pages, paper covers, and may be ordered of the PATH for 30 cents.

THE COLUMBUS OF LITERATURE, by W. F. C. Wigston, aims to prove Lord Bacon the founder of a Rosicrucian order and his philosophy an occult symbolism allied to ancient Theosophy. It exhibits much research, some ingenuity, and entire freedom from conventional prejudices, but the style is bad and the punctuation villainous, while grammatical blunders disgrace it throughout. It should be re-written by an educated person. (F. J. Schulte & Co., Chicago).—[A. F.]

THEOSOPIICAL SIFTINGS, Vol. v, No. 6, is "The Philosophy of Self-Knowledge" by Dr. Franz Hartmann. Dr. Hartmann never writes anything that is not elevating and invigorating, and this paper, besides many passages most true and helpful, shows an evident effort to attain more precision and definiteness of statement than heretofore. This is in part achieved. Yet the paper is not an exposition of the "Philosophy", but a dissertation upon it. To be an exposition it would have to be systematically, connectedly, precisely worked out and stated, and not a mere series of discursive observations, however valuable. In particular must the question, *What then must we do for the purpose of attaining divine wisdom*, (page 19), be answered with definiteness. Nor is it correct to say, (page 6), that "Self-knowledge is the power by which a being truly realizes its own state of existence". Self-knowledge is not a power, but a result gained by the exercise of a power. Later on the same page, self-knowledge is defined as "the manifestation of the power of truth", etc. Still, in spite of some confusions and inadequacies the article has the true ring, and will, like the author's other works, help on to right thought and life.—[A. F.]

OBITUARY NOTICE. With profound and tender regret the PATH records the passage from this incarnation of Mrs. Georgiana S. Bowman, F. T. S., for 39 years the wife of Mr. Henry Bowman, Secretary of the Aurora Branch. Mrs. Bowman beautifully illustrated the power of Theosophy in moulding a character to grace and in prompting a life to beneficence, and the light which irradiated her own soul she was never weary in scattering abroad. No wonder, then, that letters and papers from the Pacific Coast tell of the blow which has fallen on Theosophists and the Society. She was one of the active organizers of the Eureka Branch at Sacramento, and a steady helper in the work of her own Branch, the Aurora. Her illness was brief, and its close so sudden that she was spared the pain of seeing the grief crushing her loved ones around. A service was held at Oakland, and then the remains were removed to Los Angeles for cremation, where in the open air and under the Southern California

sky tender memories and hopes were spoken and soft music soothed the sadness. Then the many friends gathered about the body and in unison recited the last seven lines of *The Light of Asia*. Pure in life, it was fitting that no corruption from death should soil her, and the fire which on higher planes had refined and purified her soul, on this lower plane removed from the touch of decay that body which had so long enshrined it.

Mirror of the Movement.

ANNIE BESANT T. S., Fort Wayne, Ind., is the latest Branch to secure a Headquarters. It has rented rooms in a desirable section, furnished and carpeted them comfortably, and rejoices in their frescoes and generally attractive appearance. Therein is housed the library of between 300 and 400 books, which the Branch purposes to enlarge by adding from 50 to 100, and then make it free to the public on three days and nights each week besides the meeting night. This will be the Headquarters for the whole of Indiana, and varied activities will be begun.

THE HEADQUARTERS IN NEW YORK has now a weekly class for the study of the *Secret Doctrine*, led by Claude F. Wright, a pupil of H. P. B. and late Secretary of the Blavatsky Lodge. It opened with 17, and in two weeks rose to 30 members. During the intermission of Aryan meetings an informal, semi-social gathering assembles at the Headquarters rooms on Monday evenings for better acquaintance of members of the Aryan, Brooklyn, and Harlem Branches, and for chatty discussion of Theosophical topics.

KSHANTI T. S., Victoria, British Columbia, was chartered on July 4th. Of the eleven Charter-members only one was previously an F. T. S., the others being fruits of his labors and of Dr. Allen Griffiths's. The Branch is the 62d on the American roll and the second on Canadian territory.

WILLAMETTE T. S., Portland, Oregon, has begun a course of free public lectures on Sunday evenings in the hall, No. 171 1-2 Second st. The first was contributed by Bro. John H. Scotford upon "Theosophy and Universal Brotherhood". Wherever Bro. Scotford goes, work begins.

A CHARTER WAS ISSUED July 11th to the new Branch at Montreal, Canada, the third Branch in Canadian territory. It is called the "Mount Royal T. S.," has five Charter-Members, and is 63d on the American Roll. Its formation is mainly due to the active work of Bro. Henry Cohen of the Annie Besant T. S.

STILL ANOTHER CHARTER WAS ISSUED on July 16th. This is to the "Cambridge T. S.," located in Cambridge, Mass., and virtually an offshot from the Boston T. S. It has five Charter-Members, and is 64th on the Roll of American Branches.

MALDEN T. S., having refused longer heed to counsels urging idleness, stagnation, and a mere pretense to Branch existence, is experiencing the thrill of real life and growth. The local papers contain good notices nearly every week, the new Headquarters are to be kept open right through the summer, the regular Monday evening meeting goes on, and every Sunday from 2 to 6 p. m. the room is open for readings and face-to-face talks. The notion that Theos-

ophy means slumber, and that the ideal Theosophist does nothing and pays no dues, has probably forever lost esteem in Malden. The new Secretary is Mrs. Mary F. Barns, 44 Acorn st.

BLAVATSKY T. S., Washington, D. C., enjoyed in June a lecture from Dr. J. D. Buck of Cincinnati on "The Secret Doctrine". Denison Hall was filled. Some of the Baltimore Brethren were present, and they and their hosts purpose an effort for lectures from Dr. B. next winter.

Pacific Coast Items.

DR. ALLEN GRIFFITHS, Pacific Coast Lecturer, was most successful in his work at Victoria, B. C., lecturing and privately expounding. A Branch was formed as one result. He was to have lectured in New Westminster and in Vancouver, but was unexpectedly called south. The papers in each place, however, printed long articles which he contributed in default of a lecture.

SEATTLE, W. T., had three public lectures from Dr. Griffiths, upon "The Origin, Development, and Destiny of the Human Race", "Reincarnation", and "Karma". Interest grew, the hall could not contain all comers, and the lecturer was besieged with questions. The press gave copious reports and commented favorably upon Theosophy. Two parlor talks were also conducted by Dr. G. Much of the success is due to Mr. and Mrs. Blodgett and Mr. Schwägerl, whose enviable Karma ever grows.

PORT TOWNSEND gave Dr. Griffiths on June 26th one of the best audiences ever assembled in the "Key City of the Sound". Doctors, lawyers, and editors turned out *en masse*, a coterie of army officers and their wives attended, an ex-United States Senator took an active part in the meeting and assisted in making the collection. The interest was deep, many questions were put, and the meeting did not close till long after 10. Each of the three local papers gave a full account. The subject of the lecture was "Theosophy, Karma, and Reincarnation". This was one of the very best meetings yet held by the lecturer.

WHATCOMBE, W. T., heard the Pacific Coast Lecturer on June 28, the subject being as in Port Townsend. The five papers all commented favorably save one, and its report refuted the attack in the editorial. On the 30th the lecture was in Fair Haven, where again was found a deeply interested audience and a sympathetic press. The librarian of the Free Library said he should introduce therein Theosophical literature. On July 3d at Seattle the lecture was upon "The Aryan Race; comparison of Occident and Orient; the Caste System of India, and other Eastern Customs", and corrected many errors popular here.

THREE LECTURES were given at Tacoma, Washington, by the Pacific Coast Lecturer in the Unitarian Church: July 8th, "The Origin, Development, and Destiny of the Race"; July 10th, "Reincarnation"; 11th, "Karma". On the 10th the auditorium of the church was filled by one of the most intelligent and interested audiences.

THE NARADA BRANCH, Tacoma, Wash., though having suffered the loss by removal of three of its leaders, is keeping up the work and really acting with vigor. Bro. H. A. Gibson, acting President, is ably supported by the Branch in all meetings. Regular public meetings are held each Sunday, and entire harmony prevails.

"*The A, B, C of Theosophy* is the name of a eight-page leaflet issued as a supplement to *The Pacific Theosophist*. It will prove invaluable, and is just the thing to hand to enquirers so often met who say, "Tell me what Theosophy is, in a few words." This leaflet informs beginners what books to read, and includes a full catalogue of T. S. books. It may be had for 1 cent apiece or 75 cents per 100 of *Pacific Theosophist*, care People's Savings Bank, Seattle, Wash." [Communicated.]

ONE RESULT of the Pacific Coast Lecturer's visit to Puget Sound is the inauguration of a local lecture bureau. Mrs. A. L. Blodgett, of Seattle Branch, will shortly visit and deliver lectures on Theosophy in a number of Sound towns.

Notice about Oriental Department.

AMERICAN SECTION.

In *Lucifer* for June, 1892, Bro. G. R. S. Mead, General Secretary European Section, gives notice on this subject and makes an apology referring to the Oriental Department and involves me in confession of error in these words, "But in the case of the Oriental Department both my respected colleague, William Q. Judge, the General Secretary of the American Section, and myself have erred through too great love of the East rather than from any other cause".

I beg to decline being involved in any such confession or in the apology found in the rest of the notice, and reiterate what was said in my annual report to the Convention of 92, in these words:

"I have had from many quarters in the Society expressions of appreciation of the work of this Department. In the course of time the work of the Department will be found to be of the greatest use. Meanwhile those Theosophists who do not wish to read the opinions of the ancient Hindûs, from whom, indeed, the Theosophical philosophy has come, can easily *refrain from reading the publications of this Department.*"

We must take the Indian works as we find them, being only compelled by our laws to omit such portions as appear to the hypocritical and over-prudish modern western mind to approach the line of impropriety; and if the judgment of the Editor of this Department is against some or any yoga treatises, those can be omitted. But I deny any error and make no apology. All that I regret about this Department, in America, is its great lack of funds. The thanks of America are extended to the Hindûs who have helped us.

WILLIAM Q. JUDGE.

General Secretary American Section T. S.

NOTE FROM COL. OLCOTT TO THEOSOPHISTS.

I have just received a digest of the Resolutions passed by the American Convention relative to my retirement and Mr. Judge's reelection as General Secretary of the Section. As my resignation was not thoughtlessly offered nor without sufficient reasons, I shall not cancel it—save as I have been forced to do temporarily in the financial interest of the Society—until a long enough time has been given me to see what effect the invigorating air of these lovely mountains will have upon my health, and I become satisfied that a return to executive work is essential to the welfare of our movement. Besides the meeting of the European Convention in July, I am expecting other important

events to happen and I shall give no answer until then. Meanwhile, however, my heart is touched by the universal tokens of personal regard and official approval which have reached me from all parts of the world. H. S. OLCOTT.

Gulistan, Ootacamund, India, 25th May, 1892.

THE ASHES OF MADAME BLAVATSKY.

A permanent Headquarters building for the American Section being now actually possessed, the General Secretary, pursuant to the arrangement made by Col. Olcott at the London Convention last year, will bring with him on his return to America that portion of Madame Blavatsky's ashes which was assigned to the guardianship of the American Section. It is to repose in the Headquarters. The purchase of a suitable urn and the preparation of a secure mural receptacle will involve some expense—one, however, to which her pupils in Theosophy may well feel contribution a privilege. As the work should be undertaken immediately upon the General Secretary's return, American Theosophists are invited to forward their kind offerings to me before August 15th if possible. Acknowledgment under initials will be made in September PATH, and a full description of the plan adopted will be published promptly.

WILLIAM Q. JUDGE,
144 Madison Ave, New York.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in July.....	\$2,124 94	
Additional outlay.....	363 92	
Actual deficiency.....		\$2488 86
Contributions since July report:—		
Members of Aryan T.S....	\$125 00	F. N..... \$ 1 00
J. H. F.....	5 00	C. M. R..... 2 00
H. E.....	1 00	J. B. (add'l)..... 10 00
Narada T. S.....	3 50	A. B. Sussex..... 4 84
Total.....	\$152 34	
Actual deficiency (July 20th).....		2,336 52

THANKSGIVING.

The General Secretary's appeal for help towards office expenses has had many and generous responses. To and including July 18th, there has been received from Branches \$118.50, from individuals \$726.17; total, \$844.67. To all who have thus contributed to relieve his mind from anxiety, and to any others who may wish wholly to free it, he sends a warm message of appreciation and thanks.

Indian Letter.

GULISTAN, OOTACAMUND, 7th June.

Gulistan will doubtless become a household world in the T. S. soon, and the "Garden of Roses" will develop in time into an orchard of Theosophic fruit.

It is certainly pleasanter working among the Blue Mountains of Coimbatore surrounded by flowers and foliage refreshing by its greenness and in a temperate climate than in the heat of Adyar, albeit that the latter is a pleasant place in itself. Up here the pallid cheeks of the dweller in the plains vanish, and a healthy activity takes the place of the alas! too frequent listlessness of the Madrasee.

To revert to other matters. A French cook, it is said, can from a simple bone and an humble and unpretentious potato concoct an excellent *potage*, so also can the President-Founder from his small means and light purse, with the aid of his artistic genius, fit up for himself a charming little residence. The sitting-room in which the present lines are written is very bright and cheery, and contains mementoes of the past history of the Society, groups of all the Conventions, relics collected during the Colonel's travels, a beautiful bronze medallion portrait of H. P. B. by O'Donovan from life, a very excellent portrait, diplomas of various Societies, photographs of the Lights of the French schools of Hypnotism, etc., etc.

We expect Prince Harisinghi Rupsinghi, an old and faithful Theosophist, here on a visit in the course of a week or so, and innumerable Theosophists have stated their intention of coming from time to time to see the "Colonel Sahib."

We received at Adyar, recently, a visit from Mr. Ernest M. Bowden, the author of that charming little volume, the *Imitation of Buddha*. This gentleman is on a tour through India with the especial intention of investigating Buddhism in the land of its birth.

At the present time we are in the dead season out here; nearly everyone is away and but little is doing. Work goes on steadily, however, but there is nothing particular to report. Bertram Keightley is just returning to Adyar after his long tour, and he will probably be in residence for some months. We have suffered a great loss in the death of Rustomj Ardeshir Master of Bombay, one of our oldest and most devoted members. S. V. E.

European Section Convention.

The Convention opened at 10:15 in the hall of the Blavatsky Lodge at Headquarters, 19 Avenue Road, London. For three days before, the delegates from various parts of Europe were arriving and the houses filling up. Some 75 delegates were at the opening hour. The Convention was called to order by Bro. G. R. S. Mead, General Secretary, who as temporary chairman organized the Convention and called for election of permanent Chairman. On motion of Mrs. Besant, Bro. William Q. Judge was elected chairman.

The chairman addressed the meeting, calling attention to the need for a lecturer in England and Europe, and also explained the American resolutions about Col. Olcott. He then read the greetings to the Convention from America, and also a telegram just received from Col. Olcott, reading:

Madras, to Blavatsky, London. Accept our most hearty congratulations. Hope you may succeed in your endeavors.—OLCOTT.

The telegram was received with applause.

Among the delegates were those from Spain, Holland, Germany, Austria, France, Ireland, Scotland, and many other places.

Bro. Mead then read his report for the preceding year, showing much of great interest, proving the benefit of the amalgamation of the British and other centers into a single section. Sixteen lending libraries were started in the year. He showed that Mrs. Besant had delivered 136 lectures; 150 volumes were added to Reference Library, making 1129 books in all. Nine charters were issued, making 25 active Branches and 41 active centers. The Blavatsky Lodge has 300 members. Four hundred and forty diplomas were issued and 20 resignations received. 711£ received. H. P. B. Memorial Fund has £152 on hand. 2751£ were contributed during the year in all, for Theosoph-

ical purposes. One hundred and fifty-six books were published, 12 translated, and 18 in process of translation. The T. S. League has established a day and night nursery for babies which does not make distinctions as to the birth of the babies offered for care. Swedish Branches were shown to have published 12 new books with 10 on the way, these being translations of standard T. S. matter. In Spain many books and other matter have been published. The French work now looks well, due to the work of E. J. Coulomb. Emile Bournouf has given help to the French T. S. magazine. In Russia the censorship will not allow any of our T. S. matter to get into the country. The report graphically showed how Theosophy had been discussed in the palace and the workhouse, as Col. Olcott had an interview with the King of Sweden, and in a workhouse there had been inquiries and readings of Theosophical tracts.

Letter from the Indian Section was read, showing that the plan of sectional organization has been successful and beneficial, and also thanking Europe for its work and activity; the hope that Annie Besant would visit India was expressed; the American resolutions on Olcott were declared to be concurred in by the Indian Section.

Mrs. Besant then reported that the casket made by Herr Benggston of Sweden, for the ashes of H. P. B. had been finished and was on the way from Sweden and might at any time arrive.

Bro. Mead took the chair at 11:50 a.m. and put the vote on the succession to the presidency of the Society, which was unanimous for William Q. Judge. This was received with applause. The resolution was as follows:

WHEREAS—The President-Founder T. S., Col. Olcott, owing to ill health has placed his resignation in the hands of the Vice-President, William Q. Judge, and

WHEREAS—The vote of the European Section T. S. having been duly taken by the General Secretary and the result declared that the choice of the European Section of a President to succeed Col. Olcott is William Q. Judge,

RESOLVED—That this Convention unanimously and enthusiastically confirms this vote and chooses William Q. Judge as the succeeding President of the Theosophical Society.

Mrs. Besant then presented resolutions regarding Col. Olcott as follows:

RESOLVED—That this Convention hereby puts on record its regret that ill health should have necessitated the resignation of the President-Founder from office, and tenders to Col. H. S. Olcott the expression of its lasting gratitude for the pioneer work he has so bravely and zealously performed.

That this Convention also tenders the President-Founder the expression of its highest appreciation of the unselfishness, assiduity, and open-mindedness which have marked the long years of his office; it also fully recognizes the large share he has taken in building up the Society, rejoices to learn that the Society will still have the benefit of his counsel in the future, and sincerely hopes that his restoration to health may be speedy and permanent.

RESOLVED—That this Convention assents to the proposal of the Blavatsky Lodge to open a fund for a testimonial to the retiring President-Founder, Col. H. S. Olcott, and hereby establishes such a fund in the hands of the General Secretary and the Treasurer of the European Section.

Unanimously carried.

The resolutions of the American Section asking Col. Olcott to revoke his resignation were then taken up, and it was resolved about as follows: That while agreeing with the American Section in its fraternal spirit, the answer just made by Col. Olcott renders any further action on that point impossible.

Some amendments to the European Constitution were then taken up. A committee of five was appointed to consider and report on any proposition for the amendment of the General Rules T. S., especially regarding General Convention, terms of office, and basis of representation.

Afternoon session. Delegates and visitors assembled at 2:30 p.m., with

William Q. Judge in the chair. A Committee of five was appointed to make recommendations to the General Council of the T. S. to report at 10 a.m. on the 15th inst. A lively discussion took place on the motion to make a Library Committee.

Bro. Coulomb, representing France, then spoke in French on the work in France. Telegram from Limerick, Ireland, of congratulation was then read. The Spanish delegate, Bro. Xifre, read the Spanish report, Mme. de Neufville spoke for Holland, and Countess Wachtmeister for Sweden as their proxy. General discussion on the subject of Theosophical work then was taken up, which was continued until recess.

After recess the delegates and visitors and T. S. members filled the Blavatsky Lodge Hall and took up the discussion of "Mental Action", which was opened by William Q. Judge as chairman, followed by Bro. Xifre for Spain in Spanish, translated by William Q. Judge. Mme. de Neufville spoke for Holland, followed by Herbert Burrows, W. R. Old, G. R. S. Mead, Wm. Kingsland, and others. This discussion was closed by Annie Besant in a speech of fifteen minutes' length. The first day then closed at 10 p. m., having done much good to the members present.

SECOND DAY.

The delegates assembled promptly at 10 a. m. in the same place with Bro. Judge as Chairman. Various reports from the Bow Working Girls' Club, the Press, and other activities were then read by the Secretary. The Bow Club, which was started by H. P. Blavatsky, has done very good work, and numbers 300 working-girls. They use the place every night. Library and propaganda fund shows increase; 450 books are in the Duke street reading-room, but, probably in consequence of location, not many use it. Many lending libraries have been established in various towns; 150 volumes were added to the Headquarters Library, making in all 1129 volumes. Most of the books on Occultism and all on Theosophy are in the library. After discussion it was decided not to enlarge the *Vahan*.

A donation of \$100 was ordered to be made to the New York Headquarters as a slight acknowledgment of what America had done for the movement.

PRESIDENT'S TERM OF OFFICE.

At 11:45 the question of the term of office of the successor to Col. Olcott was taken up, and after the call of ayes and noes it was decided by 28 for and 16 against that there should be no limitation on his term of office. It was recommended that other officers should act from year to year, and that General Conventions ought to be every three years and in India. On this voting an amendment was proposed by Bro. H. Burrows that the term of office of the President should be limited, and on this amendment to the report of the Committee that considered the matter the above vote resulted.

H. P. B.'S ASHES.

After recess the Convention was called to order and received the casket made in Sweden for the ashes of H. P. B. The Convention remained standing while the chairman uncovered the casket which was placed on the table in front of the chair. In it were the ashes contained in a copper vase, the one into which they were deposited last May by Col. Olcott, William Q. Judge, and Annie Besant. After a few words from the chair business was proceeded with and the casket remained on the table until adjournment. It is made of copper, by hand, and represents an oriental *dagoba* resting on a square platform of three

steps, and at each corner of the platform is a smaller *dagoba* holding a square block. The top is finished with a silver lotus out of which bursts a golden flame. The whole looks like a small round temple, dome-shaped, resting on the platform. The smaller vase that holds the ashes is placed inside the dome, and the whole locked by an ingenious device. The platform is 24 1-4 inches square and the dome two feet high. The smaller *dagobas* at the corners are eight inches high. It will be photographed soon, so that those who desire can possess a copy. With the ashes was also deposited a document testifying to the matter as follows:

We, the undersigned, do hereby certify, each for himself, that on the 15th day of July, 1892, at 19 Avenue Road in the City of London, in the front room called "H. P. B.'s Room", we witnessed the placing of the ashes of H. P. Blavatsky within this vase or receptacle by Herr Sven Benggston from designs by R. Machell, and the said ashes being in their turn within a copper Indian vase. To all of which this shall be testimony. Signed: Constance Wachtmeister, Annie Besant, William Q. Judge, Isabel Cooper-Oakley, Walter R. Old, Alice L. Cleather, G. R. S. Mead, Laura M. Cooper, Edward T. Sturdy.

Resolutions of thanks to Sweden and to the artist Benggston, as also to R. Machell, F. T. S., who made the designs, were passed unanimously. At the same time Gen. and Mrs. Gordon presented a portrait in oil of Col. Olcott by a member of the Scotch Academy to the library.

A recommendation was passed for the General Council that the President of T. S. cannot be removed except by vote of the entire Society; and another by Annie Besant was carried repelling the charges sometimes made of dogmatism. The chair then stated that a member of the Society who did not wish his name mentioned was endeavoring to get up a Theosophical Congress for the World's Fair in Chicago, and thought he had a large percentage of the expense subscribed, but that members could subscribe. This Congress, if carried out, is to have Hindû, European, and American delegates, and to continue a month or so. Mr. Judge said he was unable himself to do any thing about it, and that at present the gentleman referred to would not give his name, having a prejudice against that.

French and Spanish delegates then addressed the meeting, followed by Kingsland, Mead, and others. Bro. Judge then closed the regular session of the Convention in a twenty-minute speech, adjuring all to be true to the Cause, to our ideals, and to Universal Brotherhood, and then declared the deliberations at an end. Thus closed the best Convention that has yet been held in the Society, as testified to by those who had seen those in every Section.

PUBLIC MEETING.

In the evening of the 15th there was a free public meeting at Prince's Hall, Picadilly, presided over by Bro. Judge. The chair opened the meeting by speaking of the Society and its principal doctrines. A large audience that filled the hall and galleries listened intently and remained to the close of the proceedings. Bro. Mead followed, and then Charles, Count Leiningen, then Herbert Burrows, and last Annie Besant. Applause was given every speaker, and when Annie Besant finished the applause was enthusiastic. The platform was filled by the delegates, and represented every country but India.

The gods, oh man, are not without; they reside within you; and their earthly dominion is among the fleeting atoms of your body.—*Book of Items.*

OM.

LIST OF THEOSOPHICAL BOOKS.

Which may be obtained (post-paid) from the PATH office, 144 Madison Ave, N. Y.

Adventure Among the Rosicrucians, (Hartmann).....	paper 50, cloth \$	.75	Nature and Aim of Theosophy.....		1.00
Astral Light (Nizida).....		.75	Nature's Finer Forces.....		1.00
Atlantis (Donnelly).....		2.00	Neila Sen.....	paper 50 c; cloth	1.00
Autobiography, 1875 to 1891 (Besant).....		.08	Nine Months at Headquarters.....		.25
Bhagavad-Gitā, American ed. (Judge).....		1.00	Occult Science in India.....		3.00
“ (Mohini's transl.).....		2.00	Occult World (Sinnett) paper 50 c; cloth		1.00
Bible in India (Jacoliot).....		2.00	Paracelsus (Hartmann) paper 50 c; cloth		1.00
Blossom and the Fruit, paper 50; cloth		1.00	Patanjali's Yoga Aphorisms (Am. ed.)		.75
Buddhism (Rhys Davids).....		1.00	Philosophy of Mysticism (Du Prel)....		7.50
Buddhist Catechism (Olcott).....		.40	Photo H. P. B. . . cabinet, 50 c; life-size		5.00
Buddhist Diet Book.....		.50	“ Mrs. Besant, cabinet, 50c; panel		1.50
Christos (Buck).....		.60	“ Col. Olcott..... cabinet		.50
Clothed with the Sun (Kingsford).....			Posthumous Humanity (D'Assier).....		2.50
“..... paper, 50c; cloth		1.00	Prabodha Chāndrodāya Natāka; or, the		
Coming Race (Lytton) paper .10, cloth		.50	Rise of Moon of Intellect (Taylor)		.75
Curious Myths of Middle Ages (Gould)		1.00	Problems of the Hidden Life (Pilgrim)		1.75
Discourses on the Bhagavad-Gita (Row)		.75	Psychometry and Thought-Transf. . .		.30
Dreams and Dream Stories (Kingsford)			Purpose of Theos. (Mrs. Sinnett) paper		.15
“..... paper, 50 c; cloth		1.00	Rationale of Mesmerism (Sinnett).....		1.25
Dreams of the Dead (Stanton).....		.50	Reincarnation (Walker) paper 50; cloth		1.00
“..... paper, 50 c; cloth		1.00	Rosicrucians, History of the (Waite)...		2.00
Dwaita Catechism.....		.25	Sacred Mysteries among the Mayas and		
Eastward, or a Buddhist Lover (Hosea)		1.50	Quiches (Le Plongeon).....		3.00
Echoes from the Orient (Judge).....		.50	Sankya Kārika, with Commentary.....		1.25
Engraving of T. S. Hdqrs. (cardboard)		.25	Secret Doctrine (Blavatsky) postage 50c.		10.00
Esoteric Buddhism (Sinnett).....			Secret of Death (Arnold).....		1.00
“..... paper, 50 c; cloth		1.00	Seven Principles of Man (Besant).....		.35
Esoteric Basis of Christianity.....		.10	Source of Measures (Skinner).....		5.00
Gems from the East (H. P. B.).....		1.00	Sphinx of Theosophy (Besant).....		.10
Geomancy, Principles of (Hartmann).....		1.00	Study of Man (Buck).....		2.50
Geometric Psychology (Betts and Cook)		2.50	Swedenborg the Buddhist (Dāsa).....		1.50
Glossary, Theosophical (Blavatsky)....		3.50	Symbol T. S. Seal, Electroplate.....		.50
Guide to Theosophy (printed in India)		1.50	Talking Image of Urur (Hartmann)....		
Hints on Esoteric Theosophy and Idyll			“..... paper, 50c; cloth		1.00
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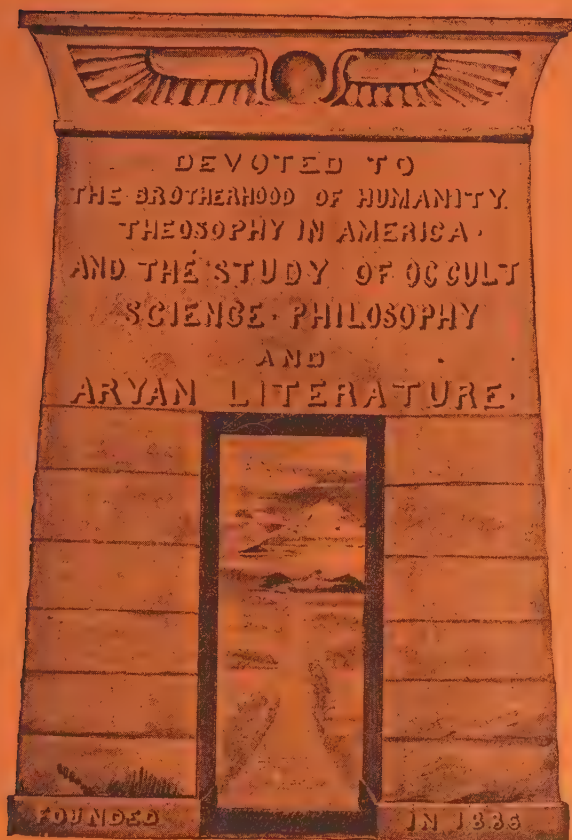
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Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—*Hebrews, xiii, 1, 2.*

And behold I come quickly: and my reward is with me, to give every man according as his work shall be.—*Revelations, xxii, 12.*

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

POINTS OF AGREEMENT IN ALL RELIGIONS.¹

MR. CHAIRMAN, LADIES AND GENTLEMEN: Let me read you a few verses from some of the ancient Scriptures of the world, from the old Indian books held sacred by the Brahmans of Hindustan.

“What room for doubt and what room for sorrow is there in him who knows that all spiritual beings are the same in kind and only differ from each other in degree?”

“The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him; by His light all this is lighted.

Lead me from the unreal to the real!

Lead me from darkness to light!

Lead me from death to immortality!

Seeking for refuge, I go to that God who is the light of His

¹An address delivered April 17th, 1894, before the Parliament of Religions at San Francisco, Calif., by William Q. Judge.

The Midwinter Fair at San Francisco had annexed to it a Religious Parliament modeled after the first great one of 1893 at Chicago. Dr. J. D. Buck and William Q. Judge, the latter as General Secretary American Section, were officially invited to address the Parliament at one of its sessions as representatives of the Theosophical movement. Time was so short that all speakers were limited to thirty minutes each; for that reason the address is not as full as it would be had more time been granted. But the occasion once more showed the strength of the T.S. movement.

own thoughts ; He who first creates Brahman and delivers the Vedas to him ; who is without parts, without actions, tranquil, without fault, the highest bridge to immortality, like a fire that has consumed its fuel ".—*Mundaka Upanishad*.

Such are some of the verses, out of many thousands, which are enshrined in the ancient Hindu Vedas beloved by those we have called "heathen"; those are the sentiments of the people we have called idolaters only.

As the representative of the Theosophical movement I am glad to be here, and to be assigned to speak on what are the points of agreement in all religions. I am glad because Theosophy is to be found in all religions and all sciences. We, as members of the Theosophical Society, endorse to the fullest extent those remarks of your chairman in opening, when he said, in effect, that a theology which stayed in one spot without advancing was not a true theology, but that we had advanced to where theology should include a study of man. Such a study must embrace his various religions, both dead and living. And pushing that study into those regions we must conclude that man is greatly his own revealer, has revealed religion to himself, and therefore that all religions must include and contain truth ; that no one religion is entitled to a patent or exclusive claim upon truth or revelation, or is the only one that God has given to man, or the only road along which man can walk to salvation. If this be not true, then your Religious Parliament is no Parliament, but only a body of men admiring themselves and their religion. But the very existence of this Parliament proclaims the truth of what I have said, and shows the need which the Theosophical Society has for nineteen years been asserting, of a dutiful, careful, and brotherly inquiry into all the religions of the world, for the purpose of discovering what the central truths are upon which each and every religion rests, and what the original fountain from which they have come. This careful and tolerant inquiry is what we are here for to-day ; for that the Theosophical Society stands and has stood ; for toleration, for unity, for the final and irrevocable death of all dogmatism.

But if you say that religion must have been revealed, then surely God did not wait for several millions of years before giving it to those poor beings called men. He did not, surely, wait until He found one poor Semitic tribe to whom He might give it late in the life of the race ? Hence He must have given it in the very beginning, and therefore all present religions must arise from one fount.

What are the great religions of the world and from whence have they come? They are Christianity, Brahmanism, Buddhism, Confucianism, Judaism, Zoroastrianism, and Mohammedanism. The first named is the youngest, with all its warring sects, with Mormonism as an offshoot and with Roman Catholicism boldly claiming sole precedence and truth.

Brahmanism is the old and hoary religion of India, a grown-up, fully-developed system long before either Buddhism or Christianity was born. It extends back to the night of time, and throws the history of religion far, far beyond any place where modern investigators were once willing to place even the beginning of religious thought. Almost the ancient of ancients, it stands in far-off India, holding its holy Vedas in its hands, calmly waiting until the newer West shall find time out of the pursuit of material wealth to examine the treasures it contains.

Buddhism, the religion of Ceylon, of parts of China, of Burmah and Japan and Tibet, comes after its parent Brahmanism. It is historically older than Christianity and contains the same ethics as the latter, the same laws and the same examples, similar saints and identical fables and tales relating to Lord Buddha, the Savior of Men. It embraces to-day, after some twenty-five hundred years of life, more people than any other religion, for two-thirds of the human family profess it.

Zoroastrianism also fades into the darkness of the past. It too teaches ethics such as we know. Much of its ritual and philosophy is not understood, but the law of brotherly love is not absent from it; it teaches justice and truth, charity and faith in God, together with immortality. In these it agrees with all, but it differs from Christianity in not admitting a vicarious salvation, which it says is not possible.

Christianity of to-day is modern Judaism, but the Christianity of Jesus is something different. He taught forgiveness, Moses taught retaliation, and that is the law to-day in Christian State and Church. "An eye for an eye, and a tooth for a tooth" is still the recognized rule, but Jesus taught the opposite. He fully agreed with Buddha, who, preaching 500 years before the birth of the Jewish reformer, said we must love one another and forgive our enemies. So modern Christianity is not the religion of Jesus, but Buddhism and the religion of Jesus accord with one another in calling for charity, complete tolerance, perfect non-resistance, absolute self-abnegation.

If we compare Christianity, Buddhism, and Hinduism together on the points of ritual, dogmas, and doctrines, we find not, only

agreement but a marvellous similarity as well, which looks like an imitation on the part of the younger Christianity. Did the more modern copy the ancient? It would seem probable. And some of the early Christian Fathers were in the habit of saying, as we find in their writings, that Christianity brought nothing new into the world, that it existed from all time.

If we turn to ritual, so fully exemplified in the Roman Catholic Church, we find the same practices and even similar clothing and altar arrangements in Buddhism, while many of the prescribed rules for the altar and approaching or leaving it are mentioned very plainly in far more ancient directions governing the Brahman when acting as priest. This similarity was so wonderful in the truthful account given by the Catholic priest Abbé Huc that the alarmed Church first explained that the devil, knowing that Christianity was coming, went ahead and invented the whole thing for the Buddhists by a species of *ante facto* copying, so as to confound innocent Catholics therewith; and then they burned poor Abbé Huc's book. As to stations of the cross, now well known to us, or the rosary, confession, convents, and the like, all these are in the older religion. The rosary was long and anciently used in Japan, where they had over one hundred and seventy-two sorts. And an examination of the mummies of old Egypt reveals rosaries placed with them in the grave, many varieties being used. Some of these I have seen. Could we call up the shades of Babylon's priests, we should doubtless find the same rituals there.

Turning to doctrines, that of salvation by faith is well known in Christianity. It was the cause of a stormy controversy in the time of St. James. But very strangely, perhaps, for many Christians, the doctrine is a very old Brahmanical one. They call it "The Bridge Doctrine", as it is the great Bridge. But with them it does not mean a faith in some particular emanation of God, but God is its aim, God is the means and the way, and God the end of the faith; by complete faith in God, without an intermediary, God will save you. They also have a doctrine of salvation by faith in those great sons of God, Krishna, Rama, and others; complete faith in either of those is for them a way to heaven, a bridge for the crossing over all sins. Even those who were killed by Krishna, in the great war detailed in the *Ramayana*, went straight to heaven because they looked at him, as the thief on the cross looking at Jesus went to Paradise. In Buddhism is the same doctrine of faith. The twelve great sects of Buddhism in Japan have one called the Sect of the Pure Land. This teaches

that Amitabha vowed that any one who calls three times on his name would be born into his pure Land of Bliss. He held that some men may be strong enough to prevail against the enemy, but that most men are not, and need some help from another. This help is found in the power of the vow of Amita Buddha, who will help all those who call on his name. The doctrine is a modified form of vicarious atonement, but it does not exclude the salvation by works which the Christian St. James gives out.

Heaven and Hell are also common to Christianity, Buddhism, and Brahmanism. The Brahman calls it Swarga ; the Buddhist, Devachan ; and we, Heaven. Its opposite is Naraka and Avitchi. But names apart, the descriptions are the same. Indeed, the hells of the Buddhists are very terrible, long in duration and awful in effect. The difference is that the heaven and hell of the Christian are eternal, while the others are not. The others come to an end when the forces which cause them are exhausted. In teaching of more than one heaven there is the same likeness, for St. Paul spoke of more than a single heaven to one of which he was rapt away, and the Buddhist tells of many, each being a grade above or below some other. Brahman and Buddhist agree in saying that when heaven or hell is ended for the soul, it descends again to rebirth. And that was taught by the Jews. They held that the soul was originally pure, but sinned and had to wander through rebirth until purified and fit to return to its source.

In priesthood and priestcraft there is a perfect agreement among all religions, save that the Brahman instead of being ordained a priest is so by birth. Buddha's priesthood began with those who were his friends and disciples. After his death they met in council, and subsequently many councils were held, all being attended by priests. Similar questions arose among them as with the Christians, and identical splits occurred, so that now there are Northern and Southern Buddhism and the twelve sects of Japan. During the life of Buddha the old query of admitting women arose and caused much discussion. The power of the Brahman and Buddhist priests is considerable, and they demand as great privileges and rights as the Christian ones.

Hence we are bound to conclude that dogmatically and theologically these religions all agree. Christianity stands out, however, as peculiarly intolerant—and in using the word "intolerant" I but quote from some priestly utterances regarding the World's Fair Parliament—for it claims to be the only true religion that God has seen fit to reveal to man.

The great doctrine of a Savior who is the son of God—

God himself—is not an original one with Christianity. It is the same as the extremely ancient one of the Hindus called the doctrine of the Avatar. An Avatar is one who comes down to earth to save man. He is God incarnate. Such was Krishna, and such even the Hindus admit was Buddha, for he is one of the great ten Avatars. The similarity between Krishna or Cristna and Christ has been very often remarked. He came 5,000 years ago to save and benefit man, and his birth was in India, his teaching being Brahmanical. He, like Jesus, was hated by the ruler, Kansa, who desired to destroy him in advance, and who destroyed many sons of families in order to accomplish his end, but failed. Krishna warred with the powers of darkness in his battles with Ravana, whom he finally killed. The belief about him was that he was the incarnation of God. This is in accord with the ancient doctrine that periodically the Great Being assumes the form of man for the preservation of the just, the establishment of virtue and order, and the punishment of the wicked. Millions of men and women read every day of Krishna in the *Ramayana* of Tulsi Das. His praises are sung each day and reiterated at their festivals. Certainly it seems rather narrow and bigoted to assume that but one tribe and one people are favored by the appearance among them of an incarnation in greater measure of God.

Jesus taught a secret doctrine to his disciples. He said to them that he taught the common people in stories of a simple sort, but that the disciples could learn of the mysteries. And in the early age of Christianity that secret teaching was known. In Buddhism is the same thing, for Buddha began with one vehicle or doctrine, proceeded after to two, and then to a third. He also taught a secret doctrine that doubtless agreed with the Brahmins who had taught him at his father's court. He gave up the world, and later gave up eternal peace in Nirvana, so that he might save men. In this the story agrees with that of Jesus. And Buddha also resisted Mara, or the Devil, in the wilderness. Jesus teaches that we must be as perfect as the Father, and that the kingdom of heaven is within each. To be perfect as the Father we must be equal with him, and hence here we have the ancient doctrine taught of old by the Brahmins that each man is God and a part of God. This supports the unity of humanity as a spiritual whole, one of the greatest doctrines of the time prior to Christianity, and now also believed in Brahmanism.

That the universe is spiritual in essence, that man is a spirit and immortal, and that man may rise to perfection, are universal doctrines. Even particular doctrines are common to all the relig-

ions. Reincarnation is not alone in Hinduism or Buddhism. It was believed by the Jews, and not only believed by Jesus but he also taught it. For he said that John the Baptist was the reincarnation of Elias "who was for to come". Being a Jew he must have had the doctrines of the Jews, and this was one of them. And in Revelations we find the writer says : "Him that overcometh I will make a pillar in the house of my God, and he shall go out no more".

The words "no more" infer a prior time of going out.

The perfectibility of man destroys the doctrine of original sin, and it was taught by Jesus, as I said. Reincarnation is a necessity for the evolution of this perfection, and through it at last are produced those Saviors of the race of whom Jesus was one. He did not deny similar privileges to others, but said to his disciples that they could do even greater works than he did. So we find these great Sages and Saviors in all religions. There are Moses and Abraham and Solomon, all Sages. And we are bound to accept the Jewish idea that Moses and the rest were the reincarnations of former persons. Moses was in their opinion Abel the son of Adam ; and their Messiah was to be a reincarnation of Adam himself who had already come the second time in the person of David. We take the Messiah and trace him up to David, but refuse, improperly, to accept the remainder of their theory.

Descending to every-day-life doctrines, we find that of Karma or that we must account and receive for every act. This is the great explainer of human life. It was taught by Jesus and Matthew and St. Paul. The latter explicitly said :

"Brethren, be not deceived ; God is not mocked ; for whatsoever a man soweth, that also shall he reap"

This is Karma of the Brahman and Buddhist, which teaches that each life is the outcome of a former life or lives, and that every man in his rebirths will have to account for every thought and receive measure for the measure given by him before.

In ethics all these religions are the same, and no new ethic is given by any. Jesus was the same as his predecessor Buddha, and both taught the law of love and forgiveness. A consideration of the religions of the past and to-day from a Theosophical standpoint will support and confirm ethics. We therefore cannot introduce a new code, but we strive by looking into all religions to find a firm basis, not due to fear, favor, or injustice, for the ethics common to all. This is what Theosophy is for and what it will do. It is the reformer of religion, the unifier of diverse systems, the restorer of justice to our theory of the universe. It is our past, our present, and our future ; it is our life, our death, and our immortality.

OCCULTISM THE HIGHER SCIENCE.

THERE is not so much conflict between Modern Science and Occultism as is imagined by those who know little of the former—some of whom are its loudest professors—and nothing of the latter. In fact Occultism is simply a loftier range of scientific research than is attempted by those who confine their investigations to the material plane of the universe. Its methods of study and demonstration are no less exact than those employed in the lower field, and it is much more exacting upon the student, requiring of him not only special capacity but such arduous training and negation of self as few are capable of enduring. At the same time, it offers to his perception fewer prizes than are easily attainable in the pursuit of the lower material science. This is not because there are not prizes infinitely greater to be won by it, even upon estimate from a material stand-point, but the study has the effect of elevating the mind to a plane whence all of what are known as “the practical advantages of life” look small and unworthy of effort. To illustrate: Suppose that an advanced Occultist possessed the knowledge of how to select and aggregate the proper atoms to make gold, and actually could make genuine gold. There is hardly anybody who would not say he was the greatest of all possible fools if he did not with all the energy he could command, at once set himself to producing the largest possible quantity of that much-coveted metal. But all the interest he could feel in the matter would end in satisfying himself that he possessed the knowledge and that it might aid him in the discovery of other secrets of atomic combination. He would smile with contempt at the folly of the thought that he might possibly waste his time in monotonously turning out ingots of gold; if indeed he he did not, knowing the debasing effects of selfish desire for wealth and its demoralizing temptations when attained, shudder with horror at the idea of so perverting his powers. But the end and aim of Modern Science is the discovery of new and more rapid ways for amassing wealth. Nothing else is “practical” from the popular point of view; and that which is not “practical” is, of course, not worth wasting time upon.

Modern Science and Occultism go together to a certain point—recognition of atoms as the ultimate resolvment of the molecule. To the former, however, atoms are merely hypothetical somethings, quite impossible of demonstration to sensuous per-

ception until they become agglomerated into molecules, and consequently not worth bothering about; while the latter pursues its study of the atoms infinitely further, finding in the degrees of their attenuation, their different sorts, their infinitely varied combinations and respective modes of motion—or vibration—simple and complex, full explanation of all the phenomena of the manifested universe. The materialist's pretentious equipment of 'ometers and 'scopes is useless lumber in that field, for there it is necessary to see with the eyes of the soul, to employ powers of perception and cognition latent in man, but ordinarily so little used that most persons are ignorant of their possession.

The iron, the fire that softens it, the muscular force of the artisan who shapes the metal, the thought-concept of the form the metal shall assume, and the purpose impelling that creative thought, all are manifestations of the vibrations of atoms. Let us reverse that chain of incident and, with its links in their proper order, trace the connection between them.

Vibrations on the mental plane being in atoms of exceeding tenuity are much too rapid for perception by or effect upon the comparatively gross atoms which have reached the density necessary for combination into molecules and so constituting the world of matter. They are, however, retardations of the yet higher rate pertaining to the planes of Will and Spirit, which are beyond our present field of study. Mental vibrations, however, are sensed by astral matter, in which the atomic density is in many degrees, but all less rare than that prevailing on the mental plane, yet beyond the range of our sensuous perception. Its intermediateness enables it to function as the interpreter, or commutator, between the planes above and below it, translating the vibrations of either into the rate of the other and so rendering the thought forces impulsive upon the organs of action. So, then, upon the artisan's mental plane stir, as vibrations, the reason for and desirability of production of a particular something upon the material plane, and form must necessarily, upon that plane, be one of the attributes of that something. That form, whether of sword, plowshare, or aught else, must primarily exist as an image or model in the astral atoms, which in turn transfer the concept of it to the material thinking organ, and that machine transmits to the organs of action controlled through it the necessary impulses for reproduction, in the atoms subject to material forces, of the model in the astral atoms.

The sensitive thinking organ, the fierce fire, and the dense metal are alike products of atomic vibrations in matter. The ma-

terial, astral, and mental planes are constituted of five distinct classes of atoms, differentiated by their respective modes of motion—vibrations—impelled by the Infinite and ceaseless during the Manvantara. The mode of motion distinctively belonging to each class of atoms is always the same upon all the planes, but its velocity is different, the increase of rate determining the degree of tenuity. There are two higher planes upon which the rate of vibration is inconceivably rapid—though there also the respective modes of motion, technically known as the “tatwic forces”, are like those below. The atoms can only be cognized by us as forces, not as matter, until they attain by agglomeration and condensation sufficient density to come within the range of our organs of perception. Fire is one specialized manifestation of an atomic force which, in varied combinations with others, pervades all the universe, and where there is an excess of the particular class of atoms affected by that vibration in any combination, its effects are demonstrated as light, heat, or energy, all or singly, and each capable of transmutation to the other by slight vibrations in the atomic proportions. Mutability is one of the distinctive attributes of all atomic combinations, particularly upon the super-sensuous planes, where, owing to the rarefaction and the rapid prevailing rate of vibration, there is extreme facility for mutual interpenetration. The rapidly moving atoms of the force specifically known as the “tejas tatwa” disintegrate the gross molecules submitted as fuel to their action, and so produce the phenomena of fire. But the presence of the tejas tatwa is also discernible in heat where no fire is actually present, as in boiling water, or a ball of heated metal, or a fevered body, for in those there is, as it were, storage of an excess of those vibrations, or, rather, of atoms excited by those vibrations. And we find that the molecular constitution of the gross matter subjected to those influences modifies greatly its capacity for retention of such vibrations and power to impart their energy to other matter, and in varying phenomena. But the potentiality of transmission and mutation is always present in every manifestation of the *tejas tatwa*, becoming actual in all favoring atomic combinations.

Since we have arrived at dealing with visible fire and solid metal, modern science is harmonious with occultism in recognizing the former as atomic vibration and the latter as an agglomeration of atoms, for our wise men of the Western world have, in very recent years, found the atom and its ceaseless motion necessary factors in a reasonable philosophic hypothesis concerning material phenomena.

Sir R. Ball says: "Were the sensibilities of our eyes increased so as to make them a million times more powerful, it would seem that the diamond atoms, which form the perfect gem when aggregated in sufficient myriads, are each in a condition of rapid movement of the most complex description. Each molecule would be seen swinging to and fro with the utmost violence among the neighboring molecules, and quivering from the shocks it receives from the vehement encounters with other molecules, which occur millions of times in each second". It seems to be sufficient for science to know that the molecules are in motion, without troubling itself to enquire either the causes of that motion or what may be its varieties; or what consequences would follow upon alterations of the proportions between the modes of motion in combination; or whether it is possible, by affecting them, to alter the character or integrity of gross matter to extents now undreamed of. Here again Occultism is far in advance of science. It has investigated these things, and in learning the various proportional combinations of the tatwic atoms which constitute the differentiations of matter, has also gained knowledge of the particular vibrations, or "tatwic forces", respectively affecting the several classes of atoms, through the operations of which are effected the creation, preservation, disintegration, and re-construction of all forms.

When we see a thin glass shivered by the sounding, at a distance from it, of a certain musical tone, science is content with ascribing the destructive action to vibrations set up among its molecules by the sound. That is indubitably true, but no more satisfactory than would be the saying, had it been smashed by a hammer, that its continuity of form had been interrupted by the too forceful impact of the molecules of the hammer upon those of the glass. Both would be statements of facts, but not exhaustive explanations. But the occultist sees in the simple phenomenon something more. It is to him a demonstration of the presence in the molecular constitution of the glass of a certain proportion of the akasic atoms, which are the most tenuous of all, the most numerous, and the chief attribute of which is the transmission of sound. And when the variations peculiar to the akasic atoms are intensified, they may readily become even more potent than those of the tejas tatwa in the disintegration of matter. When of two material objects one responds to and re-produces a tone emitted by the other, it is because their atomic constitution, in its inclusion of the akasic element, is the same, whatever may be the material form of their agglomerated molecules—as, for instance,

when a musical glass voices a particular tone sounded upon the string of a violin, the latter, owing to its stoppings, being susceptible of infinite changes in the proportions of its component atoms, only one of which accords with that of the glass. It is only necessary to increase abnormally the volume and intensity of those akasic vibrations to go far beyond the mere production of a responsive tone or the shivering of a thin glass, to the disintegration of the most solid forms of matter, through the rending apart of their atoms by the disruptive force of the vibration in the akasic element in their combination. To produce such effect, however, it is requisite that the tone impelling such vibrations shall be the exact one capable of thrilling the particular combination of tatwic atoms in the molecular structure it is desired to affect. And there always is such a tone for every mass of matter.

A Biblical story affirms that the Jewish priests caused the walls of Jericho to fall by blowing their ram's horn trumpets about them. It is by no means an improbable story, not nearly so unlikely as many others in the same book. Numbers of the Jewish priests, in the days when Israel had a highly cultivated priesthood, were advanced practical occultists—King Solomon is reputed to have been one—and were of course aware of the properties of the akasic tatwic force. For the production of the desired effect upon Jericho's wall, all they had to do was to discover the inherent tone, or key-note, of that mass—which they were probably able to do easily by their art—and to sound the note which would excite destructively that particular akasic vibration.

And, by the way, this recognition of the power of the akasic vibrations over molecular matter affords the only real explanation of the now-common scientific experiment of causing thinly spread lycopodium, or fine sand, upon a plane surface, to assume various geometrical designs under the influence of musical tones. The lycopodium, or sand, arranges itself always in the same patterns in response to particular notes, and other tones cause it to break up those formations and enter into new ones, so that it would appear to have a power of volition and capacity for intelligent control of its action. And so it has. The Divine Spirit is in all matter, and its manifestation is through the tatwic forces controlling the atoms.

J. H. C.

NIGAMAGAMA DHARMA SABHA.

THIS is the name of a society in India which has also members in the ranks of the Theosophical Society in America and elsewhere. It has been noticed by Col. H. S. Olcott in the *Theosophist* of April, 1894, under the title of "The Hindû Revival", and it is now well that we should all know the facts more fully. This article will attempt to give some information. Col. Olcott says :

The foregoing remarks are introductory to the notice we are about to make of the founding at the recent Magh Mela at Prayag of a new association of Hindû ascetics and laymen under the title of Nigamagama Dharma Sabha. Our theosophical colleagues Rai B. K. Laheri and Pandit Jagneshwar Mukhapadaya are among the promoters and most active managers of this important movement, and are thus forging one more link in the chain of sympathy which ought to bind every well-wisher of the Aryan religion to the cause of theosophy.

Then follow the rules, and at the close he says :

Since the adoption of the above rules nearly five hundred Sadhûs, Brahmacharyas, and pandits have signed for membership.

Strange as it may seem to some, this is an American movement, and was begun about January, 1893. Feeling that such a society should be started, I wrote to Brother Laheri and asked him to aid me in doing it, I promising on my part to raise money as I was able for helping on the work, and a little society was begun under a different name. Brother Laheri took hold of it at once, and after consulting with some pandits suggested that the name be altered to the present one, NIGAMAGAMA DHARMA SABHA. This was agreed to, and one of the rules affecting the West is that members from the West must be members of the T.S. and they should furnish means and also now and then give other help. One of its first works was the "Letter to the Brahmans", to which many replies were received from India and for which gratitude was expressed. The object of that open letter was to remove from the minds of the Hindûs, if possible, the wrong notion that the T.S. was a Buddhist propaganda, so that future work with the aid of the Society might be possible. It had a good effect. Brother Laheri acting for the new society went also, as before noticed, to a great meeting of orthodox Brahmans in India, and after his lecture to them they endorsed the movement of the T.S. Money has been raised in America and sent to India for the N. D.S. with the object of beginning the following as might be possible :

- (a). To have a Sanscrit organ for the Society.
- (b). To engage the services of a good pandit at some seat of learning in order to revive among the Hindûs under Hindû methods their own religion, to the end that more and more a knowledge of its true philosophy should spread there and in the West.
- (c). To have a district inspector.
- (d). To aid all good movements among the Hindûs, and especially to do all such works as would tend to spread theosophy there.
- (e). To procure rare manuscripts and palm leaves, and have them translated.

Under (d) it has been proposed to aid effectively the work so long carried on by Jagannathiah and Swaminathiah, F.T.S., at Bellary, Indîa, where they have a small vernacular section and a little journal. It is proposed to them, in a letter sent by me, to include their work in that of the N.D.S. without in any way impeding them or having them alter the name they have adopted. To this they will no doubt agree ; and money has already been sent them for their help.

Brother Laheri recently writes thus :

The fact is that N.D.S. is now all over India in some form or other. In the Northwest it is under the guidance of J. Mukerjee, and several Dandiswamis, Brahmacharyas, and Paramahansas are among the members. I am in touch with the orthodox Brahmans in the Punjab and Northwest, and in Madras have the same relation through the Sanmarga Samaj, Bellary. I do not wish to make members at random nor to expend in useless matters the money that *our most beloved brothers in America* send in love, affection, and sympathy to their poor Hindû brothers. Hundreds of plans will have to be formed and hundreds given up as we learn by experience. You have got the best wishes of India for you because you really try to improve her cause ; people are simply delighted to see that America sends money through you to help in that.

Now this whole enterprise is for the benefit of the T.S. in India, and is not outside of its work. It was begun privately so as to prevent suspicion and distrust, but now there is no need for keeping it so. It is a fact that while Theosophy is forwarded best in the West by our own methods, those methods will not do for India, and such is the opinion of many Brahmans who know their own land. But help must be extended to them so that they can rise to their feet and help themselves. So the work of the N.D.S. in so far as the West is concerned is to furnish the means and later some of the men, so that under strictly Hindû ways and in the tongues of the land our objects may be forwarded by attempting to arouse a new spiritual aspiration. It is not competent for

the T.S. as yet to donate money from its funds for this work, but it is right and proper that members should, if they see fit, give some of their money to it. This they have done, and several have sent me some subscriptions. These of course ought not to limit that which is needed for our own work, and it is not expected that members will cut off from the latter to give to the former, but that the aid given to N.D.S. shall be additional to all other. It is also intended to procure through the N.D.S. such rare palm-leaf manuscripts as will not only be of interest here but also perhaps a means of obtaining funds from those who would not give them to the T.S.

As Brother Laheri says, many plans will have to be formed and many given up until at last the best shall be discovered. But the plan of aiding the already-started work at Bellary is for the present permanent. It may result in a printing press there soon or late. American members become such by certificate issued by me under authority of Brother Laheri, and will be informed as the work goes on of its progress. So far, since May, 1893, I have received \$548.00 and have disbursed \$360.00 in drafts to India exclusive of a small bill for needed printing. Any one wishing to know more and to help can address me, as all names in the West have to go through my hands.

WILLIAM Q. JUDGE.

UNIVERSAL BROTHERHOOD AND ADMIS- SION OF MEMBERS.

SOME confusion has at times arisen in the minds of Branch officers and members on the point of admitting persons to the T.S. It has been asked, Why, if we hold to Universal Brotherhood, should we refuse to admit those to whom there is objection? The answer seems to be the same as one would give if the question related to admitting all persons to one's family or house. Indeed, the relation of Branches to the T.S. is much like that of the family to the State. Every individual not positively criminal has the right to citizenship, and may, subject to the statutes, take part in civic affairs, express his convictions as to public policy, join in meetings of citizens for discussion or new movements, and everywhere be regarded as on a par with his fellows. But this gives him no right to entrance into any family, and a claim that his citizenship entitled him to cross whatever threshold he liked and establish himself as a member of the domestic circle would be

laughed at. Every one would say that families had a right to their privacy and to select their associates, and that if they saw fit to exclude any person from their home, there was no canon of justice or proper feeling which should constrain them to do otherwise. It was wholly for them to say who was congenial, acceptable, welcome.

Just so in Branches of the T.S. Every sincere and reputable person is free to join the Society, and as a member of it to enjoy all the privileges belonging to membership. He can attend all meetings of Theosophists as such, join in petition to the constitutional authorities, use his diploma for purpose of identification, claim the documents due to F.T.S., and, in general, have full possession of every right conferred by our rules. But this does not empower him to demand admission to private meetings of a Branch, much less to election to its membership; nor can there be any ground of complaint if its existing members decline to elect him.

This will be clearer if we consider the nature and purpose of a Branch. It is a union of a group of members having a common ground of interest in Theosophic study or work, a certain general conception of desired methods, and a more or less intellectual or social or personal sympathy. The basis must of course be Theosophy, but the local superstructure takes shape and color from the quality of those who plan its erection. Now it is the continued harmony of the constituents which is to determine both its endurance and its activity. If an applicant for Branch membership is known to have views as to its policy which are in marked contrast to those prevalent within it, or to be offensive in manner, of ill-repute in the community, quarrelsome, heady, flighty, certain to excite discord inside or to compromise the Society outside, there is no possible reason why he should be accepted. To admit him would do him no good, for he is not in harmony with the rest of the organization, and would simply be introducing an element of discord certain to eventuate in ill feeling, contention, a check to work, and possible disintegration. One factious or indiscreet Branch member may paralyze a Branch. Nor is his exclusion an injury. He has no claim to entrance, and consequently no grievance at denial; and he is altogether at liberty to join the Society as member-at-large, to assist its operations, and to study its literature. He can be a citizen of the commonwealth without being a member of a particular household in it.

More than this. Where a Branch is aware that a person is sure to cause trouble or to act as a stumbling-block to other and

worthy men and women, it is its *duty* to prevent that catastrophe. Sentiment should not be a bar to justice. To protect the Society and to secure peace to existing workers is of more importance than the self-love of a single individual. Indeed, if he resents the expression of the Branch's preference in the case, he shows that he has not that respect for others' rights, judgments, and feelings which is essential to any true Theosophist, and is destitute of the elementary qualifications for close union in Branch life. His very pique justifies the Branch action and affirms it.

Of course it cannot be said that no sacrifice of personal desires or preference is ever to be made by Branch members in elections. That would be queer Theosophy. It may very well happen that a person somewhat distasteful in ways may yet give promise of a valuable future, and a sincere member may, and should, concede personal considerations to a larger good. But this is a different case from that radical unfitness which cannot be smoothed over by tolerance or by phrases, and which demands the blackball for protection.

To recapitulate. We believe in unity, but at the same time we know that it is not possible for all to live intimately with each other because of various differences existing among individuals as to race, manners, and style of mind as well as of nature. Brotherhood does not require that we shall take into our home the vicious, even though we are working for their reformation; nor that we should bring into our own circle those whose manners and development are vastly different from our own. And just as it is in our private life as human beings, so it is in the Theosophical Society.

We have no right to deny to any one the right to be alive and one of the human family, and neither have we the right to deny to any one the right to belong to the Society so long as the applicant is not a criminal unreformed. But in the Society the Branch represents the family, and it has a right to draw a line or make limit, and to say who shall and who shall not belong to that family. Hence each Branch has to decide upon whom it will admit. If some apply who are sure to bring trouble to the Branch or who are of a nature that will not permit free and harmonious work with the others, the Branch has the right from all points of view not to admit to the Branch roll. This very question was once raised very needlessly in a place where there were many colored people and where a sentiment existed against their associating intimately with whites. It was settled by deciding that if colored people desired a Branch of their own they could have it and

would be helped by the other. Brotherhood does not demand that elements wholly dissimilar must be violently mixed. Neither party would be comfortable in such circumstances. They can work apart for the common aim.

But the rules provide for cases where applicants wish to enter the T.S., as any Branch President may admit the applicant as a member-at-large if willing to endorse his character in general. In such an event the transaction is between the president, the applicant, and the office of the General Secretary. It does not concern the Branch at all.

And so the union of right feeling and sound reason will usually solve duty when uncertainty occurs, and the Branches be secured the largest proportion of good material, with a minimum of risk to harmony, effectiveness, and continuing life.

W.Q.J.

FACES OF FRIENDS.

MRS. ISABEL COOPER-OAKLEY is now well-known personally to Theosophists in all Sections of the Society. She is the daughter of the late Henry Cooper, C.B., Commissioner of Lahore, India, who was made the Governor of Delhi on his death-bed. She was born at Amritsar, Punjab, India, in 1854. Her father, one of the best known men in the Bengal Civil Service, was made a "Companion of the Order of the Bath" at the early age of twenty-eight for distinguished services rendered during the mutiny in India; the Cooper Buildings in Delhi are named after him, and the "Cooper Medal" was struck for him in 1864 by the Indian Government in recognition of great and continued services in the educational questions of India, and especially in regard to the education of women. On her father's side Mrs. Cooper is descended from Baron Cooper of Paulett (Earl of Shaftsbury) and Sir William Burnaby, both old English families. Her father was a nephew of Lord Forbes of Forbes Castle in Aberdeenshire. Her mother was the daughter of Gen. Steel (who married the daughter of Prince Angelo Della Trememondo, an exiled royal family of Tuscany), one of the old families of Steels of West Cumberland, whose mother, Dorothy Ponsonby, was a niece of the Earl of Bessborough. These facts are not given by way of glorification, but for those who wish to know of a person's descent.

Mrs. Cooper-Oakley and her sister Laura passed a great deal of their early life on the Continent. At the age of twenty-three



the subject of our sketch met with a severe accident and for two years was unable to walk. This enforced quiet threw all her interests into her studies, and it was during this illness in 1878 that *Isis Unveiled* was lent to her and she began her investigations into Spiritualism with its cognate subjects. Life then took a more serious aspect, and on recovering in 1879 she began to take up public questions, interesting herself in Woman's Suffrage and the Social Purity Alliance. Wishing to study philosophy more deeply, Mrs. Cooper-Oakley determined to go to Girton College, Cambridge, in order to pass through a systematic course.

In 1879 when H.P.B. was passing through London on her way to India Mrs. Cooper-Oakley just missed her. Going on with her studies she passed her "matriculation examination" in 1881 and entered Girton as a student. In 1882 she met Mr. Oakley, who was at Pembroke College, Cambridge, with Dr. Keightley, and they all began their studies together. Together with the Keightleys they wrote to Adyar in 1883 applying for membership in the Theosophical Society, but received no answer. Hearing from Mr. A. P. Sinnett in the autumn of 1883 that H.P.B. was expected in Europe, they determined to visit her upon arrival. Isabel Cooper was married early in June, 1884, to Mr. A. J. Oakley. In March Col. Olcott arrived in London, and then Mrs. Oakley, Dr. Keightley, and Mr. B. Keightley joined the Society.

During the summer of 1884 it was arranged that Mrs. Cooper-Oakley and her husband should accompany H.P.B. on her return to India, and the plan was carried out. They took a house in London where H.P.B., Dr. Keightley, and Miss Laura M. Cooper lived during September and October until the party started for India in November. On the way to India Mrs. Cooper-Oakley spent three weeks in Egypt with H.P.B. and found the period full of intense interest, as H.P.B. was a mine of deep information. Arriving at Adyar, Mrs. Cooper-Oakley says she "had every opportunity of investigating the Coulomb affair and also was an eye witness to Mr. Hodgson's investigations, besides seeing the unfair way in which the S.P.R. representative behaved to H.P.B."

H.P.B. then fell sick, and Mrs. Cooper-Oakley nursed her through a long and dangerous illness, falling sick herself afterwards and being unable to leave India when H.P.B. was ordered away in February. In May Mrs. Cooper-Oakley was sent home, arriving in the summer of 1885, when H.P.B. sent her a warm and affectionate invitation to come to Wurzburg, but owing to bad health and business affairs Mrs. Cooper-Oakley was unable to

leave London, but went to see H.P.B. as soon as the latter came to Norwood. During that summer of 1887 Mrs. Cooper-Oakley held small meetings in her rooms for inquirers, and was studying Theosophy steadily. That autumn she went to India for three months, and later in April, 1888, came back and staid with H.P.B. in Lansdowne Road for a few weeks, and in 1889 she became one of the household staff.

Continued bad health has prevented Mrs. Cooper-Oakley from doing the work she would like to have done. In 1890 the Headquarters was moved to 19 Avenue Road ; the following year H. P.B. left us and her last message for the Society was given to Mrs. Oakley the night but one before she died. At three a.m. she suddenly looked up and said "Isabel, Isabel, keep the link unbroken ; do not let my last incarnation be a failure". At the moment of H.P.B.'s death Mrs. Cooper Oakley was out, but received a telegram recalling her and arrived just ten minutes too late.

Since then she has been to Australia, where she worked among the Theosophists, arousing a great deal of public and private interest and doing much good to the Society. From there in 1893 she returned by way of California, stopping and working there and meeting many members. She arrived in Chicago in September, 1893, in time for the Theosophical Congress of the World's Fair, and took part in that as a speaker at the meetings of the Society. From there she came across to New York and returned home to London in October with the English and Indian delegates who had been at the Theosophical Congress. We leave the record at this point in London where she has been at work ever since, and hope that the future may record services to the Society as long as she shall live.

HOW TO STUDY THE "SECRET DOCTRINE".

IS there a key to the study of the *Secret Doctrine*? Are the seeming contradictions in the *Secret Doctrine* really such, or is there a possibility of their reconciliation?

It is not the purpose of this paper to show that the apparent contradictions are *not* contradictions, nor even to attempt to reconcile any of them; for, while it is claimed by some students that such reconciliation can be shown in many cases, others fail to see

it in any. Nor is it necessary to bring up the question of the fallibility of the writer of the book, for even going so far as to grant infallibility to H. P. B., which she herself would have disclaimed, there remains the imperfection of the language in which the book is written, and its inadequacy to express purely metaphysical ideas. There is, however, it is claimed, a key to the study of the *Secret Doctrine*, the use of which will open many of its doors, clear away many of its difficulties, connect many otherwise disconnected statements, and even reconcile some of its apparent contradictions.

Theosophy is synthetic. The *Secret Doctrine* is also synthetic, and the key to its study, if such may be found, must also be, so to say, synthetic. For the difficulty in understanding it is partly due to the fact of the many points of view from which each subject is treated and the absence of definite links to connect the different statements thence arising: *e. g.* a subject in one place may be treated from the standpoint of the Vedanta philosophy, and in another place from that of the Sankya philosophy, and again from a third standpoint elsewhere. Add to all this the personal equation of the reader, usually a very important factor, depending upon education and general trend of mind, and it will be evident that it is no easy matter to reduce to order the great mass of information contained in the volumes under consideration.

It may be as well at this point to call to mind one of the preliminary requisites for the study of Occultism, and the value of a pursuit of the second object of the T.S., viz.: to free the mind from all preconceived ideas which may be due to inheritance and training, so that the true underlying meaning of the subject in hand may be grasped apart from the garb in which it is given, or the particular system of philosophy according to which it is presented. In other words, every student must learn to think for himself, and must realize that the ultimate tribunal to which he must refer everything is his own inner nature. The completest philosophy ever conceived can be no more than a mere working hypothesis for the student until he has arrived at that point where such a philosophy may be proved and tested in every way, *i. e.* until he is able to reformulate the same philosophy for himself and is able to base it on his own knowledge, not on the knowledge of others. In fact, each one ought to have his own philosophy of life; not a cut and dried philosophy with hard and fast limits, but a living philosophy which can grow as the mind develops, taking in a wider and wider horizon and sending its roots deeper and deeper in search of the living waters of Truth.

The key above referred to is threefold and consists of the three fundamental propositions of the *Secret Doctrine*.¹ Space does not permit of giving these here in full, but they may be summed up briefly as follows:

(a) "An Omnipresent, Eternal, Boundless, and Immutable Principle, on which all speculation is impossible. . . . It is beyond the range and reach of thought unthinkable and unspeakable."

This first proposition is a statement of the unity underlying the whole manifested universe, the unity of source and the unity of ultimate essence of all things, of the whole of nature, of things animate and inanimate, of universes, worlds, men, atoms. A further statement of this proposition is, that although the ultimate Reality, the ever Unmanifested, is One, yet the *sine quâ non* of all manifestation is duality. Manifestation implies duality, relativity, and is unthinkable save as comprising subject and object, cogniser and the thing cognized, the ego and the non-ego, spirit and matter. To rise above this quality one must pass from the finite, the conditioned, the manifested, into the unmanifested, the unconditioned, the infinite. From this duality which underlies all manifestation further spring the pairs of opposites, for the object of cognition can only be such in reference to other objects; a condition or state or property can be known only in reference to other conditions, states, or properties. This arises from and indeed constitutes one of the primary functions of mind, that of analysis and comparison. Separateness and illusion do not exist save in the mind; it is in the mind that arises the idea of the "me" and the "not me", and then the further analysis of the totality of the "not me" by means of the pairs of opposites, heat and cold, light and darkness, love and hate.

(b) "The absolute universality of the law of periodicity, of flux and reflux, ebb and flow." The Universe *in toto* is periodically "the playground of numberless universes, manifesting and disappearing", called "the manifesting stars" and the "sparks of eternity".

(c) "The fundamental identity of all Souls with the Universal Over Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term".

This proposition further goes on to say that each Soul or divine spark, in order to have an independent (conscious) existence,

¹*Secret Doctrine*, I., 14-17 (new ed.) 42-45.

must have "(a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised effort (checked by its Karma), thus ascending through all the degrees of intelligence from the lowest to the highest Manas, from mineral and plant up to the holiest archangel."

It is easily seen that propositions (b) and (c) depend upon (a). For if there is a Unity underlying all things it must imply, and be implied by, universal law as in (b), and also it must imply a unity in evolution as in (c). If we grant the unity of all things in source and essence, this ultimate unity must also apply to the law underlying and guiding all manifestation, and synthesizing all the known *laws* of the manifested universe. Furthermore, if we grant the One Reality, the ever Unmanifested Unity, and also that manifestation is the differentiation not of, but arising in, the One, thus causing the apparent "many", it must follow that between "non-manifestation" and the condition of greatest manifestation, between homogeneity and the utmost heterogeneity, there is endless progression, endless gradation, without one break or a single missing link in the chain of evolution.

There is, then, a sequence and a logical connection between these fundamental propositions, and since they are given as being "fundamental" it may be that in them we may find a key to the whole philosophy of the *Secret Doctrine*.

The tendency of Western thought and civilization has for a long time been in the direction of specialization. Religion, Philosophy, and Science have been separated and considered apart from one another, so much so that Religion has said "The secrets of life and death are with me alone, follow me." Science has said "Follow me and I will teach you to map out the heavens and weigh the sun in a balance; I will teach you the story of evolution, and the chemical combination of atoms upon which life depends." But if asked "What of the Soul?" Science answers, "I have nothing to do with the Soul, it is outside my province; we can never know anything about the soul, or that it exists; but follow me, accumulate facts, frame hypotheses, and get knowledge." And Philosophy? . . . Philosophy has been running between the two, between dogmatic Religion and dogmatic Science, and ending too often in agnosticism, or else mere empiricism. Let it not be understood, however, that the writer is unaware that there are many of the exponents of Religion, of Philosophy, and of Science who cannot be included in the above; but he asks, can it be denied that such has been the general trend of thought in these departments.

What, however, has this to do with using a key to the study of the *Secret Doctrine*? It is an illustration of the tendency of thought which each one of us has from education and heredity, viz.: to treat part of a subject as the whole subject, to look at things from one standpoint only, and so long as we are unable to view a subject as a whole and in its relation to other subjects, so long will the *Secret Doctrine* remain practically a sealed book; so long will the different view-points cause its statements to appear contradictory; so long will the connecting links be unperceived. What is needed is a study of fundamentals, and a constant application of and appeal to them. The *Secret Doctrine* begins with a statement of fundamentals; and its philosophy, far older than Plato, is yet Platonic, *proceeding from universals to particulars*. Hence to study it, to comprehend it, the student must proceed along the same lines, and endeavor to grasp with his mind the fundamentals, and to realize that neither man nor anything can be separated from the All, but that all evolution has one origin, is guided by one law, and has one aim. If the student can ever keep this in his memory, then can he also take up the study in the way that Science does, from particulars to universals, but with a far different result, for he no longer has to look for a key; he has it in his own hand.

J. H. FUSSELL.

(*To be continued.*)

AN ANCIENT TELEPHONE.

IT has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago. Of late, evidence has been slowly coming out that tends to show the ancients as perhaps having as much, if not more, than we have. So the following from the *New York Evening Sun*, an influential daily paper, will be of interest. It says, on May 31, 1894:

An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindûs, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties."

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. In Buddhist books is a story of Buddha which refers to a flying machine or mechanical bird used in a former life of the Lord, and Indian tradition speaks also of air walking machines. Reading this item in the newspaper reminds me too of a conversation I had with H. P. Blavatsky in New York before the phonograph came out, in which she said that some Indian friends of hers had a machine by which they spoke with each other over distances of miles with great ease. Perhaps when the great West is convinced that the old Aryans had mechanical contrivances equalling our own, it will be ready to lend a readier ear than now to the philosophies the East has so long held in keeping.

WILLIAM Q. JUDGE.

LITERARY NOTES.

MAY LUCIFER surprises many of us by its statement that the "Comments" upon *Light on the Path* had the same exalted source as the text. Was this ever intimated before? Dr. Wilder's "Religions of Ancient Greece and Rome" is finely done and will almost certainly be excellent throughout. "A Manuscript from Another Space" is by an author who has apparently never read *Flatland*, and who gambols in uncouth glee over supposed discovery of thoughts now well in their teens. Mr. Mead's "Moulds of Mind" has of course all the rich intellection familiar to his readers, but specially strikes because in two distinct styles, — the first half almost *staccato* in its quickness and intensity, the last half flowing and full. It is charming to once more encounter in print Mrs. Patience Sinnétt, and her "Alchemy as a Spiritual Science" closes its exposition with beautiful words which only the changed type disproves as her own. From a strictly Western view-point "G.R.S.M.'s" "Dwellings of the Gods" may not appear as of intelligible thought, but doubtless the true view is that it is rich in meaning and spiritual help. "The Veil of Maya" grows ever more absorbing, even thrilling, and the latest scene is superb. The "Brother" discussion has three contributions; J. T. Campbell's slightly hysterical and altogether missing the point, Dr. F. Hartmann's concise and clear, W. Kingsland's fair but not very strong. Mr. Mead's lamented illness causes a sad drop in the reviews. — [A.F.]

MAY THEOSOPHIST. "Old Diary Leaves XXVI" narrates the temporary union in 1878 of the T.S. with Swami Dyanand Sarasvati's Arya Samaj, the dissolution being upon discovery that this Samaj was a local and sectarian body. The episode is interesting as one proof of the gradual evolution in character of the T.S. Col. Olcott's readiness for the union was in part, he says, because H.P.B. had told him that the Swami's body was inhabited by an Adept of the Himalayan Brotherhood, whereas he later discovered that the Swami was not an Adept at all, only a pandit ascetic. No inference is drawn, but four may be: that H.P.B. mistook; that the Colonel mistook; that the Colonel misunderstood H.P.B.'s assertion; that H.P.B. was right, though the inhabitation was only occasional. It is among the possibilities that any one of the last three may meet the case. "Altruism" is very good indeed, but Mr. Old's "Transmigration of Souls" is not, since it seeks to substitute for the Karmic doctrine of allotment as the result of desert a cloudy mass of phrases wherein no distinct thought appears. The clergyman whom he opposes has really, on page 494, given the Theosophic teaching as well as any Theosophist. Mrs. Besant's "Spirit of Theosophy" is, of course, broad and vitalizing. "The Hindû View of Transmigration" holds that the most sacred books teach descent of bad souls into animals and trees, but the editor thinks a different translation warranted. Verbal inspirationists are always in trouble, longitude not affecting inherent difficulties. There are some very sensible reflections in "Cuttings and Comments". The Astrological Bureau has encountered an untoward obstacle in the rapacity of native astrologers, and has to suspend for the present. But why was not this foreseen by due inspection of the heavens? Such, we fear, may be the inquiry of profane scoffers in the West, and there does not appear any immediate reply to them. Even if there was, these men would no doubt be shameless enough to hint that a planetary guidance which does not keep the "Bureau" out of scrapes might prove sad reliance for ordinary folk. Ah! well. —[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 4. "Life Eternal", by Dr. Alexander Wilder, is a singularly beautiful article, beautiful both in spirit and in diction. Sweet and pure and elevated, it tones up the whole nature of the reader, and it has a certain cordial sensing of celestial verities, utterly unpretentious and yet palpably genuine, which makes one *feel* their reality with peculiar vividness. Delightful thoughts are charmingly expressed. "I am ready to learn that gold itself is solidified sunshine which has been attracted and entombed in a matrix of quartz." "To see is better than to be seen." "The truth, and not its exponent, will make us free." The second paper, "What are we here for?", a reprint from the *Theosophist*, is fair but not noteworthy. —[A.F.]

TRANSACTIONS OF THE LONDON LODGE No. 20 is Mr. Bertram Keightley's lecture upon "Masters of Wisdom". It starts with a strong distinction between the material and the spiritual theories of Evolution, gives the ideal of a Mahâtmâ, shows how it is demanded by evolution, by analogies throughout it, and by history, closing with testimony, answers to objections, and a beautiful tribute to Masters' work. It is an able and of course well-written pamphlet, but the idea that experience has to be stored up in physical atoms rather than in the souls which merely use them is very fanciful and painfully materialistic, and one notices that in the description of Mahâtmâs Buddha receives fifty-eight lines, Apollonius of Tyana nine, and Jesus five. At Mr. Keightley's request Mr. Sinnett appends an account of eight persons whom he personally knows and who have seen and communed with Masters, prefaced with some very sound remarks as to discretion in discussion. —[A.F.]

THE COSMOPOLITAN FOR JUNE contains a Theosophical story by Mrs. Arthur Gordon Rose, "*Karma à la mode*". Probably nothing more delightful has ever appeared in the Theosophical department of fiction. All our terms are perfectly familiar to the writer, and are used with the utmost dexterity. A humor more than delicious bubbles up all through the neat phraseology, and the culmination in the scenes on the last two pages is nothing short of genius. Every part of the whole story is so good-natured, so clever, so indescribably rich in dry wit and half-veiled fun, so apt and ingenious and well-conceived, that one yearns to shake the hand of such a writer and then steal her pen. Of

course such a story illustrates the astonishing spread of Theosophy and the perception of popular taste now growing in writers and editors, but this is an after reflection. Any well-read Theosophist with a sense of humor who wishes half an hour of rarely-equalled delight had better send fifteen cents and postage to the Editor of *The Cosmopolitan*, New York. —[A.F.]

THE BUILDING OF THE KOSMOS, and other Lectures. These are four of the five lectures delivered by Mrs. Annie Besant before the Convention at Adyar in December. Most unfortunately that on Karma was omitted because of inadequate time to revise the report, but the other four, *The Building of the Kosmos*, (a) *Sound*, (b) *Fire*; *Yoga*; *Symbolism*, have been most carefully gone over and are issued under the direct sanction of their illustrious author. That they should be learned, luminous, instructive, eloquent, filled with an exalted spirit of purity, grace, wisdom, devotion, is of course. One expects that. But what astonishes is the marvellous knowledge of the vast and complicated Hindû sacred literature, a knowledge of its text and surface meaning and esoteric sense, a knowledge so precise and large, all gained—or shall we say “revived”?—in these last five years. It is easy to picture the amazement and reverence with which the Brahman caste must have listened to the eloquent foreigner who knew better than they their own scriptures and lived them out in their very spirit.

The first two lectures are based mainly upon the Upanishads and H.P.B.'s *Secret Doctrine*, and unfold their teaching with amazing clearness, its spiritual quality being especially emphasized. *Yoga* is a most practical, common-sense exposition, but it soars grandly into the loftiest realms as the thought of “devotion” thrills and inspires the speaker. *Symbolism* finely expounds the meaning hidden in universal and Oriental symbols, and contends for their value as impressions on the ignorant. Through all these four great utterances of a great soul, so forceful with learning, intellect, and spirituality, is apparent a sympathy with Eastern methods which shrinks from admitting them as sharing human imperfection, and would rather endow them with the glow of a fervid reverence than subject them to any criticism, however just. The mantrams during conception and at birth and death (p. 24-25) and the treatment of the words “never to return” (p. 37-38) are illustrations; and the apologies for fakir asceticism (p. 60-62) and for idolatry (p. 82-87) suggest how affection impels more to perception of a fancied merit than to realization of an actual effect. This is true no less as to systems than as to individuals, and of philosophers as of the unlearned. And yet without such tenderness the speaker could not so have won the Hindû heart or touch the universal human soul.

The appended catalogue of works sold at Adyar exhibits an astonishing range, though the classification is sometimes rather startling, Dr. Dewey's *Open Door*, or *the Secret of Jesus*, for instance, coming under “Occult Stories”. (The PATH; 60 cents.)—[A.F.]

THE UNKNOWN LIFE OF JESUS CHRIST is a translation by Jas. H. Connelly and Leon Landsberg, both New York F.T.S., of the French version by N. Notovich of the Thibetan MSS. read to him in a convent in Ladak—Lesser Thibet. A very full and interesting description of his journey and of his access to the MSS. is given by M. Notovich, and a *resumé* of the work itself. Jesus, here called Issa, is considered the actual son of Joseph and Mary, though an incarnation of Buddha, and the seventeen years as to which the Gospels tell nothing are described as passed in study under Buddhists and Brahmins in India, and in preaching there and upon the return route to Judea, many short discourses being given. His crucifixion is attributed to a direct order of Pilate, after acquittal and protest by the friendly Jewish priests and elders, and the disappearance of the body to a transfer by Pilate to another tomb, no trace of resurrection being in the story. The earliest MSS. were written in Pali within four years after Issa's martyrdom, and translations into Thibetan were carried from India to Thibet about 200 A.D. Of course they far antedate the canonical Gospels. Naturally controversy rages over their authenticity, but for this and for their correctness M. Notovich gives strong reasons.

From this account the whole miraculous element is missing, as to the birth, history, death of Jesus, and as to his personal acts. His teaching was

simple, direct, practical, without parable, personal claim, or specific doctrine. The narrative is too concise for much criticism, but the style is clear, dignified, and marked by an evidently sympathetic spirit. That this remarkable work, possibly destined to create a great change in theological thought, should have been first brought within English reach by Theosophists, is pleasant to their brethren. (*Orderable through PATH*; \$1.50.)—[A.F.]

THEOSOPHY SIMPLY PUT, by a New York reporter, is one of the best of Theosophical pamphlets, being exactly what its title claims. It is intended for every-day men and women, who need a clear statement in every-day language, and no other tractate covering so much ground has been written down to this level. The common objection to our literature is that it is not sufficiently popular. Provision is made for trained minds, the educated, the thoughtful; but not for the masses, though they need it as much. This can no longer be said. The work has been excellently done, done by one whose experience showed him the desideratum and whose powers were sufficient for it without surpassing it. Theosophists can serve the Cause precisely where service will be of special value by circulating this pamphlet among the class for whom it is written. and the "League of Theosophical Workers", 144 Madison Ave., N. Y. C., who have published it and to whom orders should be sent, will supply it for distribution at five cents, single copies being ten cents.—[A.F.]

THE VOICE OF THE SILENCE in the new American edition for the pocket has a great improvement over all others,—the foot-notes are upon the page where they belong, and not at the end of the book. Thus they can be read at once, without the annoyance of perpetual reference to another place. Copies in red leather and red edges are 75 cents; those in morocco with gilt edges are \$1.00. The edition matches in size the new editions of the *Bhagavad Gita* and Patanjali's *Yoga Aphorisms*, and the *Stanzas of Dzyan* have been added, as well as a portrait of H. P. B. (The PATH).

THE HERMETIC ART is Vol. III of *Collectanea Hermetica* edited by Dr. Wynn Westcott, and has a preface by "Non Omnis Moriar" and an Introduction and Notes by "S. S. D. D." Most of the text consists of warnings of the difficulty in understanding the subject and of the few who ever do, and one passage shows how the Philosophers "take the liberty" of contradicting themselves and each other. Still, this is not to be used as an argument against them or their Art, or even against the propriety of publishing further unintelligible works; rather is it a "trial of faith", as good Christians would express it. And all the difficulties vanish when one once gets the key—if one ever does. One can possess himself of some of these difficulties (though without the key) by investing \$1.00 in this little work of fifty-two pages, wherein, partly in multi-capitalled prose and partly in what passed for poetry in a less exacting age, he can read about "Hunting the Green Lion", "The Doves of Diana", "Leprous Gold", "Metallic Moisture", and other profound mysteries understood only by the elect. (*Orderable from PATH*).—[A.F.]

WAS IST DIE MYSTIK? by Carl Graf zu Leiningen-Billigheim, is another new and very good book in German on Theosophical subjects. This book is intended to fill a long-felt want, being an introduction to more difficult Theosophical literature. Appended to it is a useful Theosophical Glossary. (Paper 127 pp., the PATH, 75 cents.) Besides the above Herr Julius Sponheimer of Zurich, Switzerland, has made a very good German translation of the well known brochure, *The A B C of Theosophy*. (PATH, 20 cents). Both the above books were published by Wilhelm Friedrich, Leipzig, Germany.

DR. FRANZ HARTMANN has issued a circular asking attention to the appalling number of cases of burial alive, giving recent instances, and announces that he is about to publish a book upon the subject. Besides advocating legislation preventive of premature burial, the book will give the occult view of life and death. The Doctor asks friends to contribute well authenticated cases of burial alive in modern times, addressing him at Hallein, Salzburg, Austria. A retired army officer, U.S.A., is collecting the various statutory regulations abroad, and these will be used to promote reform here.—[A.F.]

Mirror of the Movement.

AMERICA.

ARYAN T.S. Sunday evening lectures in June were: "*The Power of an Endless Life*", Alex. Fullerton; *Mahâtmas*, Wm. Q. Judge; *Nature and Nature's Laws*, Jos. H. Fussell; *Other Worlds than Ours*, Claude F. Wright.

BROOKLYN T.S. had Sunday evening lectures in June: *Theosophy and Art*, Wm. Main: "*The Power of an Endless Life*," Alex. Fullerton; *The Story of Osiris*, Harry S. Budd; *The History of a World*, Jos. H. Fussell.

THE APRIL CONVENTION having authorized the General Secretary to cancel the Charters of the Lotus T.S., Kearney, Neb., and Gray's Harbor T.S., Hoquiam, Wash., this was accordingly done. These Branches have long been asleep and delinquent as to dues, and are finally cut down as mere cumberers of the ground.

VYASA T.S. AND SARASVATI T.S. of New Orleans have consolidated under the name "New Orleans T.S." and the new Charter was issued on June 5th. The President will be Norman F. de Clifford, and the Secretary Dr. F. Barroso, 823 Canal street.

KALAYANA T.S., New Britain, Conn., has moved to another building in better location, where it has two good rooms, large signs, and a much more public character. Both daily papers announce the topic of Branch discussion each week, and often give space to a report. Influence is being exerted to secure for the Public Library the principal Theosophical works. On June 7th Miss Mary E. Hart of the Aryan T.S. read a paper before the Branch upon "The Evidences of Theosophy". The study-classes formed by Mr. B. Harding in Bristol and Meriden are doing well in both attendance and interest.

CLAUDE FALLS WRIGHT passed the latter half of April in lecturing and work at Macon and Atlanta, Ga., and in attempts at Palatka, St. Augustine, and Jacksonville, Fla. Arriving in New Orleans May 6th, he gave almost daily lectures or classes until the 16th, when he left for Nashville, Tenn. On the 17th and 18th he lectured publicly in Library Hall on "Reincarnation" and "Occultism". After many private meetings and also talks with members, he left for Washington, D. C., and arrived there May 24th, Thursday. On Friday he lectured before Branch on "The Theosophical Society". Sunday, 27th, he lectured on "Dreams". On Tuesday, 29th, he gave a public lecture on "Reincarnation". On Thursday, 31st, he gave another public lecture on "Occultism". On Friday, 1st June, he addressed the Branch and answered questions. Sunday, June 3d, he addressed over one thousand persons in Metzerott's Hall on "H.P.B. and the Mahâtmas". The following Friday he again addressed the Society on "The Seven Principles of Man". Saturday, June 9th, he lectured publicly to a large audience on "Occult Development". On Monday, June 11th, he addressed a meeting in Mrs. Irwin's drawing rooms. Friday, 15th, he lectured before the Branch on "Kama". Sunday, 17th, he attended Western Presbyterian Church and listened to attack on Theosophy and his own lectures by Rev. H. W. Ennis. Mr. Wright promptly challenged him to a public debate. Mr. Ennis lamely refused, and the papers widely advertised the whole affair. On Thursday, the 21st, Mr. Wright replied publicly in the large Metzerott's Hall to Mr. Ennis in a lecture entitled "Theosophy and the Churches". Mr. Ennis was invited.

DENVER T.S., Denver, Colo., was formed by the General Secretary on his return route to the East. It was chartered on May 31st with six Charter-members. The President is Wm. S. Wing, and the Secretary Edward B. Cronkhite, 1,644 Tremont Street.

MR. B. HARDING has passed a busy and most successful month in New England. The Norumbega Club of Charlestown, Mass., numbering two hundred or more, requested a lecture on Theosophy, and Mr. Harding complied with it to their satisfaction. A series of three lectures has been given in Worcester, Mass., to crowded audiences, and the result has been the formation of a class of twelve to study Theosophy at the home of Mrs. Claflin through whose energetic work it was that Mr. Harding's visit proved so successful. A series of three lectures was also given in Lynn, Mass., to large audiences, and the result there was equally gratifying. A class of fifteen was formed for weekly study under the guidance of Mr. Robert Crosbie, President of the Boston T.S. Lectures have also been given at Newburyport, Lexington, and Sharon, and a class formed at Sharon to be conducted by Miss Craig. Mr. Harding has also delivered lectures during the month to large audiences in the halls of the Malden, Boston, Cambridge, and Somerville Branches of the T.S. In all, nineteen public lectures have been given, besides much other work accomplished in visiting and meeting individuals, etc. Under the auspices of Bro. Clarke Thurston of Providence, R. I., halls for lectures were engaged at New Bedford, Taunton, and Fall River. Mr. Harding delivered three lectures at each place. Classes to study at these towns have been begun and will be looked after by the members of Providence.

PACIFIC COAST ITEMS.

SAN FRANCISCO LECTURES continue well attended in spite of the heat. That on June 10th was by Mrs. S. A. Harris upon *Man and God*; that on June 17th by Dr. J. A. Anderson was upon *The Devil*. Dr. Griffiths's Southern tour is very successful.

KESHAVA T.S., Riverside, Calif., was chartered May 31st with eight Charter-members. One of its most active organizers was the late Secretary of the Krishna T.S., Philadelphia, now a resident of Riverside.

HARMONY LODGE T.S., Los Angeles, Calif., is the third Branch in that important town, and was chartered on June 8th with nine Charter-members. The dissolution of the two Western Branches and the union of the two in New Orleans make this one to rank eighty-eighth on the American roll.

AURORA T.S., Oakland, Calif., is about to open a free Reading Room every afternoon, thanks to liberal donations from the Countess Wachtmeister and from those she had generously interested.

THE PACIFIC THEOSOPHICAL CORPORATION is now a legally incorporated body, designed to carry on Theosophical work on the Pacific Coast. It has for officers such men as Dr. Anderson, Mr. Rambo, and others. The last of the monthly lectures at the San Quentin Prison was given by Abbott B. Clark on June 3. The inmates of the prison begged for more Theosophical books, and a large number have now been given. A class of 120 students has been formed for the study of Theosophy, and is carried on without outside assistance. Messrs. Evan Williams, Abbott Clark, T. H. Slater, and others have lately begun work among the sailors on the water front. It promises grandly. Literature is distributed, and lectures will be given as soon as arrangements can be made. The H.P.B. training class of San Francisco has been so successful that others are to be formed throughout the country. A training class has already been started in Oakland with a large and enthusiastic membership. The object of this class is to train members for active and efficient propaganda work; the expression being "to assist its members to get a clear, comprehensive, and common-sense view of Theosophy, and to acquire the ability to convey that view to others".

DR. GRIFFITHS visited Salinas, Calif., and gave a lecture to a crowded house May 15th. Many unable to secure seats sat upon the steps and remained standing during an address of nearly two hours. A number of ministers were present, also teachers, editors, and professional men, and intense interest was manifested. A quiz meeting was held the following evening. Leaflets and marked catalogues were distributed.

San Ardo was the next stopping place. Bro. J. C. Hadley resides and had done some preliminary work there. Many came from the surrounding country and attended the lecture given May 18th. I.O.O.F. Hall was well filled, leaflets were distributed, and Bro. Hadley decided to hold regular T.S. meetings there hereafter. A nucleus is thus started which may soon develop into a Branch.

A general lecture upon Theosophy, Karma, and Reincarnation was given to a good audience in Santa Maria, Calif., May 25th, and a quiz held next evening. As usual, long reports were given by the local press.

Lectures were given in Santa Barbara June 1st and 3d. Unity Church was offered and accepted with thanks for same. A good audience attended. An informal quiz meeting was held and frequent calls were received during the lecturer's stay in that city.

June 4th, p.m., Mrs. Albert McGee, F.T.S., who resides at Montecito, a suburb of Santa Barbara, gave a reception to Dr. Griffiths at which a number of people interested to know what Theosophy is attended. It was a pleasant and profitable occasion. Brothers Playter and Wallerstein also reside near that city, and there is prospect of a Branch there. Ventura was next visited and a lecture given June 7th. Two large and interested audiences attended lectures given at Santa Paula June 12th and 13th, three informal meetings were held, a class for study started, and a Branch will no doubt later result. Numerous calls were made upon the lecturer at his hotel. Leaflets were distributed and press reports given.

THE COUNTESS WACHTMEISTER, who accompanied Mr. Judge and party on his recent Western trip, has proven herself an indefatigable and tireless worker for Theosophy. Beginning in San Diego, her first lecture was delivered in the Theosophical Hall, before the Branch, and was of an hour's length, followed by another hour of questions and answers. Going thence to Los Angeles, she remained in that city for three days, and during that time gave a lecture in Blavatsky Hall to a crowded audience, received a constant stream of people at Headquarters during the day, and at the private residences of several of the members of the Society during the evenings. She then went to Riverside and organized a new Branch in that city. After this, she came on to the Convention in San Francisco with the other Delegates, and gave a number of lectures before the Convention and at private and Branch meetings in San Francisco; a large hall was then secured and she was announced for a special lecture upon *Spiritualism and Theosophy*, which she gave before a fine audience, and which was of over an hour's duration, and was a most successful effort in showing the explanation of spiritualistic phenomena by Theosophic philosophy. A regular tour through the Santa Clara Valley was then mapped out for her, and she visited all the principal points in this valley, lecturing at each place. At Santa Cruz she gave a lecture to a good audience, and received visitors at Dr. Gamble's residence and at the Headquarters while there. She did a great deal of most satisfactory work while in this city. She attended a Branch meeting at the village of Soquel in the afternoon, and gave a lecture in the evening. Next morning she attended another Branch meeting, and was then driven over to Watsonville, where a lecture was arranged for and delivered in the Opera House to a fine audience. The following day she received visitors, both afternoon and evening, in the parlors of the hotel, with the result that a class for the study of Theosophy was formed, and it was arranged for Mrs. Russell of Santa Cruz to go over once a week and take charge. Seven or eight persons joined the class, and a room was engaged for regular meetings. Thence she went to San José, and received enquirers at private residences. The following day she lectured at the Town Hall. The day after she again received visitors and enquirers. Next morning she went on to Gilroy, and received visitors the whole time at the residence of Mrs. Angney; gave one successful lecture, and the following evening a *conversazione*, where there were continual questions and answers. During the same afternoon, at a private residence, she met many people who were interested in Theosophical subjects. The next day continual visitors again, and in the evening a Branch meeting to discuss methods of work. She then returned to San José, was driven to Mrs. Stubbs's house, about six miles from San José, returning to San José and lecturing in the evening to a full hall on *India*. The next morning received visitors again, and in the afternoon left for Oak-

land, where a lecture was delivered that night upon *India*.

The Countess arrived in Stockton Monday, May 28th, and received visitors through the forenoon of each day of her stay. A reception was given to her in the Masonic Temple on the following afternoon, and many questions were put and answered. In the evening she lectured on *Theosophy* to a large attendance, and on Wednesday and Thursday afternoons she received Theosophists in the Branch Hall and imparted valuable information. A private Branch meeting for members only was also held, and a public lecture given on *India*. The Countess left Stockton and arrived in Sacramento on June 1st, and during most of her stay experienced unpropitious weather, but she received visitors constantly except when occupied with public work. On the evening of the 2d a reception was given her, much impaired in attendance by rain. She met the Branch on Sunday afternoon, and in the evening publicly lectured and answered questions. After the lecture she received the members of the "Seventy times Seven Club" and gave them good Theosophical advice. Up to the very last moment of her unfortunately short stay she was answering earnest questions from callers, and it was with great reluctance that Theosophists bade her good bye after only three days of visit. She then went to Marysville.

ALOHA T.S., Honolulu, Hawaiian Islands, was chartered on June 14th with eleven Charter-members, and is our eighty-ninth Branch. The very interesting work going on for some time in Honolulu has steadily increased in volume and public interest, and the actual organization into a Branch has been prepared for with much care and foresight. All the Charter-members are new except the one who has been for some years a member-at-large of the American Section and to whom the present Theosophical activity in Honolulu is mainly due—Mr. A. Marques.

MRS. M. M. THIRDS, the devoted Secretary of the Central States Committee, left Chicago on June 29th *en route* to San Francisco and thence to Honolulu, Sandwich Islands, where she purposes Theosophical work in connection with the new Branch there. This important undertaking will doubtless give great aid to Theosophy in Honolulu.

AUSTRALASIA.

AUCKLAND, New Zealand, has resolved upon a Lotus Circle, to meet on Sunday afternoon and to be conducted by F.T.S. who will each give a month in turn. Papers or lectures have been given upon *Thoughts on the Deity and on Man*, *The Harvest of Life*, *The Cause of Separateness*; *What is it?*, *The Philosophy of Mysticism*, *Theosophic Conceptions of Christ*, and *Why do we not recollect our past lives?*

SYDNEY, N.S.W., celebrated White Lotus Day with special care, the room being beautifully decorated with flowers and ferns, and H.P.B.'s portrait upon the table being wreathed with flowers and flanked by photographs of Mrs. Besant, Mr. Judge, and Mrs. Oakley. The average attendance at meetings is fifty.

THEOSOPHICAL CORRESPONDENCE CLASS.

The very great value to F.T.S. of this method of systematic instruction and training is strikingly shown in the eight-page circular upon the answers to Question Papers 1 and 2, just sent to members of the Class. It is called "General Comments and Notes". Taking up each Question it rounds out the answers received, correcting, amplifying, explaining with singular clearness and knowledge. The Questions themselves had been eminently judicious and intelligent. Students who really desire to ascertain both what they know and what they do not, and who wish to progress under the direct guidance of a highly instructed Theosophist, have thus opportunity in a system which has been planned with great sagacity and is carried on with great ability. Members of the T.S. can join at any time by writing to **Secretary Theosophical Correspondence Class, 144 Madison Ave., New York.**

If things ought to have been otherwise, the Gods would have ordered them otherwise.—*Epictetus*.

OM.

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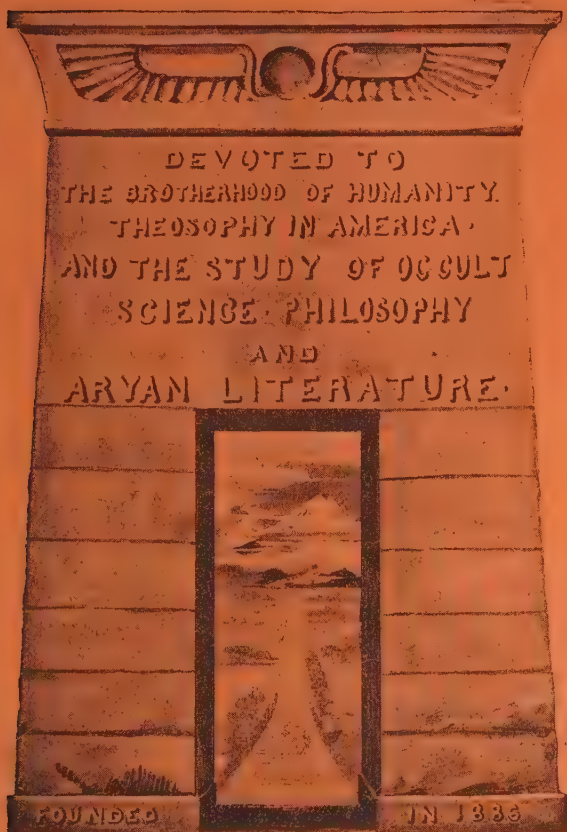
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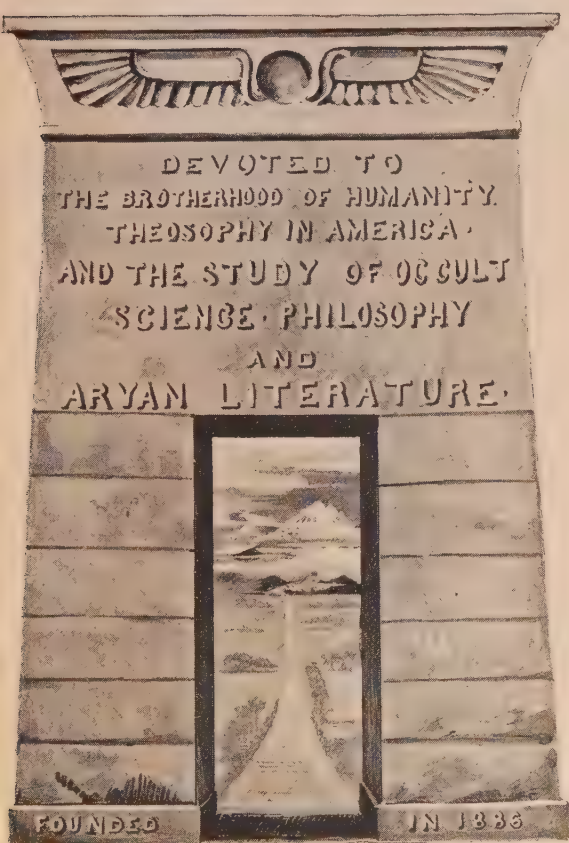
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But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears.

—*Jeremiah, xxxvi, 15.*

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NO. 12.

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

LETTERS OF H. P. BLAVATSKY.¹

IV.

IN a letter to Madamè Jelihovsky:

“I have not written to you for a month, my well-beloved friend, and could you guess the cause of it? One beautiful Tuesday morning in April I got up as usual, and as usual sat down at my writing table to write to my Californian correspondents. Suddenly, hardly a second later, as it seemed to me, I realized that for some mysterious reason I was in my bed-room and lying on my bed; it being evening and not morning any more. Around me I saw some of our Theosophists and Doctors looking at me with the most puzzled faces, and Olcott and his sister Mrs. Mitchell—the best friend I have here, both of them pale, sour, wrinkled, as if they had just been boiled in a sauce-pan. ‘What’s the matter? What’s gone and happened?’, I asked them. Instead of answering, they heaped questions upon me: what was the matter with me? And how could I tell—nothing was the matter with me. I did not remember anything, but it certainly was

¹ Copyright, 1895.

strange that only the other moment it was Tuesday morning, and now they said it was Saturday evening; and as to me, these four days of unconsciousness seemed only the twinkling of an eye. There's a pretty pair of shoes! Just fancy, they all thought I was dead and were about to burn this dismantled temple of mine. But at this, Master telegraphed from Bombay to Olcott: 'Don't be afraid. She is not ill but resting. She has overworked herself. Her body wanted rest, but now she will be well.' Master was right. He knows everything, and in fact I was perfectly healthy. The only thing was I did not remember anything. I got up, stretched myself, sent them all out of the room, and sat down to write the same evening. But it is simply awful to think about the work that has accumulated. I could not give a thought to letters."

Then from India, describing her arrival:

"Olcott was exactly like Carnival *Bœuf Gras*; Miss B. like a pole covered with convolvulus; W. like a bed of lilies and roses; and I myself probably like a huge balloon woven of flowers. I was ready either to laugh or to be angry. They placed us in a boat, and we were taken to the landing-stage amidst the sounds of music, where we ran up against a new solemnity: we were met by a band of local, half-naked dancing girls, who surrounded us chanting their *mantra*, and led us in state—all the time bombarding us with flowers—to a—— maybe you think to a carriage? Not at all, to a white elephant! Good Lord, the effort it cost me to climb over the hands and backs of naked coolies to the top of this huge animal. It still puzzles me to know how I managed not to drop out of the 'howdah' where Olcott and I were put, especially when the elephant was rising to his feet. The others were placed in palanquins, and lo! to the accompaniment of acclamations, tamborines, horns, with all sorts of theatrical pomp, singing, and a general row, they carried us—humble slaves of God—to the house of the Ârya Somaj."

In a letter to Madame Fadeef, dated November, 1879, H.P.B. writes:

"Would you like to get acquainted with the programme of my inevitable monthly work? If so, here you are: *first* to see to the accuracy of every article for the next number of the *Theosophist*; *second*, to see to the translation of from two to four articles in Sanskrit or the Indian vernaculars into English; *thirdly*, to personally write the leader and some other signed article; *fourthly*, to exam-

ine all the mystical articles to prevent Olcott and other co-workers from mixing things up and from over-salting these contributions; *fifthly*, to correct proofs, sometimes five times running; *sixthly*, to answer some three or four dozen letters addressed to the Corresponding Secretary of the Theosophical Society; *seventhly*, to thank people who send us books for our library from all points of the compass, and to acknowledge their receipt; *eighthly*, to answer a few dozen private letters; *ninthly*, to write two or three periodical articles for the American and Indian newspapers; *tenthly*, to be present at the initiation of the new members, to enter their names, and to give them their diplomas by the dozen and more; *eleventh*, to enter the new subscribers; *twelfth*, to skim through about forty magazines and newspapers; *thirteenth*, to receive visitors every evening—as many as the hall will hold—all kinds of Brahmans, Buddhists, Sikhs, Jains, Parsis, Mussulmans, and Europeans, who come for scientific purposes, and with whom I have to discuss philosophy and metaphysics up to eleven o'clock at night; *fourteenth*, and above all these I sometimes have additional work to do: for instance, to post six hundred and fifty invitation cards—one of which I send to you, as you are one of our members—for a great ceremony which is to be held to-morrow evening, the 29th of November, in honor of the fifth anniversary of the Society (1879), of the opening of our library and the publishing of our magazine the *Theosophist*. You can easily imagine the pleasure of getting oneself up 'regardless' in this heat; of hanging oneself over with every kind of medal, sign, and the ribbons of different Societies, and to smile at six hundred and fifty naked, half-naked, muslin-clad and evening-dressed Brother-Theosophists. Thank God I am going away at the beginning of December to Allahabad, with a deputation of Rao-Bahadurs, which means 'Great Warriors'. I am going there with a double object, first to see Swami Dayanand, second, to get acquainted with the wife of the Resident. I have promised the Sinnetts to spend some time with them. A prospect of calls, dinners, and balls in 'high life'. My hair stands on end at the very thought of it, but it must be done. I have warned Mrs. Sinnett that I, though not a Russian spy but an American citizen, will not listen to a single word of disrespect to Russia or to our Emperor. Just let them try, and how I will abuse their England! So let them be warned."

H. P. B.'s position as an exponent of true mysticism was recognized in India. Lord Lytton, the Governor General and the son

of the author of *Zanoni*, said of her: "I know only of one author who can hold her own in mystical literature with my father. It is H. P. Blavatsky. She can well stand comparison with the author of *Zanoni* in her comprehension of abstract metaphysics." The remark was reported in the Indian newspapers, and H.P.B. wrote to her sister:

"And so now I have become the lion of the day. I am proclaimed to be a deep orientalist, a friend of science, a herald of truth which has been enslaved by centuries of prejudice. Read the newspaper cuttings which I send to you, and glory in your relation being glorified by the nations!"

In another letter:

"From Simla I wrote an article for the *Novoe Vremya*, 'The Truth about the Nephew of Nana Sahib'. I have gathered the most elaborate information about this scamp. *Golos* constantly prints letters written by this liar, as if to incite England to make war on Russia. And *Novoe Vremya* disdained to print my note. For what reason? Besides being true, it is written as a free contribution. One would think they might have believed in the good intention of a countrywoman of theirs, of a Russian who is at the very source of the information about this self-proclaimed and false ally of Russia—this Prince Ramchandra. His biography—perfectly false—has appeared in the June number of the Russian *Herald*, 1889. And his letters from Bagdad and Cabul, printed in *Golos*, amuse and needlessly irritate everyone here who knows the truth of the matter.¹ . . . Whilst in Simla Olcott and Sinnett, nearly dragging me by force, made me visit Sir A. Lyall, Chief-Secretary for Foreign Affairs; also dine with the Viceroy, and in fact go to all kinds of aristocratic gatherings; and everywhere I had to quarrel so much for Russia's sake that I got a sore throat and am sick of them all! And yet our papers wont print my articles!"

In spite of the lack of courtesy on the part of the Russian newspapers in regard to herself, H.P.B. always subscribed to many Russian magazines and papers, and having no time to read these during the day, she robbed herself of sleep during the short five or six hours of her nightly rest, in order to know what was going on in her own country. The arrival of one of these newspapers gave rise to the following psychometric experience in the

¹ This extract is interesting as showing that whilst Mr. Hodgson was quite sure (among other things) that H.P.B. was a Russian spy, her own countrymen would not trust her politically because she was an American citizen and a resident in India.

autumn of 1880. Writing to Madame Fadeef, H.P.B. expressed her gratitude for a parcel of newspapers she had sent her:

"And what an interesting thing happened to me not long since. I received your bundle of *Novoe Vremya* and went to bed a little after ten (you know I get up at five). Having taken up one of the newspapers, without choosing, just the nearest one, I stretched myself and went deep into thought about a certain Sanskrit book which I thought would help me to make good fun of Max Müller in my magazine. So you see it was by no means about you that I was thinking. And the newspaper lay all the time behind my head on the pillow, partly covering my forehead. When all of a sudden I felt myself transported into some strange and yet familiar house. The room I saw was new to me, but the table in the middle of it an old acquaintance. And there, sitting at the table, I saw you—you, my darling comrade, sitting smoking your cigarette and deeply thinking. The supper was laid on the table, but there was no one else in the room. Only it seemed to me that I caught a glimpse of Aunt going away through the door. Then you raised your hand and, taking a newspaper from the table, put it aside. I had just time to read its heading, *Herald of Odessa*, after which everything disappeared. To all seeming there was nothing strange in this occurrence, but here is something strange: I was perfectly sure that it was a number of the *Novoe Vremya* that I had taken up, and having noticed in my vision some slices of black bread beside you, I was suddenly seized with such a desire to taste some of it—even a wee crumb—that I felt its taste in my mouth. I thought to myself, What does it all mean? What can be the cause of such a fancy? And in order to get rid of a desire that could not be gratified, I unfolded the newspaper and began to read. When lo! it actually was the *Herald of Odessa*, and not at all the *Novoe Vremya* in my hands. And, moreover, crumbs of my longed-for rye-bread were sticking to it! And so these fragments on touching my forehead transmitted to my consciousness the whole scene as it probably happened at the precise moment of their sticking to the newspaper. In this case, crumbs of rye-bread have taken the place of a photographic apparatus. These dry pieces of bread gave me such intense delight, having transported me for a brief moment to you. I was quite filled with the atmosphere of home, and in my joy I licked up the biggest crumb, and as to the small ones—here they are, I have cut them out as they stuck to the paper and send them back to you. Let them return home with some of my own soul. This may be rather a silly proceeding, but perfectly sincere."

TALKS ABOUT INDIAN BOOKS.

INTRODUCTORY.

WHEN to the sessions of sweet silent thought", as Shakespeare says, "I conjured up remembrance of things past"—as one feels in duty bound to do, on every recurrence of that no longer novel phenomenon, the ending of the year—I became aware, amongst other things, of a promise unfulfilled.

The making of the promise was after this wise. A few months back a party of visitors were gathered together in a room gaudily decorated with blue-green banners from Tibet, cherry-colored tapestries all dotted with little mirrors from the Punjab, and long strips of embroidery from Smyrna, in a dozen delicious shades. To give a flavor—a delightful flavor—of original sin to the whole gathering, and especially to the conversation and cigarettes, the hosts of the evening had considerably supplied two large placards, which hung up among the Tibetan flags and Turkish curtains. On one of these was written "Silence Room"; on the other, "Talking and smoking strictly forbidden".

Under these circumstances the gathering was bound to be a success. Three of the visitors were from the future home of the sixth race. And to one of these the promise above-mentioned, that cropped up apparition-like on New Year's eve, was made. We talked about many things; about a gruesome drum that lay there on the table, made from the skulls of a Tibetan pair that had loved not wisely but too well; about the Pauline epistles, and their translators into English, who have evidently followed not the Greek original but the Latin Vulgate; so that when Paul accuses Peter, in very plain Greek, of hypocrisy, the translators have altered the taunt into a mild one of dissembling.

Then we talked about the healthiness of cigarette-smoking, and the difficulty that one always has to find one's way through the enormous maze of Indian literature, and the lack of some kind of chart to the Vedic ocean, the clear waters of the Upanishads, the Epic torrents, and the sand-banks of the Purânas.

I suggested that, if one could get the perspective of two or three leading facts into one's mind, the fitting in of the details between them would not be a very hard matter, after all. The safest guide would be, perhaps, the old Indian tradition; even if it could not be proved exact, it is certainly venerable, and a great deal may be said in its favor from a great many points of view.

"Well", said my friend, "I have got an idea that destiny

means you to write something of the sort for the *PATH*. I had better tell the Editor about it when I go back."

Once before, I was caught in the same way; this time by an Editor in India. We had been talking about Siberia and Turkestan and the Gobi Desert and the Pamirs, and I had suggested a theory of the advance of conquest in these lands. "Do you know", said the Editor, "I think you had better put that into a few articles, and send them to me when I go back to India." That was in 1891, and those articles are going on still. After that, it is impossible not to believe in Karma.

So I had learned to be cautious, and said to my friend that for that year—the year just ended—I was afraid such a set of talks about Indian books was impossible.

"Very well", said he; "I suppose, then, I may tell the Editor of the *PATH* that you will begin them with the New Year?"

Thereupon followed the promise which made itself so prominent in the sessions of sweet silent thought on New Year's Eve. A promise is a thing meant to be kept; and so this morning I begin to redeem it by an introductory Talk about Indian Books.

To begin with, one must try to get three landmarks into one's head; and, after this, the rest is not so difficult. The hither landmark is not hard to remember, the nearer boundary of Indian Books is—the present day; for Indian books, and some of them excellent in matter and in excellent Sanskrit, are being written still. Only a few days ago I read some charming Sanskrit verses written by a friend of mine, a Kshattriya; and yesterday part of a quite new commentary on one of Shankara's poems. So the hither landmark of Indian books is the present day.

The further landmark is not hard to remember either, especially for the future home of the sixth race. It is "the War"; the war, that is, between the children of Pandu and of Kuru, where Arjuna's heart failed him so, till Krishna overcame his hesitation and led him to "fight for fighting's sake". This War, and the Plain of Kurukshetra where the battle raged, have been so largely used as symbols and parables that they have begun to look rather mythological, like the storming of "the City of Man's Soul", or the "Delectable Mountains".

Yet, as far as we can possibly know, the War of the Pandus and Kurus was as strictly historical and as pregnant of social and political results as the Norman Conquest, or Cortez' Mexican Campaign; more historical, very likely, than the Indian Invasion of Alexander the Great, or the battles that brought destruction to the Hivite, the Hittite, and the blameless Perizzite.

Personally, I do not doubt that Krishna, Arjuna, and Dhritarashtra were as real and substantial as Washington, or Wellington, or Napoleon. And even the tale of Rama of the Axe is probably as authentic as another hatchet-story.

Thus the War, the Great War of the *Mahābhārata*, is our further landmark. For beyond this we can only vie in definiteness with the book of Genesis, and fix our landmark "In the beginning"; or, as Shakspeare says again, in a magnificent line, "In the dark backward and abysm of time".

Now, old Indian tradition is pretty clear about two things; and was clearer still until a hundred years ago, when the whole thing began to be tangled up in the interests of Archbishop Ussher's chronology.

And these two things are, the date of "the War", and its chronological position with regard to other things. The War, says Indian tradition, was fought out on the Kurukshetra plains just five thousand years ago; a date not hard to remember, and one, moreover, that the verification of certain doings among the stars, then observed and recorded, will probably demonstrate to be true.

Five thousand years ago, the "Great War"—our further landmark; one not hard to be kept in mind. And then, following Indian tradition again, we need only class the Indian books into those that date from "before the War" and those that came into being after the great fight.

All the Vedas, says Indian tradition, date from "before the War". That is the first great fact to get clearly into one's mind. How much before the War—how much older than five thousand years they are—is one of those things on which people like to speak with great caution, and, at the end of it all, to reserve their opinion.

At any rate, it was a good long time ago; how long, we may begin to feel when we come to see what an enormous cycle of literature the Vedas are. There are two or three other books that, Indian tradition suggests, must also date from "before the War". But of these, later.

One thing we must always remember. The Indian scribes had always a splendid sense of perfection, which outlived a dozen different changes of taste; they had also a splendid sense of modernity—they liked to brush away the antiquarian cobwebs from the books they copied, and bring them strictly up to date. Now, in many cases, books we have must have passed, and quite evidently have passed, through this perfecting and modernizing pro-

cess; and one cannot be sure that they have not passed through it half a dozen times, under half a dozen different generations of perfecters and modernizers. So that the book, as we have it, bears about as much resemblance to its pristine form as many an eloquent paragraph to a code telegram on which it was based. Yet the paragraph is genuine very often, and so is the ancient kernel of the Indian book. But then comes the difficulty of dates. Are we to date the book according to its original kernel, or according to one or other of its later wrappings? This is a problem that will meet us in the case of two or three books outside the Vedas, which Indian tradition would like to place "before the War".

Sometimes these repeated perfectings and modernizings are betrayed by whimsical idiosyncracies in grammar; sometimes they are admitted by frank confession. An instance of both is a Life of Buddha that dates eighteen hundred, or perhaps two thousand, years ago. A little sentence at the end of it says: "This Life of Buddha, hard to get, was written out by Amritananda. Having searched for them everywhere, and not found them, four cantos have been made by me,—the fourteenth, fifteenth, sixteenth, and seventeenth." Now this conscientious scribe, who was so anxious to have his Life of Buddha complete, did his work some sixty years ago, while the original poem is, as we have said, about two thousand years old. He was, indeed, very conscientious; for a correction in the manuscript shows that he originally meant to own up to three new cantos only, as the fourth was partly based on old material; yet conscience overtook him, and in the manuscript "three" is changed to "four". Perhaps a sense of certain metrical and grammatical peculiarities in his work, which would have been found out anyhow, had something to do with this frank confession.

Now frank confessions like this are pretty frequent in Indian books, but, unluckily, a great many of them were written in invisible ink, and the dates were left out. Hence chronological difficulties in no small number.

The mention of Buddha brings us to our third landmark—almost exactly half-way between the other two—about two thousand five hundred years ago. Of a great many Indian books we can say, with something like certainty, that the kernel and germ of them at least, bare of later perfectings and modernizings, is older than Buddha's birth. One of these books that must date somewhere between "the War" and Buddha, is the Great poem of the *Mahābhārata*, the history of the War itself.

It must date after the War which it describes, because it is unusual, except in books of prophecy, to describe events that have not yet taken place; and its germ must be older than Buddhism, for a reason simple enough, though not quite so simple.

Buddha has given us, in some of his sermons, a candid and photographic picture of the Brahmans in his day; and from these pictures we can see that the Brahmans had then pretty much the same influence and predominance they have now.

Now, in the poem of the *Mahābhārata* there are certain liberties, perhaps licenses, taken with Brahmanical privilege, which, even in the days of Buddha, would have been difficult, if not impossible; so that we must date the kernel of the Great Mahābhārata poem at a period a good while before the Brahminical domination of Buddha's days, and probably not long after the great War itself.

So there are the three landmarks: the present day; Buddha's mission, two milleniums and a half ago; and the War, five thousand years ago, Indian tradition says. Beyond that lie dim Vedic vistas, the dark backward and abysm of Time.

C. J.

January 1st, 1895.

THE NEW DEPARTURE.

WITH the advent of the theosophical movement inaugurated by H. P. Blavatsky, an era of self-thought began. The Theosophical Society was intended to be free from any enforced belief in any opinion, creed, or dogma whatever; being based upon no other fundamental principle than the unity of the One from whom all life with its infinite variety of forms originates, and the resulting brotherhood of all human beings. Undoubtedly one of the causes which led to the rapid growth of that Society was that many people instinctively or intuitionally perceived the sublimity of that idea, even if they were not capable of grasping it intellectually at once. In fact, those who are able to conceive that a person may become interiorly illumined by the light of truth and be taught by wisdom itself, so that he may know the truth, not from mere hearsay or from the reading of books, or from information received, or from his own speculations and fancies, but from awakening himself to a higher state of self-consciousness, and living himself in that light; the number of persons who can conceive of that, seems to be still comparatively small.

Especially in England, the country ridden by orthodoxy, hypocrisy, and conventionalism; where everyone looks upon everybody with contempt unless he dresses like him, feeds like him, adopts the same manners and believes the same things as he; where everything is divided off into boxes and pigeon-holed; where nobody cares what you are, but everybody wants to know to what system, club, or church you belong; the meaning of the word self-thought, self-knowledge, or Theosophy seems to be generally misunderstood, and this misunderstanding is about to invade the ranks of the Theosophical Society, bringing with it a bagful of dogmas and doctrines, threatening the freedom of that Society and to turn it into a sect; perhaps a sect with more advanced views than those of the rest, but a sect after all, in which no one can attain freedom, but is bound to follow blindly the scent of a leader.

There is not a country in the world in which the book called "The Bible" is so much worshipped as in England, and perhaps nowhere is the meaning of its contents so much misunderstood; otherwise it would be known more generally that this freedom from dogmatism and the self-perception of truth taught by Theosophy form the sum and substance of the new "covenant" or the new dispensation. This is nowhere better explained than in Chapter VIII of the epistle of St. Paul to the Hebrews, where it is said: "I will put my laws into their *mind* and write them in their *hearts*, and I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying Know the Lord; for *all shall know me, from the least to the greatest*. In that he saith, A new covenant, he hath made the first one old. Now that which decayeth and waxeth old is ready to vanish away."

It is not said that the new dispensation is to consist in that somebody with a new set of more plausible dogmas than the old ones is to come forward and to convert the people to a belief in them; but the new covenant consists in the self-recognition of that eternal light of divine wisdom which heretofore was known only theoretically from descriptions received through the prophets and sages. No amount of theories and opinions enables a person to see; they can only serve to aid him in overcoming the obstacles which prevent him from seeing, and perhaps to persuade him to open his eyes. The new covenant consists in growing into that freedom, where no sectarian or theological crutches are required; but where the light of divine wisdom itself can illumine the heart.

The fact that this new covenant does not consist in the estab-

lishment of a new creed is also shown by St. Paul in the same letter at its beginning: "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the true tabernacle [the spiritual soul] which the Lord pitched and not man . . . For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law."

Thus it is shown that it is not an earthly, mortal man who puts his laws directly into men's minds and writes them in their hearts; but it is the great luminous soul itself that sends its light into every mind and heart that is ready to receive it;—not theoretically, as was the old way and custom among the blind, by secondary information; but practically, according to the new departure by which everyone is asked to open his eyes and receive himself that light of which those who keep their eyes closed know only from hearsay. Who is he who is set on the right hand of the Majesty in the heavens? Surely not a man of this earth. The Occultist knows that the right hand of God means his power, become the right hand is the symbol for doing good, and the power of the divine man is divine love; while only that love is divine which is universal and identical with divine self-knowledge; for "love" in its true sense means the recognition of Self (Âtmâ) in another thing, while divine love recognizes itself in everything.

This divine love or self-knowledge is *Theosophy*, of which it is plainly said in the Bible (*I Corinth.*, II, 7); "We speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to nought; but we speak the wisdom of God [the inner man] in a mystery (*theou sophian*), which God ordained before the world (*prò ton aionon*) unto our glory", and it must therefore be plain to every rational mind that this Divine Wisdom cannot be explained and proved to those who have no comprehension for it, nor can the nature of Divine Love be demonstrated to those who keep their hearts closed against it by self-love, conceit, and mutual incriminations. Such persons, enveloped as they are in the veil of spiritual ignorance (Tamas), will not be able to understand the nature and purport of the new dispensation.

Those of the Theosophical Society, and out of it, who are still clamoring for a creed, needing, as a stick upon which to lean, the opinion of some leader believed to be a reliable authority, belong to the *outer* circle, to the pronaos of the temple. No matter how many pledges they have signed and how many ceremonies they

have performed, they have not entered into the sanctuary into which none with his eyes shut is admitted. Praiseworthy as their object may be in studying the theories regarding immortal life, while they are not yet able to experience it practically they ought not to imagine that having become well versed in these theories they have attained self-knowledge, but know that a description of food does not appease hunger, while he who eats receives the benefit of it even without a description; so all the theories about the origin of man and his development into a divine being have only the object of inducing him to follow the true path, while only he who walks upon that path and practically develops into a divine being will obtain real self-knowledge and arrive at his destination.

To the *inner* circle will belong those who, not satisfied with mere theories nor with blindly following the sounding horn of a leader, succeed in opening their own spiritual eye and receive themselves the light which shines for leaders and for followers alike. Having awakened to the realization of the inner life of the soul, they are thereby initiated into that inner life and receive the new dispensation, which cannot be enforced upon them by any outward pledge, interpretation, or ceremony. All that the outward man (the personality) does out of his own perverted self-will and without the inner impulse from the divine man (Mahâtma) within, is worthless and foolish; even his pledges are the result of folly and selfishness, for he makes his promises for the purpose of obtaining a selfish end and pledges himself to do that which he has not the power to accomplish. But the spiritually awakened man, knowing his own Master and having become united with him, even for a moment, is during that moment filled with the understanding and the power of the Master, and what he does in such circumstances is not done by him personally, but through him by the Master, as a conscious but selfless instrument of the Master's will, and the proof that he has acted as an instrument for the Master can be found nowhere except by and within himself.

This is the doctrine that has been taught in the Vedas, the *Bhagavad Gîtâ*, and the *Bible*, by the ancient Rosicrucians and mystics of all ages. Theosophical students have often admitted its possibility, but comparatively few seem to believe that it can be practically carried out. This, then, is the new departure which we would propose for the Theosophical Society; that we should seek to outgrow the old dispensation and enter the new; that the question should not be whether we are loyal to Jones or to Smith,

but whether we are loyal to immortal Truth; that we cease to dispute as to whether the description given of the light by Smith or the one given by Jones is correct, but ourselves tear away the veil of selfishness and ignorance which shuts us out from the perception of light. This is the new departure, that everyone should seek to know the Master within himself, and become himself that Master over the delusion of "self"; when he will be able to know the reflection of the image of the Master in others as well as himself. Not by mere science and clever speculation, nor by gush and sentimentalism, is true freedom attained. There is no other way to it except through the awakening to the knowledge of eternal truth.

FRANZ HARTMANN, M. D.

TESTIMONY AS TO MAHATMAS.¹

THE name *Mahâtma* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement.

W. Q. J.

14. Nâha, an American, says that several years prior to joining the T.S. he met and talked with one of the minor Adepts at work in America, and that since he became a member of the Society he has seen both the Master and H.P.B. in dreams, that he has conversed psychically with a Greek Adept, and that he personally knows an Adept of the White Brotherhood who resides in America, and has met him in his physical body and been constantly incited by him to work for the good of the Theosophical Society.

15. L.G., an American, says: "From my earliest childhood I have had with me, in my inner life, a Friend frequently with me in both pleasure and pain; who chided, encouraged, and aided me, and whose face grew so familiar that when one day shown a portrait of 'one of the Brothers of the Lodge' I instantly recog-

¹ Begun in February, 1895.

nized it. I have often seen him since and had aid and instruction from him. I have also seen in the same way the Master whose picture I afterwards was shown. I wish I could inspire others with some conception of these Beings and of the devotion that is due them."

16. Ida M. Holbrook says: "Before joining the T.S. a Being appeared to me in my waking hours in broad daylight and gave me instruction and encouragement. There was with this Master another (not, however, in the physical) person, well known to all sincere and devoted F.T.S., whose name it is not necessary to mention and whose features then I did not know but have since identified. This Being I have identified with the Master, and he said he would come again when I needed him. Nothing can cause me to doubt the existence of those great souls we have called the Masters."

17. C.H.J., an American, says: "Some years ago, before I knew of Theosophy or the T.S. except by bare mention, I was in danger of being wrongly influenced by one who called himself a Theosophist. I then first saw and met psychically beings whom I called Brothers, of evident power and great development. They taught me and explained certain things, warning me against this dangerous person. They outlined much of theosophical theory as given out by H.P.B. Since I became an F.T.S. I have identified one of those Beings with H.P.B.'s Master. I will add that knowledge of the existence of these Great Ones is for me clear and positive, my belief in the Masters is due to experience, and not to testimony from others or study from books."

EAST AND WEST.

THE contrast between East and West is much like that between a woman and a man,—not an antagonism but a complement. In the man we find the restless, pushing, aggressive, venturesome, hard-headed, practical, calculating, rationalistic, virile spirit; in the woman, the quiescent, retiring, peaceful, timid, sentimental, poetic, trustful, intuitive, feminine. These qualities are less the reverse of each other than the converse; not arrayed for mutual extermination but for mutual support. And as in any ideal household perfection comes through the conjunction of the strong traits in each mate with the weak ones in the other, so in the Theosophic household growth and pro-

gress come when to the vigor of the Occidental temper is united the spiritual insight of the Oriental.

Social philosophers have moralized long over the internal characteristics of the sexes, puzzling, sometimes worrying, themselves why the ordinary man is spiritually obtuse and the ordinary woman materially unpractical. They do not marvel at the male incapacity to nurse an infant, nor the female to ship before the mast: physiological limitations are patent enough. But when there is question as to why mental and moral distinctions are normally as marked, the perplexity begins. Yet it is abundantly obvious that the body is but the external manifestation of the soul, that the sex peculiarities are expressed in both; and equally obvious, one would say, that the duality which pervades Nature has its highest and most explicit exhibition in Man.

So with nations. As in families the male and the female display the universal duality and find true domesticity in combination; as in communities the antithetical energies seek appropriate spheres in unlike employments; so nations differentiate into those expressing the outward virility of action and those expressing the genius of contemplation and inner grace. And with nations, as with families and communities, the richest results are not from jealous contrasts or embittered antagonisms, but from a union in which the deficiencies of one are complemented by the exuberance of another.

What is true of commerce, factories, and agricultural products is true of mental and spiritual endowments. Every advanced people has something to contribute to the world's store of valuables, and the contribution must be of that which is its own special output. No nation can expect to evolve from itself all the minerals, crops, and craft-work which are required for complete national well-being, but wisely develops itself in those excellences which its local furnishings suggest, profitably exchanging the product for the differing products wherein other nations excel; and the reasonable dictate of allowing national genius full course and of both giving and receiving wealth through interchange of the best holds equally of ideas and aspirations. To expect national genius to be all-comprehensive, supplying the highest fruits of thought and devotion in all departments, is equivalent to expecting that one zone should produce the chestnut and the pine-apple, the arctic fur and the tropical cocoa-fibre; and to refuse exchange of mental treasures from pride or exclusiveness is as childish and suicidal as any scheme of "protection" in political economy.

Unguarded addition to dominant traits produces one-sidedness

and evil. A man without feminine check becomes rough, tyrannical, coarse; a woman without masculine tonic becomes weak, silly, dependent. A nation uninfluenced by foreign experiences cannot perceive its own deficiencies and naturally exaggerates its own specialty, becoming aggressive if of virile disposition, subservient if the reverse. Its literature and religion express the prevalent temper, dealing in bombast and wars when of the former type, with superstition and sentiment when of the latter. And so it is that deliberate isolation hypertrophies a national trait till it becomes diseased, and the only sure cure is infusion of imported thought. Dominatingness may be assuaged by spirituality, folly by practical wisdom.

These somewhat commonplace truths have wholesome bearing on that comparison between East and West which is so frequently asserted in Theosophical quarters, sometimes intelligently, sometimes otherwise. Speaking generally, one may say that the West displays the masculine type, the East the feminine. In our hemisphere the prominent quality is practical enterprise. The conquest of exterior nature, the betterment of material conditions, the utilization of all opportunities for business advance,—these are the aims which so brace energy and stimulate endeavor that success in them is the grand marvel of the age. The Western world seems like one great man, vigorous, herculean of strength, sure to bend all materials to his will. He has not always fine sense of right or much perception of supersensual things, but he certainly is open-eyed to practical affairs and keen to invent appliances. On the other hand, the Orient is sentimental, dreamy, averse from action, little given to leaving home, indifferent to material progress, eminently conservative, close in touch with truths in the unseen, more alive to the other world than to this, gladly subordinate, unready to combine against aggression, even willing for it if it guarantees protection. The type is not virile but feminine, and its intuitive sense of what is grander than force and finer than materialism brings Divinity into humanity.

This distinction exhibits itself in the contrasted tastes, habits, social organization, pursuits, ambitions, interests, books, art, and religion. Of course inherent constitution moulds every outward manifestation. More than anywhere else do we see in men and women the sex element in religion, rationalizing and independence and self-assertion characterizing the men, faith and compliance and submission to authority the women. A masculine race and a feminine race contrast in the same way, and therefore Western religion is a record of revolts, reforms, the application

of reason to Theology, a defective sense of reality in the unseen; while Eastern religion changes little, is ever reverent to tradition, cares little for the canons of practicality, and profoundly feels the immanence of Deity.

And in races as in sexes, the exclusive development of one type results in disproportion and mischief. Our Western hemisphere has become so plunged in thought of physical interests that it has lost delicate sensitiveness to interests above matter, and even doubts if such exist. Materialism has atrophied its soul. The hemisphere of the East has become so immersed in thought of superphysical interests that it has lost perception of reasonable considerations and practical claims, stolidly bends before traditional myths, is superstitious and fanciful and trembling at change. Its beautiful insight into the world beyond matter and forms keeps it too indifferent to the conditions of actual life and to the methods those conditions exact.

Clear-sighted observers, viewing impartially these racial peculiarities and evils, have detected the true treatment for both and instinctively exclaim "Marry this woman to this man!" For nature and experience alike affirm that in the union of opposites there is health. Let the dreamy Oriental feel the touch of a virile energy, the sense-bound Occidental be warmed by a spiritual emotion long unsensed. In the free intercourse of affection and thought, lacking traits will receive their complement, old mistakes will be corrected by glad concession, partial truth find its missing half, depleted energies mutually refilled. As the association makes each conscious of the better endowments of the other, there will be eagerness to secure them, and so in generous partaking there will come more symmetry of character without a loss of distinctive trait. Mutual respect will heighten self-respect, and the fruit of such happy combination ripen rapidly in beauty and luxuriance.

In this cordial, generous appreciation of unlike gifts is the clue to inter-racial as to domestic perfection. Husband and wife do not expand in healthy character if unfavorably comparing each other's traits. Similarly the united East and West would never flourish if, instead of noting and valuing the excellences of each other, the one should be ever lamenting the sordid interests of her mate, and the mate be declaiming against the childish babble of her Sacred Books, the petty ceremonies and paltry observances which make life a tedious round of forms, none the better because baptized "religious". It is not by emphasizing faults that the faults become distasteful. Sordid interests and religious

puerilities disappear only as they are dislodged by the worthier contents introduced voluntarily under the gentle pressure of example. And in such a marriage such would ensue.

A curious contrast may but solidify the union. In general, the world is at its oldest now, and therefore at its best. But the East was better in its youth, and the West is better in its age. No one looks to barbaric, or even to classic, times as the apex of Occidental civilization; no one to the modern Orient as the Golden Era of its religion. The best of the one is in the present, the best of the other in the past. Yet this is only another of those complementary distinctions which, rightly treated, conduce to peace.

He does a service to truth, to human welfare, to the loftiest spiritual interests of men, who helps to mate these opposite hemispheres of the earth into a loving and perpetual union. There is no force so potent as religion, none so priceless. Let it, with all its concomitant treasures of truth as to human origin, evolution, and destiny, suffuse the Western races, as it may if once again it pours from its ancient home in the Orient, and the great transforming energy will make for them a new era, wherein dwelleth righteousness. The teaching of long-gone sages and prophets and Theodidaktoi will sweep through the vacant souls of the twentieth century, and cause upturned eyes and hearts to transcend the glories of physics and of mind. Even these will be enhanced, for no longer only of the earth, earthy, they will shine brighter from their celestial contact. And for such blessings will there be no return? Surely it will come in a broadened sympathy with all truth, a deeper sense of the oneness of humanity, a keener appreciation of each advance in human condition, a larger knowledge of the earthly side of man's evolution, a better perception of the difference between the speculative and the real, a stronger impulse to energetic use of life, an abandonment of pride and selfishness and spiritual isolation and belittling forms. Mind and heart, strength and tenderness, energy and devotion, genius and religion, will then be united. And men, seeing the East and the West hand-in-hand indissolubly, will exclaim with satisfaction, "Those whom God hath joined together, let not man put asunder".

ALEXANDER FULLERTON, F.T.S.

A MAHATMA'S MESSAGE TO SOME BRAHMANS.

A COPY of the letter hereunder printed was sent me in 1893 by the Brahman gentleman mentioned therein, whose full name is Benee Madhab Battacharya and who was at one time president of the Prayag T.S. at Allahabad. He sent it to me after the publication of my "Letter to the Brahmans" in order to try and show me that the T.S. was in fact a Buddhist propaganda. The original is in the possession of Mr. Sinnett, who informed me not long ago that he thought he had it among his papers but had no leisure to look for it. I print it now for reasons which will appear. It reads:

"Message which Mr. Sinnett is directed by one of the Brothers, writing through Madame B[lavatsky], to convey to the native members of the Prayag Branch of the Theosophical Society.

"The Brothers desire me to inform one and all of you *natives* that unless a man is prepared to become a thorough Theosophist, *i.e.* to do what D. Mavalankar did—give up entirely caste, his old superstitions, and show himself a true reformer (especially in the case of child-marriage), he will remain simply a member of the Society, with no hope whatever of ever hearing from us. The Society, acting in this directly in accord with our orders, *forces no one to become a Theosophist of the Second Section*. It is left with himself at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaller and an abstainer from meat and vice, all my aspirations are for good, etc.', and he at the same time building by his acts and deeds an impassible barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Buddhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as they are, on the path of *error*, never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us. Which of them is ready to become a Buddhist, a *Nastika*, as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barriers to us, for they have none. They may have bad influences around them, bad magnetic emanations, the result of drink, society, and promiscuous physical associations (resulting

even from shaking hands with impure men), but all this is physical and material impediments which with a little effort we could counteract, and even clear away, without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs. Faith in the gods or god and other superstition attracts millions of foreign influences, living entities and powerful Agents round them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war on the unprogressed *planetaries* who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyan Chohans and Chohans of darkness. Not what they term *devils*, but imperfect intelligences who have never been born on this or any other earth or sphere no more than the Dhyan Chohans have, and who will never belong to the 'Children of the Universe', the pure planetary intelligences who preside at every Manvantara, while the Dark Chohans preside at the Pralaya."

Now this is a genuine message from the Master, allowing, of course, for any minor errors in copying. Its philosophical and occult references are furthermore confirmed by the manuscript of part of the third volume of the *Secret Doctrine*, not yet printed. We know also that Master K.H. informed Mr. Sinnett and others that he was an *esoteric Buddhist*; H.P.B. declared herself a Buddhist; on my asking her in 1875 what could the Masters' belief be called she told me they might be designated "pre-Vedic Buddhists", but that no one would now admit there was any Buddhism before the Vedas, so I had best think of them as Esoteric Buddhists.

But I am informed that Mrs. Besant has several times privately stated that in her opinion the letter first above printed was a "forgery or humbug" gotten up by H.P.B. I know that Mr. Chakravarti has said the same thing, because he said it to me in New York. It is for Mrs. Besant to deny the correctness of my information as to what she said: she can affirm her belief in the genuineness of the letter. If she does so, we shall all be glad to know. If she merely denies that she ever impugned it, then it will be necessary for her to say affirmatively what is her belief, for silence will be assent to its genuineness. I affirm that it is from one of the Masters, and that, if it be shown to be a fraud, then all of H.P.B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up.

WILLIAM Q. JUDGE.

THE PERSECUTION OF WILLIAM Q. JUDGE.

THE OBJECT IN VIEW.

THE design from the beginning was to get me out of the way to the Presidency of the T.S. Mrs. Besant was to demand my resignation, after that Col. Olcott was to resign his office, then Mrs. Besant was to be nominated as President; Vice-Presidency probably to go to Bert. Keightley, though on that the outer proofs are not yet definite. In London last July Mrs. Besant said several times that the object of the proceeding was to prevent my succeeding to the Presidency. But here are a few samples from her letters:

Calcutta, Jan. 11, 1894. You must resign the outer headship (of E.S.T.) held jointly with myself, or the evidence which goes to prove the wrong done must be laid before a committee of T.S. . . . And you must resign the position of President-elect.

Delhi, Feb. 14, 1894. He [Chakravarti] endorsed the idea that I should take sole charge of the School. . . . Indeed, he told me last summer [about Aug., 1893.—J.] that it had to be so presently.

Agra, Feb. 8, 1894. As you know, I refused the offer to nominate me as President; since then I have been told [by whom?—J.] “not to oppose”, so I remain passive and wait.

——— *Feb. 14, 1894.* That you had made an intellectual blunder, misled by a high example. [This means H.P.B.] . . . X. would not take the Presidency at any price. *If I have to*, pity me. [Italics are mine.—J.]

In July she told me the first day, as explaining the sentence above quoted about a “high example” and another, that I was “largely a victim”, that her theory was *first*, that H.P.B. had committed several frauds for good ends and made bogus messages; *second*, that I was misled by her example; and *third*, that H.P.B. had given me permission to do such acts. She then asked me to confess thus and that would clear up all. I peremptorily denied such a horrible lie, and warned her that everywhere I would resist such attack on H.P.B. These are facts, and the real issue is around H.P.B.

RESIGNATION ASKED.

Some European Lodges, and the Indian Section, have asked me to resign as Vice-President. I have refused and shall refuse. The attempt to force me by saying “all honorable men resign when attacked” is silly nonsense. No office in T.S. has any attraction for me, but I will not be forced. An “Anniversary Meeting” in India, with no power, and being, in fact, only an extra meeting of the Indian Section, passed resolutions asking my resignation. To that I replied that I do not recognize either the meeting or the resolutions. T.S. Anniversary Meetings are unknown to our Constitution.

WHY NO EXPLANATION YET.

By reading the Vice-President's letter to the European General Secretary, printed hereunder, members will see that I cannot make any explanation without copies of my letters and alleged memoranda. In addition, I find that some of the documents have up to this day been kept back from me, so that I have not seen them at all. It is quite true that Mrs. Besant gave me a copy of her proposed statement as prosecutor; but that contained only references and a few garbled extracts; and besides, it did not cover the items they have since added to the number.

W. Q. J.

LETTER TO EUROPEAN GENERAL SECRETARY.

144 MADISON AVENUE, NEW YORK, *January 25, 1895.*

GEORGE R. S. MEAD, Esq.

General Secretary European Section T.S.

SIR AND BROTHER:—I have received some seven requests by resolution from Branches and Centers of your Section to the effect, (*a*) that I should resign the office of Vice-President of the T.S., (*b*) that I should answer charges published against me by a paper inimical to the T.S. or give reasons for not replying, (*c*) that I should offer myself for trial on said charges; and I have also read the full publications of these requests and other matter connected therewith in the *Váhan*. I now beg to ask you to act as the proper official channel for this general reply to those requests, and to inform your Executive Committee also.

First. I am amazed at the undue, precipitate, and untheosophical haste displayed in the requests to me to reply to the public attack made on me before I could have time to do so or had refused, when the slightest reflection would show I could not possibly reply in such a hurry, and when a true brotherly feeling would seem to require that before making the demands, means should be taken to discover whether I had an intention to reply or explain. The Barcelona Lodge, however, asked you to inquire of me whether the charges made in said paper were true or not. Please let them know that I again say the charges are absolutely false.

Second. When the Judicial Committee met in July and when thereafter Mrs. Besant, as prosecutor, publicly assented, in apparent good faith, to a general resolution declaring the matter closed and dropped, she was then in possession of all the alleged evidence now in her possession. Inasmuch as her name and her opinions have been used in a part of the above-mentioned correspondence as some sort of proof of something, I draw your Lodges' attention to the fact that she had in her possession all said evidence at the time when she, as your public leader, publicly assented to two statements and a solemn resolution closing the matter passed at your Convention. It now appears that some Lodges desire to nullify and override that action; hence either (*a*) the resolution was not passed in good faith, or (*b*) it was procured through hoodwinking and deceiving the Convention. If you and those Lodges say that they did not have the said alleged evidence, and would not have passed the resolution had you possessed the said alleged evidence, then their present desire to avoid the resolution—for that is what the requests indicate—is due to a feeling that you were hoodwinked into passing it. This being so, I must refer you to Mrs. Besant, for I had no part whatever in proposing, forwarding, or passing the resolution.

Third. In reply to the request that I shall resign the office of Vice-President, please say that I am obliged to refuse the request. If it is proper I should now resign, it was just as much so in July when your leading prosecutors had all the alleged evidence in their possession. I regard resignation as evidence of guilt. If I resigned that office I could not be in any way tried on any charges, and very soon after a resignation the same persons might say I resigned to evade responsibility.

Fourth. I have replied to the public newspaper in the only way it deserves. I have still under consideration a full reply to the T.S. respecting the real charges, but I refuse to be hurried until the right time, for the cogent reasons given below. And as I have seen that new mistatements of fact and charges are being circulated against me by F.T.S. who are keeping up this disgraceful pursuit, I have additional reasons for waiting until all possible innuendos and distortions shall have come forth, even were I now fully prepared to reply.

I cannot make a proper reply to the charges until I have in my possession a copy of the documentary evidence which it was, or is, proposed to use in support of the charges. These documents consist of various letters of mine on which are memoranda not in my handwriting. Some of them are letters

written over ten years ago. They have been deliberately kept away from me, although open enemies have been given and allowed to take complete copies and fac-similes. No fair person would ask that I should answer without them.

I arrived in London July 5th, 1894, and at once demanded, first, copies of letters, and second, an inspection of all the evidence. Mrs. Besant promised these, but did not perform. The Council met informally July 6, when I again demanded the evidence and received the same promise as before with the same failure to perform. July 7th the formal meeting of the Council took place. The same demand was again made with the same result. Each day until the second day before departure I made the request and met the same promise followed by failure to perform. The Judicial Committee met and I then made the same demand, and at the meeting Mrs. Besant and others said, "Oh, of course Mr. Judge should have copies of the proposed evidence". But the papers were neither copied nor shown me up to July 10th, almost a week after Convention, and when I was packing my trunk. All this time until the 10th Mrs. Besant had the papers. On the 10th I formally and peremptorily demanded them. She said she had given them to Col. Olcott, who said they had been just sent off to the mail to go to India; this I repeated to Mrs. Besant and said I would publish the fact to the public. She hastened to Col. Olcott, and he said he had made a mistake, as the papers were in his travelling case. He then, in Dr. Buck's presence, in a great hurry, as I sailed on the 21st, allowed me a hasty look at the papers on July 19th, I taking a copy of one or two short ones. But several being lengthy, and especially the one by which they hoped to destroy my general credibility, I could not copy them. Col. Olcott then promised to send copies; Mrs. Besant declared herself quit of the matter. Up to this date the promises made have not been fulfilled. I am without copies of the documents on which the charges are based.

Mrs. Besant, as prosecutor, never fulfilled her promise nor her duty. I then believed and still believe that they never intended to give me copies nor to permit inspection, but hoped to hurry me into a trial unprepared in every respect. These facts, with the fact that they allowed Mr. Old to copy everything, will throw some light on the matter and on the opinions of the parties. I shall certainly not reply until I have before me the documentary evidence or copies and know the precise offenses with which I am charged. This is common justice.

Fraternally,

WILLIAM Q. JUDGE, *Vice-President T.S.*

CORRESPONDENCE.

CHE-YEW-TSANG—ERNEST T. HARGROVE.

Having stated in a circular entitled *A Forgotten Pledge* that "my other name and further details" would be found in the February number of THE PATH, it may have appeared strange that no name was given as promised. The reason for this silence was that I had intended the article on "Our Overwhelming Virtues" to appear in the same number as the letter to "Julius", if the editor would allow it. The article was to have been signed Che-Yew-Tsang, with the name Ernest T. Hargrove in brackets beneath. If that arrangement had been carried out there would have been no need to give the latter name in the letter to which I refer. I wrote accordingly to the editor before the arrival here of the January issue. When this arrived I found in it "Our Overwhelming Virtues", but owing to great pressure of work I failed to catch the February issue in time to make the necessary alteration and arrange for the insertion of the name in the letter to "Julius". That is all.

CHE-YEW-TSANG,

(ERNEST T. HARGROVE.)

62 Queen Anne street, Cavendish Square, London, February 11, 1895.

A PORTRAIT OF W. Q. J.

EDITOR PATH:—Will you please insert the following?

On December 11th the League of Theosophical Workers No. 1 in a circular letter informed the Branches of the American Section that hanging on the walls of the Headquarters Room were the pictures of Theosophists, big and little, but of W. Q. J. there was none, and suggested that if each of the one hundred and odd Branches of this Section would send ten cents to us, the sum raised would be sufficient for the purchase of a life-sized photo and frame. The majority of Branches had been heard from by December 31st, and as there was a gathering at Headquarters that night to sit the Old Year out, at which W. Q. J. was present, the opportunity was embraced of hanging up the picture.

The cost of the photo was \$6.00, and \$4.00 had been allowed for the frame, making \$10.00 in all. Ten cents from each Branch would have just covered this sum. Instead of \$4.00, however, the frame cost \$8.00, making an expense of \$14.00. So far seventy Branches have been heard from, but, strangely enough, although the statement was distinctly made that only ten cents per Branch was needed, most of the Branches which responded insisted on sending more, so that up to date \$14.35 has been received, kind Karma evidently having anticipated our miscalculation on the cost of a first-class frame.

When the returns are all in, a silver plate will be incorporated into the frame with an inscription of presentation from the Branches.

THE SUPERINTENDENT.

New York, January 23, 1895.

THE LAST THREE YEARS OF THE LIFE OF MADAME BLAVATSKY.

To the Readers of the PATH:

Acting on the suggestion contained in the letter below, from the Countess Wachtmeister, I am at present actively engaged in collecting reminiscences, personal and otherwise, of H. P. B. during the last three years of her life; and should therefore be very much obliged to any persons, members of the Society or otherwise, who would help me in this, either by giving me short sketches of their own experiences with her, of interest to students and to the world at large, or by supplying details of her history during the eventful years 1888 to 1891.

Letters of hers will be most acceptable, either copies of them or the originals, the latter of which will be promptly returned.

My endeavor is to write a true and, so far as is possible, a complete *history* of these years; and I think I am right in calling upon my fellow-members, almost as a matter of their duty, to aid me.

CLAUDE FALLS WRIGHT,

144 Madison Avenue, New York City.

The following is a copy of the letter referred to:

"MY DEAR CLAUDE:—As my book, the *Reminiscences of H. P. Blavatsky and the Secret Doctrine*, has been read with such interest all over the world, it seems to me that it would be an admirable plan to follow it up by carrying on the threads from where I dropped them, through to the end of her life. You were one of her favorite pupils, and as you lived with us at Headquarters for three years and were with her at her last moments, it seems to me that you are fitted to carry on this labor of love to one whose memory is so dear to us all.

"It is of the utmost importance that as soon as possible all facts regarding her that can be gathered together should be printed for the benefit of the members of the Society and the world at large. I would suggest that all friends that you can get in touch with should be asked to contribute their anecdotes and their experiences with her. I do hope most earnestly and sincerely that you will take up this important work, for I know your heart will respond to the appeal.

Yours affectionately,

CONSTANCE WACHTMEISTER."

A STAMP COLLECTION FOR THE T.S.

VERY few persons other than collectors have any adequate idea of the immense profits realized from the sale of a good collection of stamps. Nevertheless it is a fact that money *judiciously* invested in stamps will usually double itself in one or two years. To cite a few examples: The Columbian \$1.00 stamps were only issued two years ago, and yet cancelled and uncanceled specimens were sold in New York City in January of this year for \$4.00 each. There are rare English stamps which now sell at \$125.00 each, and so on. Nearly every family has a lot of letters twenty, thirty, or forty years old. These often have on them stamps of great value. Take the series of United States stamps issued in 1860, only twenty-six years ago. Their market-value rose as follows, for *unused* specimens:

	1873.	1889.	1895.		1873.	1889.	1895.
1-cent	\$.03	\$.10	\$.50	12-cent	\$.20	\$.50	\$ 1.00
2-cent	.04	.10	.35	15-cent	.25	.75	2.50
3-cent	.05	.10	.15	24-cent	.40	2.00	10.00
6-cent	.10	.50	1.75	30-cent	.50	1.50	10.00
10-cent	.15	.40	1.50	90-cent	1.25	6.00	17.50

These values are still rising. The profits on the 90-cent stamp would be, in four years, 138 per cent.; twenty years, 666 per cent.; and after twenty-six years, 944 per cent. To be sure, all stamps do not rise in the same proportion, but these are a fair example.

It is proposed to make a collection of postage and revenue stamps to be sold, after fifteen years, for the benefit of the American Section of the Theosophical Society. There is reason to believe that if the members of the T.S. all over the American Section take an interest in the plan and help it during the next fifteen years, such a collection will sell for from \$50,000 to \$75,000. At all events, if every member helps, the expense will be small, and the plan worth trying. In coöperation are the elements of success.

To this end all members are asked to send stamps of *all* kinds. Specific directions will be furnished those who desire it; but the following general rules may be observed.

GENERAL RULES.

1. All kinds of *unused* stamps from the lowest to the highest values, including stamped envelopes, paper wrappers, post-cards, return post-cards, letter-sheets, and postage-due stamps. It is well to procure sets of these when first issued, for the designs are often changed after having been in use but a short time. Also, during changes of administration, stamps marked "provisional", etc., etc.

2. *Used* or cancelled stamps, etc. The older these are, the more valuable they become. Care should be taken to keep them in perfect condition. Some old stamps are so rare that it is necessary to preserve them *in situ* upon the envelope used, to constitute a proof of genuineness. This should be done wherever possible.

3. Stamps of the Protected States of the British Empire in India are never used to pay postage to foreign countries, and hence are extremely difficult to get "cancelled". Members in India can address letters to themselves and post them, then after receiving them send the envelope with the cancelled stamp *in situ*.

4. Collections will comprise: (*a*) Unused Stamps, etc., etc.; (*b*) Used stamps, etc., etc.; (*c*) Used and Unused Revenue and Tax Stamps; (*d*) Registered Letter Labels of all countries, etc. The last are tiny slips of paper bearing the name of the office issuing, and a number. They are only used on registers to and from foreign countries.

5. Do not be afraid that what you send may be duplicated by some other member. The work will cost a little, and this will be met by a sale of duplicates of the commoner kinds. The proceeds of such sales will also be used to purchase very rare stamps which can be had in no other way, and thus make the collection as complete as possible.

The member in whose charge the collection will be is the undersigned, and he will do all of the work *gratis*. The collection will, if necessary, be insured against fire. It will be held as the property of the American Section, and is at all times to be at the disposition of the General Secretary and Executive Committee of the Section, but will be kept at the residence of the undersigned. The General Secretary has approved the plan.

Several members have already given their own private collections as a nucleus for this larger one. Let each one do something in this way, and great results will flow from individually small efforts.

Dr. T. P. HYATT,
147 Hancock street, Brooklyn, N.Y., U.S.A.

NOTE.—This plan has been laid before the President-Founder and the General Secretaries of the other Sections, and if they will agree to extend the plan and adopt it, it will be made to cover the Theosophical Society all over the world, and be sold for the benefit of the whole.

LITERARY NOTES.

THE VAHAN for January is entirely composed of letters concerning the present crisis in the T.S., barring of course the "Activities".—[G.]

A.B.C. OF THEOSOPHY has just been issued in Spanish by the publishers of *Sophia*. It is a well-printed pamphlet of sixteen pages.—[H.S.B.]

JOURNAL AND TEXT, the official organ of the Buddhist Text Society of India, contains the record of the proceedings of the second quarterly meeting of the Society, and a variety of notes and comments. There are also some pages of native script.—[G.]

LOTUSBLÜTHEN for January (German) begins the fourth volume of Dr. Hartmann's magazine. It contains "The Masters of Wisdom" by the Editor, "The Buddhist Religion in Japan" by Zitsuzen Ashitsu, and a continued article on "Elementaries" from communications of H.P.B.—[G.]

NEW ENGLAND NOTES is a 4-page monthly published by the New England Lecture Fund, 24 Mt. Vernon street, Boston. It is designed to make all Theosophists in New England better acquainted with each other and their methods of work. Subscription, 25 cents per year, single copies, 5 cents.—[B.H.]

SOPHIA for January and February contains: "The Tower of Babel of Modern Thought", by H.P.B.; Jasper Niemand's "Letters"; "The Meaning and Use of Pain", by A.B.; two other articles by H.P.B.; and an excellent article on Hindû chronology by Sr. M. Treviño y Villa. It is well edited and well printed.—[H.S.B.]

MERCURY, the children's Theosophical magazine published in San Francisco by W. J. Walters, seems well adapted to its purpose. The January number contains many little articles written down to a child's level, some notices of Lotus Circle exercises at Christmas time, and departments for questions and answers and for puzzles.—[G.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 14, contains a reprint of Dr. Anderson's able article on "The Reincarnating Ego" published originally in *The New Californian*, and "The Evolution of Man" by Fellow A. E. Clover, being a paper read before the Minneapolis Branch; it is largely made up of quotations from *The Secret Doctrine*.—[G.]

THE NORTHERN THEOSOPHIST for February. In the "Editor's Remarks" are some further very pertinent and sensible observations on the "Judge Case". Our bubble of self-conceit, self-deceit, and hypocrisy is neatly pricked in "The Golden Calf". The continued articles on "The Theosophic Basis of Christian Dogma" and on "Immortality" end the number.—[G.]

APPLICATION OF THE MOSAIC SYSTEM of Chronology in the Elucidation of Mysteries pertaining to the "Bible in Stone" known as the Great Pyramid of Egypt, by Edward B. Latch, is a pamphlet of thirty pages of diagrams and figures, and according to the preface is an interpretation of the Great Pyramid based upon the hidden meaning of the *Bible* as unveiled by the author.—[G.]

THE LAMP for January has several good things in it, principally the notes from Mr. Wright's lecture on "Occultism", the extracts and clippings are judiciously selected, and the theosophical interpretation of various parts of the Christian Bible, given under the headings "Scripture Class Notes" and "International Sunday-School Lessons", is an excellent idea and well worthy of imitation.—[G.]

THE ETERNAL PILGRIM AND THE VOICE DIVINE is a little book sent "to all on the Path in token of love". In a conversation between the weary Pilgrim and the Voice, we are taught many mysteries of life, and shown where to turn for comfort and salvation, as the Pilgrim discovers that the Voice which has relieved him of his burden comes "from the Holy of Holies of his own heart". A sweet spirit of devotion breathes through these pages.—[G.]

THE PACIFIC THEOSOPHIST for January. The chief article is one by Ernest T. Hargrove on "The Real and the Unreal", considered from the point of view of the individual, with practical applications for the present time. A synopsis of a lecture by Allen Griffiths is given. We trust sincerely that a certain paragraph in the "editorial" does not mean to endorse the great railroad strike of last summer. A theosophical magazine would make a grave error in taking such a step.—[G.]

LIGHT in the current numbers is running a series of articles on Dr. Oliver Lodge's investigations of the great Italian medium, Eusapia Paladino. We deem this work of Dr. Lodge of great importance in that a thorough scientist of the first order has been compelled to admit the existence of phenomena transcending the experience of physical science, after investigation by the most approved and careful methods of modern research. As he says, "Things hitherto held impossible do actually occur. If one such fact is clearly established, the conceivability of others may be more readily granted". And so it goes until H.P.B.'s predictions will all be fulfilled!—[G.]

THEOSOPHIST for January opens with an especially interesting "Dairy Leaves", giving many anecdotes of H.P.B. and some marvellous performances of hers which equal, if they do not exceed, the strangeness of her own account as expanded in the *Caves and Jungles*. There is a story called "In the Moonlight", and Madame Jelihovsky's reminiscences of H.P.B. as they appear in *Nouvelle Revue* and *Lucifer* are begun. One Khandalvala writes an article, not worthy detailed criticism, called "Hypatia and Annie Besant", which is sentimental gush from beginning to end! The Report of the Annual Convention of the Indian Section is given in full, and is followed by a so-called anniversary meeting, which, as it not provided for by our Constitution, has no official existence.—[G.]

BORDERLAND for January gives quite a long account of the *Westminster Gazette* articles, with a full-page portrait of Mr. Judge. In the editorial it is said that "the discussion on the integrity and honesty of Mr. Judge is very closely linked on to the controversy that still rages over the reputation of Madame Blavatsky", and goes on to give some back-handed slaps at H.P.B. which are the more stinging that they are mixed with compliment. If those who started this attack and trouble, and who have succeeded in dragging their Society and its noble Founder through the mud, had realized what they were doing, we must in charity believe that they would have held their tongues. A Wise One hath said that "a man's enemies shall be they of his own household", and the history of the T.S. has many times proved this adage.—[G.]

LUCIFER for January. This month we bid farewell with regret to Dr. Coryn's delightful "Heavenworld". "Theosophy and Crime" is also concluded, while the sketch of H.P.B., "The Book of the Azure Veil", "A Master of Occult Arts", and the "Letters of Eliphas Lévi" are continued. A new "to-

be-continued" article is also started in "Illusion" by M. U. Moore. It might be suggested so many continued articles have a tendency to create confusion in the mind of the reader. "The Mosaic Story of Creation" is an interesting and well-written paper, and the subject of illusion or Maya is further discussed under the heading of "Appearance and Reality". But the most notable article is "Will and Reincarnation", by James Nissim, which contains much of value for one who may wish to find it. In the "Clash of Opinion" we have a very strong letter from Mr. T. Green, who collects some testimony concerning Mr. Judge from published writings of H.P.B. and Mrs. Besant. As he frequently remarks, "A record is only useful if brought out in due season".—[G.]

THE IRISH THEOSOPHIST for January. We have this month a continuation of Mr. Judge's letters in "The World Knoweth Us not", full of spiritual strength and inspiration, of the utmost value at this time of storm and stress. "Letters to a Lodge" deals with the actions of the White and Black Lodges on some of the inner planes, and gives useful advice regarding individual methods of aiding the one and counteracting the other. Mr Judge contributes "The Closing Cycle", an article which sets at rest the somewhat vexed question of the withdrawal of direct aid by the Masters at the opening of 1897. "Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will be shut, and not all your pleadings and cryings will open it to you. Those who have made their own connection will have their own door open, but the public general door will be closed." "Soul Death" is continued from the October issue; "The Mystic Night's Entertainment" recounts a remarkable dream; there is a Lotus Circle story "to be continued"; and Dr. Buck sends a letter to the editor regarding the article "Occultism and Truth", published both in *Lucifer* and *PATH*. H.T.E. has some notes on "The 'Row' in the T.S." We have seen nothing which puts the situation with quite such terseness and force.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

YONKERS' CENTER has started a Sunday evening class in *The Key to Theosophy* in place of lectures. The attendance has been eighteen.

PITTSBURG T.S. had its first conversazione on the evening of February 15th at Karma Lodge, selected readings and mandolin solos being its features. It was so successful as probably to become an institution.

THE GENERAL SECRETARY, whose health has utterly broken down, left New York on the 13th for a month's rest and treatment. It is hoped that charge of air and relief from work will enable him to rally.

LOWELL T.S., Lowell, Mass., was chartered on February 20th with eight Charter-members. It is one of the fruits of the good work of Mr. Burcham Harding. There are now 101 Branches on the American roll.

BROOKLYN T.S. had Sunday evening lectures in February: *Yugas and Chakras*, Thomas E. Willson; *Infidelity*, Alexander Fullerton; *Theosophy in the Bible*, J. W. Ganson; *The Problem of Life*, L. S. Crandall.

ARYAN T.S. had Sunday evening evening lectures in February: *The Intangible World*, James H. Connelly; *Paracelsus*, Layton W. Crippen; *Character and Reincarnation*, T. P. Hyatt; *Fohat, or Life and its Manifestations*, Miss K. Hillard.

COLUMBUS T.S. secured a lecture upon *Why I am a Theosophist* from Dr. J. D. Buck of Cincinnati, on the evening of January 31st in the Univers-

alist Church, a large audience attending. After the lecture an informal reception was tendered the Doctor and the Branch-members with their friends at the home of the Secretary.

NIRVANA T.S., Grand Island, Neb., has surrendered its charter and become extinct. It was chartered in 1888, but has for years been steadily losing through removals and with hardly any gain of new members. Its demise was therefore expected.

CHICAGO had a busy January. On the 9th Mr. Judge lectured to a crowded meeting of Theosophists, spoke the next evening before the Englewood Branch, and met members through the day at Headquarters. A successful conversazione was held the following Monday. At the four Centers the lectures of the month were: *State of the Soul after Death*, A. M. Smith; *Symbol of the Cross*, R. D. A. Wade; *Jesus the Theosophist*, Miss Leoline Leonard; *Theosophy and Modern Science*, Marpole Willis; *Origin of Religions*, G. E. Wright; *Science of the Soul and Deliver us from Evil*, Miss Eva S. Gates.

ARYAN T.S. RESOLUTIONS respecting Mr. William Q. Judge, given in February PATH, have thus far been adopted by the following Branches in the Section: Corinthian, Kalayana, Pittsburg, Shila, Boston, Pleiades Lodge, Kshanti, Kansas City, Point Loma Lodge, Somerville, Sandusky, Aurora, Seventy-times-Seven, Denver, Westerly, Salt Lake, Arjuna, Jamestown, Cincinnati, Lynn, Providence, Columbus, Macon, Dana, Indra, Toledo, Brooklyn, Bulwer Lytton, "H.P.B.", Annie Besant, Meriden, Toronto, Los Angeles, Seattle, Excelsior, Santa Cruz, Alaya, Golden Gate, Eureka, San Francisco, Willamette, Brahmana, Buffalo, Blavatsky, Blue Mountain, Olympia,—46.

MALDEN T.S. has begun a special movement to bring Theosophy in plain and simple language to the (so-called) "common and working people". A meeting is to be held each Saturday evening under the charge of Mr. Harvey F. Burr, to be managed somewhat differently from the regular Sunday public meeting. The subject of discussion, announced in advance, will be used, with ten minutes' time allowed to each speaker, and then some member of the Theosophical Society will sum up and close the discussion at greater length. On the 2d of February Miss M. L. Guild, President Cambridge T.S., opened the discussion upon *Does Theosophy Offer a Reasonable Hope to the World's Toilers?* It is expected that these meetings will act as a feeder to the Malden Branch, and it will include as much newspaper work as can be accomplished.

CAMBRIDGE T.S. has attempted the same idea respecting workingmen as has the Malden Branch. It has leased for a year a large hall in a business block near Harvard Square. It is the finest building in Cambridge as regards entrance, finish, etc., the hall seating about two hundred people, and will be used for both the regular Branch meetings and the special ones for workingmen. Over the door of the building has been placed the sign "Theosophical Hall". The formal opening took place on Sunday afternoon, February 3d. Very great results are expected from this judicious and enterprising move.

BURCHAM HARDING has been engaged during the past month working in and around Boston. January 20th and 21st lectures were given at Fall River. The 22d he addressed the North Shore Club at Lynn, an audience of 250 ladies. The 23d and 24th, lectures at Roxbury, and on the 25th and 26th at Salem. The afternoon of the 27th he spoke at the Universalist Church, Dorchester, on *Reincarnation*. This church has been engaged by the N.E. Lecture Fund for regular Sunday lectures. In the evening he addressed the Boston Branch. On the 28th and 29th, lectures at Beverly, and the 30th and 31st at Peabody. A determined effort is being made to make presentations of Theosophy to the working class. At the Malden Branch, meetings for workmen are held every Saturday evening. The newspapers have given long accounts of the discussions. All workmen are invited to express their views upon the opening address, which deals with some social question. February 3d Mr. Harding, among others, spoke at the inauguration of the "Theosophical Hall" recently secured by the active Cambridge Branch. The hall will hold 200 people. The 6th the weekly meeting at Lowell was attended,

and an application for charter made by the class which has been studying for several months. The 11th Mr. Harding was at Haverhill, and addressed the workmen who are "on strike". On 14th and 15th lectures were given at the Universalist Church, Hyde Park. These lectures were given at the request, and under the presidency, of the Minister. A center will probably be formed there. On 10th and 17th lectures were given before the Cambridge Branch.

CLAUDE FALLS WRIGHT arrived at Omaha, Neb., on Saturday, January 19th. That evening he held a meeting of members. Sunday afternoon he attended the regular meeting of the society there. Monday the 21st, and the Tuesday and Wednesday following, he gave public lectures. Friday he spoke in South Omaha. Sunday the 27th he again addressed the Branch. On the 28th he left for Sioux City. The 29th he lectured there at the Court House on *Reincarnation*; the 30th and the 31st he gave public lectures on *Occultism* and *Esoteric Buddhism*. February 1st he addressed the Branch on *Concentration*; on the 2d he left for Hartington, Neb. That evening he lectured there on the *Theosophical Society*. On the 3d he addressed a large audience on *Reincarnation*; the 4th he spoke on *Occultism*; on the 5th *Concentration* was his theme, and on that evening he also formed a class for Theosophic study. On the 6th he was to address the public on *Esoteric Buddhism*, but a blizzard cut down the attendance and a talk was given instead. Thursday the 7th he attended a Branch meeting. On the 8th he left for Denver, Col. Saturday he met a few of the members at Mrs. Wing's residence. Sunday afternoon he addressed a meeting on *The Theosophical Society*. Monday he lectured in the Congregational Church on *Reincarnation*. Tuesday he again lectured there on *Occultism*. Thursday the 14th he addressed a meeting at Mrs. Wing's on *First Principles*. Friday the subject was *Man*. Sunday afternoon, the 17th, he spoke on *Occultism* at the Branch rooms, and in the evening he gave a talk at Mrs. Smith's residence.

PACIFIC COAST.

KSHANTI T.S., Victoria, B.C., had Sunday evening lectures in January: *Practical Theosophy*, Capt. Clarke; *The Secret Doctrine*, H. W. Graves; *The Effects of Theosophy*, W. H. Berridge; *Modern Saints*, Capt. Clarke.

DR. GRIFFITHS lectured in Santa Rosa December 16th and February 10th; in Sebastopol December 17th and February 11th; in Oakland December 30th; San Francisco January 6th; State's Prison January 13th, and in the evening in Oakland.

SUMMARY of Pacific Coast Lecturer's work for 1894: Cities visited, 100; lectures given, 99; informal, Branch, and quiz meetings held, 159; attendance, 10,000; leaflets distributed, 17,900; press reports, 200 columns; miles travelled, 5,000; Branches formed, 5. Summary of same for three past years: Cities visited, 251; lectures given, 268; informal, Branch, and quiz meetings held, 396; attendance at lectures, 31,000; leaflets distributed, 65,900; press reports, 900 columns; miles traveled, 19,000; Branches formed, 12.

BOTH OF THE San Francisco Lodges have increased attendance at their meetings, and sometimes the new Headquarters are crowded to overflowing. General discussion, questions, and answers make the sessions intensely interesting. The regular Sunday public meetings are also largely attended. Reports from the whole Pacific Coast are most encouraging, and never was there more genuine interest and inquiry as to Theosophy than at this time. There is little if any public interest in the foamy ripples that rise here and there on the great wave, while Theosophical teachings as applicable in daily life fix the attention of very many.

CONVENTION OF 1895.

The Executive Committee have unanimously decided to accept the invitation of the Branches in and near Boston to hold the Ninth Annual Convention of the Section in that City, more particularly because this will give opportunity to commemorate the purchase of the Headquarters at 24 Mt. Vernon street. The Convention will therefore meet there on April 28th, the fourth Sunday in that month, and will continue in session until the evening of the 29th, unless further prolonged.

The Convention will assemble at ten o'clock on the morning of April 28th at the Boston Headquarters, 24 Mt. Vernon street, where also the sessions of Monday will be held. Those of Sunday afternoon and evening will be in Horticultural Hall. Any additional sessions will be arranged for on the spot.

All members are entitled to attend the Convention.

Branches in arrears for dues will have no power to vote or be represented; the same rule applies to the case of Branches in which the number of members has fallen below five.

It is especially desirable that the attendance at this Convention should be full, every Branch in good standing being represented, as the present condition of the Theosophical Society makes of great importance that any Sectional action should be truly representative. There is reason to believe that some prominent members from the European Section will be present.

WILLIAM Q. JUDGE, *General Secretary*.

CONVENTION AT ADYAR.

The Supplement to January *Theosophist* has a report of the Indian Section Convention and of the general meeting Col. Olcott holds there each December under the name of anniversary meeting. It was held December 25th, 26th, 27th, and 28th, and was well attended. The report covers 92 pages, of which 29 are lists of Branches. Of the remaining 63 pages 27 are devoted entirely to William Q. Judge: a dreary mess of twaddle, of abuse of Judge, of attempts to utterly destroy him; among other things Mrs. Besant laments that if Judge is not squelched then she will on every platform have to stand the odium of being somehow linked to fraud. Singular this, in view of the fraud and humbugging so clearly made out, in worldly estimation, against H.P.B. Dr. Hübner-Schleiden thought that phenomena—the bane of the T.S. always in his opinion—should now be done away with. Of course his judgment is better than the Master's or H.P.B.'s on this. The untheosophical exhibition ended by the passage of a resolution offered by Mrs. Besant that the President-Founder be asked to request the Vice-President to resign. The Indian Section passed a like resolution.

But the Anniversary Meeting and its resolution are illegal. There is no such thing known to the Constitution. The resolution is therefore void and ineffective. Under the old *régime* the December Conventions were general T.S. Conventions, but all that was altered December, 1893, when they were abolished and the general control of the T.S. put in the hands of the Council. The so-called Anniversaries are simply social or courtesy meetings when the President, taking advantage of the Indian Section Convention, read and had read general reports. This will become clear to dull minds when next year the Indian Section convenes at its new northern Headquarters.

The General Secretary of the Indian Section reported that his proposition to remove to the North had been carried. Here is the vote: 68 Branches in favor, 2 against, *the rest not voting*. An ominous silence covers this. Where are the others? On paper! The fact is that there are not 100 Branches alive in the whole Section. Hundreds have been chartered, and died long ago. Official report of this was made a year or two ago. So of course "the others did not vote". It is time we all knew these facts. It is known at Adyar that dead Branches fill the roll-book of the Indian Section. Last year out of the whole the members of 93 Branches paid dues, and of those 93 the active ones may, by charitable stretching, be raised to 70, or the number that voted on removal.

Better activity than before is reported, and an increase in income.

This General Report prints as usual a list of officers of the T.S. This contains a new office created arbitrarily by Col. Olcott, without constitutional authority, of what he calls *Federal Correspondent* with two assistants. Mrs. Cooper-Oakley is the Correspondent. There is not the slightest warrant for the creation of this office. The T.S. is very patient in the matter of violations of the Constitution, but certainly an end must come to such proceedings in time.

But ye should say, Why persecute we him, seeing the root of the matter is found in me.—*Job, xix, 28.*

ÔM.

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Which may be obtained (post-paid) from THE PATH, 144 Madison Ave., N.Y.

Adventure among the Rosicrucians, ...	paper, 50c; cloth \$.75	Nature and Aim of Theosophy (Buck)	.75
Animal Magnetism (Binet and Féré) ..	1.50	Nature's Finer Forces (Rama Prasad) ..	1.50
Annie Besant: An Autobiography	5.25	Neila Sen, ...	paper, 50c; cloth 1.25
Astral Light (Nizida)	.75	Nightmare Tales, ...	paper .35
Atlantis (Donnelly)	2.00	Ocean of Theosophy, paper 50c; cloth ..	1.00
Autobiography, 1875 to 1891 (Besant) ..	.08	Occult Science in India (Jacolliot)	3.00
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..... 75c; morocco	1.00	Occult Sciences, The (Waite)	2.25
Bhagavad-Gitâ (Mohini's translation ..	2.00	Occult World (Sinnett) paper 50c; cloth ..	1.25
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Discourses on the Bhagavad-Gitâ	.50c; cloth 1.00	Psychometry and Thought Transfer- ..	ence, ...
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ford)	1.25	Purpose of Theosophy (Mrs. Sinnett) ..	 paper 15c; cloth ..
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..... 50c; cloth	.50	Reincarnation (Anderson) paper 50c; ..	cloth 1.00
Echoes from the Orient (Judge)	.15	Reincarnation (Besant)	.35
Elixir of Life (By a Chela)	1.25	Reminiscences of H.P.B. and the <i>Se-</i> ..	<i>cret Doctrine</i> (Countess Wacht-
Esoteric Buddhism (Sinnett)	.10	meister)	paper 50c; cloth .75
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..... part 2	.10	Rough Outline of Theosophy (Besant) ..	.10
Evolution according to Theosophy	.10	Sankhya Kârîka (with commentary) ..	1.25
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dustan (Blavatsky)	1.25	Secret Symbols of the Rosicrucians, ..	6.00
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Geometric Psychology (Betts and Cook) ..	.75	Song Celestial—Bhagavad-Gitâ, verse ..	1.00
Glossary, Theosophical (H.P.B.)	1.50	Songs of the Lotus Circle	.05
Golden Stairs, Tales from the Won- ..	1.25	Soul of Things (Denton)	3 vols. 4.50
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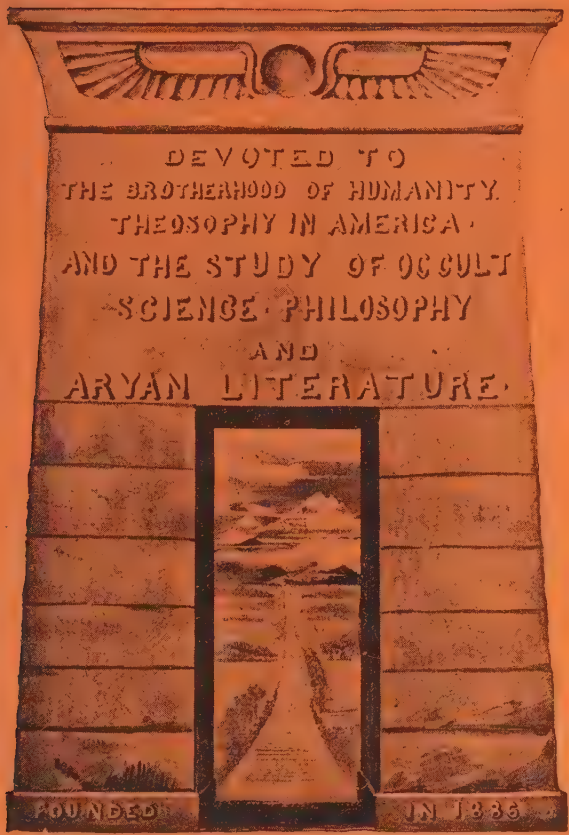
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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

THE TRUTH ABOUT EAST AND WEST.

M^{RS.} BESANT and others have joined together to try and show that I am attempting to create discord in the Theosophical Society between the East and West. In this case they seem to consider India as the East. I may say myself that I do not consider it the East alone. The charge is made publicly and privately, as well as in a set of resolutions offered by Mrs. Besant and passed at a meeting in India in December. It is based on the fact that in a circular issued by me privately in the E.S.T. I stated the fact that the spiritual crest, the center, of the wave of evolution is in the West and not in the East. A mere sentimental desire to preserve an apparent but not actual peace among the officials of the T.S. has no power to prevent me from stating facts and bringing forward ideas which are of the highest importance to the human family and to the right progress of that part of the Theosophical movement represented by the T.S. The attempt to create discord is on the side of those who take up, for personal ends only, my statement as to the relative position of the East and West—a statement supported by facts, and given also to me by the Masters, who know. This cry against me of fomenting discord is due also to a limited knowledge of the evolution-

ary wave and tendency, to a mere craze about India, and also to a narrow view of what is included in the term "East".

Of course I must say in the very beginning that if we deny H. P. Blavatsky had any knowledge on this matter and deny that she has brought from the Masters definite statements relating to some matters connected with it which are greatly beyond our knowledge; if we intend to reduce her to the position of an untrained and irresponsible psychic; if it is our purpose to accept her reports of what Masters say only when those agree with our preconceived notions; then of course there will only be a continual and unsettled dispute, inflaming sectional and race feelings, and leading to nothing but strife. But those who exercise calm judgment and try to divest themselves of personal pride, whether natural or acquired, in respect to any race or country; those who are not afraid to look at facts will be able to view this matter in such a way as to see that no discord should arise, and certainly that it is not intended by me to create any.

THE EAST NOT INDIA.

Let us once for all give up the notion that the East is India. India is but a small part of it. There are China, Japan, Persia, Arabia, Turkey, Russia in Asia, Tibet, Mongolia, Ceylon, and other parts. Tibet is a large country, and the place where it was constantly said by H.P.B. the Masters are, if anywhere. India has been regarded carelessly as "the East" among Theosophists, because it is under English rule and hence more heard of than other parts. Were Tibet open and under English or French rule, we would speak of it as the East quite as much as, if not more than, we have done of India.

And when we examine into what, if anything, India has done for the great East of which she is a part, we find that for hundreds of years she has done nothing whatever, and apparently has no intention of doing anything. Her dominant religion—Brahmanism—is crystallized and allows for no propaganda. Other nations may die in their sins, unless, perchance, they are fortunate enough to be born among the Brahmans for good conduct.

THE MASTERS AND INDIA.

Mrs. Besant has referred to the sayings of the Masters about India to support her assertion that I am trying for discord. Let us refer to the published record which is in *The Occult World*, by Mr. Sinnett, where K.H. says what I quote :

I had come for a few days, but now find that I myself cannot endure for any length of time the stifling magnetism even of my own countrymen.

[Italics mine.—J.] I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred temple. . . I turn my face homeward to-morrow (p. 120, 121.)

Imagine, then, that since we are all convinced that the *degradation of India* is largely due to the *suffocation of her ancient spirituality*. . . . But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the force and fury of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out, like torches dropped in water, in the engulfing blackness of ruin. Thus we who have the *sense of our country's fall*, though not the power to lift her up at once, cannot do as we would. . (p. 126.)

The present tendency of education is to make them (Hindûs) materialistic and to root out spirituality. With a proper understanding of what their ancestors meant by their writings, education would become a blessing, whereas it is now often a curse (p. 136.)

Declares himself a follower of Buddha, whom he calls "our great Patron". (page 153.)

He finds the magnetism of his countrymen too stifling to be borne; asserts that India is spiritually degraded; hints that her destiny is to go out "in the engulfing blackness of ruin", unless she is raised up, which would arouse a doubt as to her ability to uplift any other nation. It also explains why she has not, for so many centuries, done anything to help other countries. He says the Hindûs are getting materialistic—referring to those who take English education—and ends by declaring himself a follower of his Patron Buddha. The *Letter to Some Brahmans*, published in the PATH, enforces the point about Buddhism, and also shows how dense is the surrounding aura of those Brahmans who are strictly orthodox, and how much easier it is for the Adepts to affect the Westerners than the Hindûs. And if the wall around the educated Brahman is impenetrable, how much more so is that surrounding the mass of ignorant, superstitious people who take their religion from the Brahman? The spiritual degradation of India to which the Master referred is an indisputable fact. The great majority of Brahmans are theologically and metaphysically as fixed and dogmatic as the Romish Church; they also keep up idol-worship and a great number of degrading caste observances. The poor, uneducated, common people, forming the core of the Hindû population, are gentle, it is true, but they are ignorant and superstitious. Their superstitions are theological; the Brahman fosters this. The other class, consisting of those who take up English, have lost faith and are, as the Master wrote, materialized.

This is Master's picture. It is also the actual picture. Now where is the wrong in knowing the fact, and in asserting that such an India of to-day, no matter how glorious it may have been

10,000 years ago, is not the teacher of the West. Rather is it that the West is to lead the reform and raise up the fallen country with all others.

THE WEST'S MATERIAL POWER.

India, Tibet, and other Eastern countries cannot draw, fix, and hold the attention of the civilized world. Their position is negative or imitative. But the Western nations are the conquerors who compel attention, first perhaps by arms, but at last by triumphs of science and industry. It is through the West's material power that our mental horizon has been enlarged by a knowledge of other nations, of their literature, their ancient philosophy, and their religion. Had we waited for them to give us this, we never would have obtained it.

THEOSOPHY A WESTERN PLANT.

The Theosophical movement was founded and flourishes in the West preëminently and under Western influence. It began in America, farthest West, started there by the Masters. A very pertinent question here is, why it was not begun in India if that country is the one of all we are to look to? Very evidently the beginning was made so far West because, as so often stated by H.P.B., the next new race is to appear in the Americas, where already preparations in nature for the event are going on. This means that the centre, the top, the force of the cyclic wave of evolution is in the West—including Europe and America—and all the observable facts support the contention.

This evolutionary wave is not a mere theoretical thing, but is a mass of revolving energy composed of human egos from all the ancient ages of the past. It cannot be stopped; it should not be hindered in any way. This is what makes the importance of the West. The Masters work scientifically, and not sentimentally or by hysterical impulse. Hence they take advantage of such a cyclic wave, well knowing that to have begun in the East would have been child's play. They desired, one can see by viewing the history and the words from them of the last twenty years, the new and growing West to take from all the East whatever philosophy and metaphysics were needed; to assimilate them, to put them into practice; to change the whole social and economic order; and then react back, compulsorily, upon the East for its good and uplifting.

We have had an accentuation of India in the T.S. just because this movement is a Western one and also an English-language movement. It is heard of in India precisely because the English conqueror is there with his language, which the lawyer,

the government servant, and many merchants must know if they wish to get on. If, on the other hand, Russian were the governmental language of India, not much of this movement would ever have been there. So the T.S. movement is in India slightly—in proportion to population almost microscopically—because some English prevails there; it is in Europe in English; to a slight extent in other languages. But it cannot yet reach the masses of France, Germany, Spain, Russia, because of the languages. But while America has only sixty millions or so of people, it already pays more attention to Theosophy than any other nation, because, although made up of all nations, it has English as its tongue for law, government, business, and social life.

If, as some experts say, the United States' population doubles every twenty-five years, then in a quarter of a century it will have over 120,000,000 people, and probably 1,920,000,000 in a century. All these will speak English or its derived future language.

Now in the face of all these facts, and of many more which could be brought forward, where is the brotherliness, the Theosophy, the truth in starting against me a charge that I wish or try to set the East and West against each other? If in India are Initiates—which H.P.B. often denied, if there is the highest spiritual wisdom, why so many Hindûs trying to reform it; why so many Hindûs at the feet of H.P.B. asking for truth and how to find the Master; why so many Hindûs in the E.S.T. for the purpose of getting teaching from Westerners? The answers are easy. Let those who are not carried away by a mere name, who can calmly examine facts, see that the West is the advancing conqueror of human destiny; that the Eastern lands, both India and other places, are storehouses for the world, holding from the past treasures that the West alone can make avail of and teach the East how to use. Let sectional jealousy cease, and let us all be careful that we do not inject into the mental sphere of the Theosophical Society any ideas, arising from sentiment or from insufficient reflection, which might become a hindrance, however slight, to the evolutionary impulse, or which might tend concretely to limit the expansion of the great work begun by H.P.B. To create such a hindrance is an act, the gravity of which, though it may be not appreciated, is nevertheless very great.

It is the destiny of the West to raise the East from its darkness, superstition, and ignorance, to save the world; it is its destiny to send Theosophical principles, literature, and teachers into even such a remote land as Tibet, whose language we as yet can scarcely learn.

WILLIAM Q. JUDGE.

LETTERS OF H. P. BLAVATSKY.¹

V.

H. P.B. was exceedingly ill in the early part of 1881, and all the doctors agreed that she would have to be cauterized in the back. She tried to keep out of bed in spite of it, though her back was in a terrible condition; but whether in bed or out of it she kept continually at work. She wrote in momentary despair:

"Oh God! what a misery it is to live and to feel. Oh, if it were possible to plunge into Nirvana! What an irresistible fascination there is in the idea of eternal rest! Oh, my darlings, only to see you once more, and to know that my death would not give you too much sorrow."

In many of her following letters she showed she was ashamed of this little weakness. Her convictions were too deep, says Madame Jelihovsky; she knew too well that even in death it is not everyone who realizes the longed-for rest. She despised and dreaded the very thought of a willful shortening of suffering, seeing in it a law of retribution the breaking of which brings about only worse suffering both before and after death. In case H.P.B. should suddenly be taken ill, she always left instructions with Col. Olcott, or one of her secretaries, to inform her family of the fact. On this occasion they were greatly astonished, not long after hearing of her suffering, to learn in the beginning of August, 1881, that she had suddenly started for Simla in northern India, on her way further north. From Meerut she informed her family in her own handwriting that she was ordered to leave the railways and other highways, and to be guided by a man who was sent to her for the purpose, into the jungles of the sacred forest "Deo-Bund"; that there she was to meet a certain great Lama, Debodurgai, who would meet her there on his way back to Tibet from a pilgrimage to the tree of Buddha, and who was sure to cure her. She writes:

"I was unconscious. I do not remember in the least how they carried me to a great height in the dead of night. But I woke up, or rather came back to my senses, on the following day towards evening. I was lying in the middle of a huge and perfectly empty room, built of stone. All round the walls were carved stone statues of Buddha. Around me were some kind

¹ Copyright, 1895.

of smoking chemicals, boiling in pots, and standing over me the Lama Debodurgai was making magnetic passes."

Her chronic disease was much relieved by this treatment, but on her way back she caught a severe rheumatic fever. Her illness was in no slight measure due to her distress at the murder of the Tsar Alexander II. On hearing of the Emperor's death she wrote to Madame Jelihovsky:

"Good heavens, what is this new horror? Has the last day fallen upon Russia? Or has Satan entered the offspring of our Russian land? Have they all gone mad, the wretched Russian people? What will be the end of it all, what are we to expect from the future? Oh God! people may say, if they choose, that I am an Atheist, a Buddhist, a renegade, a citizen of a Republic, but the bitterness I feel! How sorry I am for the Imperial family, for the Tsar martyr, for the whole of Russia. I abhor, I despise and utterly repudiate these sneaking monsters—Terrorists. Let every one laugh at me if they choose, but the martyr-like death of our sovereign Tsar makes me feel—though I am an American citizen—such compassion, such anguish, and such shame that in the very heart of Russia people could not feel this anger and sorrow more strongly."

H.P.B. was very pleased that the *Pioneer* printed her article on the death of the Tsar, and wrote to her sister about it:

"I have put into it all I could possibly remember; and just fancy, they have not cut out a single word, and some other newspapers reprinted it! But all the same, the first time they saw me in mourning many of them asked me, 'What do you mean by this? Aren't you an American?' I got so cross that I have sent a kind of general reply to the *Bombay Gazette*: not as a Russian subject am I clothed in mourning (I have written to them), but as a Russian by birth, as one of many millions whose benefactor has been this kindly, compassionate man now lamented by the whole of my country. By this act I desire to show respect, love, and sincere sorrow at the death of the sovereign of my mother and my father, of my sisters and brothers in Russia. Writing in this way silenced them, but before this two or three newspapers thought it a good opportunity to chaff the office of the *Theosophist* and the *Theosophist* itself for going into mourning. Well, now they know the reason and can go to the devil!"

On being sent a portrait of the dead Emperor in his coffin, H.P.B. wrote to Madame Fadeef on the 10th of May, 1881:

"Would you believe it, the moment I glanced at it something

'went wrong in my head; something uncontrollable vibrated in me, impelling me to cross myself with the big Russian cross, dropping my head on his dead hand. So sudden it all was that I felt stupified with astonishment. Is it really I who during eight years since the death of father never thought of crossing myself, and then suddenly giving way to such sentimentality? It's a real calamity: fancy that even now I cannot read Russian newspapers with any sort of composure! I have become a regular and perpetual fountain of tears; my nerves have become worse than useless."

In another letter to Madame Fadeef, dated 7th March, 1883 H.P.B. shows how perfectly she was aware of what was taking place in her own family, and how strong her clairvoyance was, mentioning amongst other things a conversation between her two aunts that had taken place on the day on which she wrote from India:

"Why does Auntie allow her spirits to get so depressed? Why did she refuse to send a telegram to B. [her son] to congratulate him when he received the decoration of St. Anne? 'No occasion for it; a great boon indeed!', she said, did she not?"

And in another letter she reproaches Madame Fadeef:

"You never mention in your letters to me anything that happens in the family. I have to find out about everything through myself, and this requires a needless expenditure of strength."

Madame Fadeef was a subscriber to the *Bulletin Mensuel de la Société Théosophique*, published in Paris, but frequently did not read it until long after it had been received by her. On the 23d March, 1883, H.P.B. wrote to her asking her to pay especial attention to the ninth page of the number issued in Paris on the 15th March. This issue had been received by Madame Fadeef some time previously, and on looking at the uncut number, at H.P.B.'s suggestion, she found that on the page mentioned by H.P.B. there was a large mark in blue pencil as it seemed. The passage so marked referred to the prophecy of the Saint Simonists that in 1831 a woman would be born who would reconcile the beliefs of the extreme East with the Christian beliefs of the West, and would be the founder of a Society which would create a great change in the minds of men.

TALKS ABOUT INDIAN BOOKS.

THE VEDAS.

UNDER this single title, the Vedas, is gathered together a great series of songs and poems and hymns, of liturgies and rituals, of legends, philosophies, and histories,—the whole records that remain of an enormous epoch, stretching far away beyond the days of the Great War into the dark backward and abysm of time.

Within this enormous epoch of the far-away past, when India differed as much from the India of the Great War as that did from the India of to-day, we can still see certain dim, vast periods separate and distinct from each other, with different ideals, different faith, different forms of living and being.

The furthest away of all these far-away times is the time of the Rig Veda poems, and more especially the poems of the first nine divisions of the hymns. The tenth and last division makes a time of transition to an India of another date.

Within that earliest period of the Rig Veda poems, the songs of the sunrise of India, there is already enormous perspective; a referring back in some poems to other poems of a far earlier time,—events recorded in some poems have already become legendary in others; there are different stages and types of civilization, and, some students think, even different forms of religious belief. The India of those days has often been pictured as a land of nomads, or, perhaps, of a pastoral people; but a closer study shows that it was rather a land of dwellers in towns, skilled in manifold arts, with many-oared ships fitted for long ocean journeys, with precise forms of law and inheritance, with all the amenities and many of the vices of an advanced and cultivated people.

And this already richly endowed India of the days of the *Rig Veda* poems is the oldest India of all, an India whose antiquity is so great that no one will venture to say how old it may not be. Our records of it, as we have seen, are a great cycle of poems, martial, descriptive, narrative, satirical, religious, about a thousand in number altogether.

Then in the course of generations, or centuries, or ages, a change came over India, and the poems of the first great epoch began to be seen in another light. It was conceived that divine virtue lay, not in their poetic truth, but in the words of the poems themselves; from being songs, they began to be treated as psalms or hymns. And then single lines began to be taken

from them here and there, quoted and used as religious texts, with that lack of clear understanding of their original worth to which the use of religious texts is so singularly prone; or, it may be said on the other hand, with regard rather to their hidden virtue than to their outward poetic meaning.

These odd lines of the Rig Vedic songs, when thus transformed into religious texts, were not at first used and abused for the purposes of disputation; they were rather used as the formulas of a liturgy which gradually grew up into an elaborately-developed sacrificial system, with the most rigid rites, the most costly machinery, the most elaborate pageantry, the most definite and clearly-expressed aims. Broadly speaking, these aims were twofold, the securing of the feasts of this and the next world; in this world, sons and grandsons of a hundred years, gold and chariots and horses, the destruction of enemies and the obtaining of the natural fruits of the earth in due season; and, for the other world, a happy sojourn in paradise, surrounded by the glowing delights of the celestials, and gladdened by the music and songs of heavenly nymphs. And this sojourn in paradise and its delights depended almost completely on the pious sacrifices and offerings of those who were left behind; hence one reason why the sons and grandsons of a hundred years were so earnestly prayed for.

Beyond this sojourn in paradise it is doubtful if these old ritualists ever looked; it is doubtful if they ever understood the great law of birth and rebirth, of the Self gaining perfection by the perpetual regeneration of the selves. For them also, righteousness was the fulfilling of the law, but the law of sacrifice and ceremony and rite, and not the great immemorial law of reality and truth.

Yet one has a feeling, also, that behind all this outward ritual were hid great dim sciences that we have forgotten; the calling forth and directing of elemental powers, the performance of great experiments in transcendental physics by these complex rites.

In this second great epoch of Vedic India we may make two divisions, and it is probable that closer scrutiny would disclose a series of successive periods or ages. The two great divisions are: the liturgy of one particular rite, and the rituals of many complex sacrifices.

This one particular rite is the offering of the moon-plant, the sacred herb that grows upon the mountains; and to the liturgy of this rite the *Sama Veda* is exclusively devoted. There are no new hymns, but only pieces of the old poems, taken from here and there for reasons we cannot now enter into, and strung to-

gether without much regard to their old contexts in the *Rig Veda* songs.

The *Yajur Veda* is, on the other hand, occupied with the rituals of many complex sacrifices, destined for all kinds of purposes, and of every degree of simplicity and magnificence. Here again the odd lines of the old poems are strung together to make ritual chants, and they give something the same impression of the original songs as a versified index of first lines would give of a book of poems. This is not at all an imaginative description, and this will at once be admitted when we say that, of ten consecutive verses of the *Sama Veda*, seven are actually first lines of seven different poems, belonging to four different books of the *Rig Veda* hymns.

As an excellent scholar has said: All, therefore, that is left of the oldest Veda in the *Sama Veda* and *Yajur Veda* is a *Rig Veda* piece-meal; its hymns scattered about; verses of the same hymn transposed; verses from different hymns combined; and even the compositions of different poets brought into one and the same hymn, as if they belonged to the same authorship.

Of the great Vedic epoch that stretches away back into the twilight, this age of ritual and liturgy is the second period; and within it are probably many minor periods.

One more stage of development lay before the old poems of the *Rig Veda*. Beginning as songs of life, of faith, of war, they had been converted into psalms and hymns of ritual and liturgy; they were destined now to become the charms and incantations of an elaborate system of magic. This form they took in the fourth, the *Atharva Veda*; the magical system of which proposes to itself the aims and ends which have been the aims and ends of magical charms all the world over, in every age. To the shreds and fragments of the old *Rig Veda* poems thus used as incantations are added a number of further charms, in order that the repertory of the magicians might be as full and complete as possible; and there is hardly any occasion of life which has not its appropriate incantation.

We have therefore the four Vedas,—the *Rig*, the *Yajur*, the *Sama*, the *Atharva*; the *Rig* is the Veda of the poems; the *Yajur*, the Veda of ritual; the *Sama*, the Veda of liturgy; the *Atharva*, the Veda of charms. To the first, as we have seen, the other three are deeply indebted; even though they seem sometimes strangely confused as to the value of what they have borrowed.

Side by side with the development of these three great periods

of the Vedic epoch—the period of songs; of liturgy and ritual; of charms and incantations—grew up a great mass of legends, stories about the authors of the poems, tales of the gods and their doings, narratives, half history, half myth, of kings and heroes, reasonings about the meaning and origin of the rites, detailed instruction as to how they are to be performed, theories of the making of the worlds, dim shadows of great happenings of the past, of floods and fires and wars between gods and demons.

All this is gathered together in about a dozen treatises called *Brahmanas*, of varying lengths and of different ages. These *Brahmanas* are attached, more or less loosely, to one or other of the four *Vedas*; and theoretically they are supposed to be ceremonial explanations of the different stages of the hymns; but they are rather varied miscellanies, in which all the records of the great Vedic epoch, not already contained in the hymns, were collected together.

There is yet one more very remarkable type of records included under the general title of *Veda*: the *Upanishads*,—the “end of the *Vedas*”, or *Vedanta*, as they were called. Though these *Upanishads* have come down to us along with the *Vedas*; though they are included under the same general title; though, in their present form, they are often concerned with the rest of the *Vedas* and directly refer to them; though it is the custom of scholars to speak of them as the outcome of the development of the *Vedas*; in spite of all this I am constrained to believe, after long and careful study of them, that the *Upanishads* really represent quite a different line of spiritual inheritance, alien in aims and ideals, alien in conceptions of life and being, alien perhaps in race and time, very often bitterly hostile to the ritual and liturgy which the *Vedas* came to be.

On the question of their attitude to the great priestly system of ritual and liturgy, with its costly sacrifices and complex rites, the *Upanishads* themselves are singularly outspoken, and greatly in earnest in their task of admonishing, almost denouncing, those who put their trust in the “way of works”, and think to cross the ocean of life on these infirm rafts.

And yet, in spite of all this admonition and denunciation, the *Upanishads* have been accepted and admitted into the body of the *Vedas*; in spite of their attacks on the ideals and methods of the priesthood—the *Brahmans*—they have come to be regarded as their most precious possession by the *Brahmans* themselves.

For the acceptance and admission of these wonderfully outspoken theosophic tracts, ages must have been needed; and their

acceptance must have taken place at a time before the Brahmanical priesthood had obtained the practical predominance in India which they had long enjoyed in the days of Gautama Buddha, two millenniums and a half ago. So that, if our reasoning be just, the Upanishads must have been drawn under the cloak of the Vedas centuries, perhaps ages, before Buddha's days. And their substance and teachings may be ages older still.

All this agrees very well with the Indian tradition which relates that the fourfold Vedas were arranged in their completed form in the days of the Great War, five thousand years ago; and, as the tradition says, Vyasa, who arranged the Vedas, was the kinsman of the Kurus and Pandus, the heroes of the Great War.

If, therefore, the Vedas were already completed and the Vedic canon closed five thousand years ago, how many centuries, how many ages, must be assigned to all the wide periods that preceded, till we come to that furthest period of all, the day of the dawn of the hymns, in the morning twilight of India's life? Dim ages that no man can number.

C. J.

COMETS.

THE probable genesis, the constitution, the movements, and the functions of comets have engaged the greatest attention of astronomers. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates—for instance, that Sirius is receding from us with great velocity every moment—yet for ages they all appear to stand in the same relative positions, and are therefore called “fixed” stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of the *Secret Doctrine* (first ed., pp. 203-209), two paragraphs which indicate some of the views of the Adepts in respect to comets.

“Born in the unfathomable depths of space, out of the homo-

geneous element called the World-Soul, every nucleus of Cosmic matter suddenly launched into being begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling toward some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn: many perish, their mass disintegrating through stronger masses and, when born within a system, chiefly within the insatiable stomachs of various suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies is in contradiction with the statements just made as to the moon's being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is, in truth, required. What does science know of comets, their genesis, growth, and ultimate behavior? Nothing—absolutely nothing! And what is there so impossible that a laya center—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?"

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the nega-

tive and positive forces in nature are constantly acting and reacting against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa*. After the balance is destroyed, then the positive forces accumulate to themselves more cells under their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us, takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginning of worlds, *i.e.*, that we see in comets the possible beginnings of worlds. The sentence beginning the quotations—"Born in the unfathomable depths of Space", etc.—means that, a laya center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory could not be consistent with the other, *viz.*, that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the laya center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement—"Why should not such a comet settle in life, live, and become an inhabited globe?"

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

WILLIAM Q. JUDGE.

VISIT TO HOLY BENARES.

IT was my first visit. The resolve was suddenly taken and we started by rail, seven persons in all, on the seventh day of the bright moon, the first day of Durga Puja. The journey was a miserable one owing to the little want of regard on the part of the East Indian Railway Company for the convenience and comfort of native passengers; the Company seems to take pleasure in defining all Hindûs "Kala Adwi" (black men), and all Europeans and half-castes "gentlemen".

The next morning as the train approached the railway bridge over the Ganges, the magnificent buildings of the Holy City, one of the most ancient cities mentioned in our Shastras, one of the *seven places* (Sapta Teertha) where liberation can be obtained, rose in view, and tears which I vainly tried to repress began to fall, as thoughts regarding the present condition of my religion and my co-religionists passed rapidly through my mind.

I bathed in the river in several holy places, I visited the celebrated shrines of Vishweswara (Shiva) and his consort Annapura, all bare-footed and fasting. On the back of the shrine stands a Musjid (a Mahomedan place of worship) constructed by Aumilzebe, whose bigotry led to the ruin of the Moslem power in India. Two domes of the shrine are entirely covered with plates of pure gold, while the shrines are of stone, of exquisite workmanship.

Benares contains several Anna Chhatras, maintained by Rajas, where a large number of the poor and the Dundees (religious ascetics) are fed free of charge at noon every day. There are also several Maths where religious instructions are given free of charge. Every Math is in charge of a Mahanta, who must be a celibate and live an ascetic life. They and their Chelas pass their lives in contemplation, learning, and teaching, and are honored by the public who call them Swamis (lords). A Swami can have no family tie, but must even change his family name in becoming a Swami. Many of these Swamis are men most profoundly learned in our Shastras, the three most renowned at the present moment being Vishuddhananda, Bhaskarananda, and Atmananda, while another, Sree Krishnananda, a native of Bengal and a very eloquent speaker, is a rising young ascetic.

Away from the turmoils of the city, in a secluded place, lives Maji (the Mother). To her resort many in quest of knowledge, most of them being Fellows of the T.S. She is a wonderful

woman, but averse to showing any phenomena, though to an observer she would sometimes show her occult power. She has a library of rare Sanskrit books, but does not like to show them to any but the chosen few.

Quite unobserved by all but a few, living a secluded life of it in the midst of the busy city, the humblest of the humble in Benares and the most self-sacrificing of all, Dwarka Baba is passing his days as a true Vaishnava should, as a saint who has got true Vairag would, and as one who, rising above Maya, could. It was by accident that I saw him, and he was kind enough to come to me the next morning for a talk. I had heard much about him from a Chela, and was very favorably impressed with all I saw of him. He knows English well, has no antipathy towards non-Hindûs, and is wonderfully well informed.

I will not speak here of charlatans and their dupes, though I saw many, of Fellows of the T.S., who, seeing me barefooted (I was in my pilgrim dress) and without any of the current signs of English education (a shirt and coat, a handkerchief, hair closely cut on back, etc.), chose to ignore, not only that I was an F.T.S., but also that I was a gentleman; of dabblers in the Black Art whose nauseating practises are revolting to a degree—all these I leave alone.

Of one class I must speak, the priest class, the Yatra Wallas and Gangaputras; they, many of them, extort money from pilgrims often by unfair means in many ways, and spend their ill-gotten wealth in luxury and debauchery. Fortunately for us our priest was not a bad man, and a couple of rupees satisfied him.

Mother Gunga, out of deference, it is said, to her consort Shiva, breaks for once her rule of a southerly or easterly course, and flows quite north below the Holy City; she takes an easterly course suddenly near the railway bridge and then gradually curves to the south.

K. P. MUKHERJI.

Barakar, India.

DR. HARTMANN ON THE CRISIS.

MY DEAR JUDGE:

Having just read the February number of *Lucifer* containing the statements of Mr. Mead, Bert. Keightly, and others, I am impressed to write to you the following.

If Theosophy (divine wisdom or spiritual self-knowledge) were

a system of creeds, and the "Theosophical Society" with its officers something like a church council in which the members sit and dispute what belief or opinion they ought to adopt, the reasons stated by Mr. Mead might have some weight. If judging about spiritual or internal matters were to depend upon external evidences and appearances and not upon direct seeing and knowing, we might then weigh all the *pro's* and *con's* of that evidence and form to our own satisfaction a conclusion as to which of the parties may be right. Such a conclusion, however, having been arrived at by the consideration of mere appearances, would itself be merely an appearance of knowledge and no real knowledge at all; for that which only *seems* to be true and is not *known* to be true, is not a real knowledge of truth, and if mistaken for such it constitutes a delusion.

Now the very first thing which Sankarâchârya taught, and the very first thing which the Masters taught through H. P. Blavatsky, was that those who wish to become theosophists (*i.e.*, to obtain self-knowledge) must learn to distinguish between the real and the mere seeming; between real knowledge and guesswork made up from inferences. The same doctrine has also been repeated and preached by the very persons who now come forth and show that they have nothing to rely upon except external evidence for proving the accusations against you, and that they have nothing else to rely upon, not being in possession of real knowledge; and as the possession of real knowledge is the only thing that constitutes a real theosophist, they, having no real knowledge, prove themselves by their own words to be no real theosophists.

We all know that those people who have real knowledge, *i.e.*, direct spiritual perception, are few and far between, while the vast majority of human beings are led in their judgment only by suppositions and inferences, drawn from the delusive testimony of their senses and from logical deductions of phenomena whose internal causes they do not understand. For this reason it is not surprising that even among the so-called "leaders" in the T.S. there are so many who judge by appearances and have no real internal recognition of truth. When the time arrives for them to awaken to that spiritual recognition, they will regret the blunders which they made while they were spiritually blind.

To me it seems that the present crisis in the T.S. will have a most salutary effect in separating the wheat from the chaff and shaking the self-assurance of a certain class of people who fancied themselves to be the keepers and distributors of divine wis-

dom, while in reality they had not yet obtained the power to distinguish the permanent from the impermanent, the true from the false.

The theosophical teachings may be good for the masses, but *Theosophy*, i.e., spiritual self-knowledge, will necessarily always belong only to those who have found the Master, their own divine Self; those who do not know their real Self do not know it; this is a truth which is self-evident and which no one can dispute.

The existence of a spiritual power can only be proved spiritually, and not by any external evidence; and for this reason it was in vain that the crucified Christ was asked to descend from the cross for the purpose of proving that he was a god. If he had descended, it would merely have proved that he had the power to do so.

My conviction is that the T.S. needs a leader who has obtained a certain amount of Self-knowledge. My conviction that you have found the Master, the Self, is not based upon any external evidence, but upon the direct recognition of a truth that has been shown to me, and I therefore say: *Do not resign!*

Yours very sincerely,

F. HARTMANN.

HALLEIN, *February 18, 1895.*

ON THE SCREEN OF TIME.

HAS the screen got any sense of humor? Some elemental, protoplasmic sort of smile must surely pass across its face as time brings men and things and dreams to play their pranks before it. A student of some experience once said in jest that "to have a sense of humor is the first qualification for Chelaship". There is truth in that, though care is needed lest the humor should grow bitter. But come with me for a little while and smile! Leave the noise and dust behind, and rest in the cool and the shade of smiling contemplation. There is no need to take life as a tragedy: has it not been said that "if we only knew our business all this would be but a contest of smiles"? He who cannot see the humorous side of events is well-nigh lost, and this the present shows. So look forth with me upon the scene of strife and laugh as the gods must laugh to see the the mortals playing at being immortals. See how they grow into the parts they play and think they hold the destiny of worlds in their little hands! This

one cries to the four points of space that, unless another resign from office, the future not only of the Society but of races yet unborn will be imperilled. And the cry is taken up and quickly echoed, for faithful echo ever answers "Yes" when that is needed. Do you not remember that combat fierce and terrible between Don Quixote and the wine-skins, and Sancho's part in the story? So that "Sancho, awake, was as wise as Don Quixote asleep: his head being quite turned by his master's promises". History is never original, as I will presently remind you on another count. But returning to our comedy, gaze out on the warfare of papers, protests, and promises; dust, documents, and dummies—all in wild confusion, each final and conclusive. Thunders of indignation, volcanoes of approval; tragedy and desperation. And laugh! The mortals are lacking in dignity, but they mean well. They really do believe that if success does not crown their individual efforts, the sun will give up its work in despair. Let us look on and wait: there is never such haste that action must be frantic. The wheel of months and years grinds on and on unceasingly. The face of things changes in that grinding. Exaggerated tragedy becomes burlesque, and the wise man waits for the reaction which follows all strained emotionalism. Many would have been saved from grievous blunders if they had stopped to gaze at themselves on the Screen of Time. They might have caught its protoplasmic smile!

But some are being wounded in the fray, and to one of such this letter was lately written by a friend: I give it, as it takes up a different standpoint to the one I have been considering: "Hearing that you are not well in health and have as well another grief to bear, I make bold to write to you and say that I am sorry. It is not consolation that I have to offer, for I think that is too often a mere mockery of sorrow. Yet I would tell you that you are not quite alone. A friend who is dealing blows to right and left, and would fain make of herself an enemy, has not spared you in that respect. But I think we have only to remember what we have already learned for ourselves—that it is all from delusion—and then we shall not mind and shall be prepared to wait until great Time brings its magic changes. We can wait: 'those also serve who only stand and wait'. And that too has to be learned no doubt like other things—through pain. But let us not forget that it is we who make our own pain. I have found that grief and sorrow only spring from wrong thinking. Not wrong in the sense of wicked, but in the sense of something out of harmony with the scheme of Nature; something *unscientific* and therefore

contrary to the highest ethics. If we confined our thoughts as well as acts to our own clear duty, leaving results and the morrow to the Law, what room would there be for sorrow? So let us lean back and smile at the show and seeming of things, knowing that even if we are tied by hands and feet for a spell of days or years the heart of the world will throb on quite well without us. Therefore do not let us get mentally involved in this or any other matter, but stand aside—spectators, though doing with power all that comes to us to do and ready to do nothing if that be needed. Then, Brother, let us be glad at whatever comes and at all that is said and whispered, for though to-day may seem dark these things work out in the end for good. The more violent the storm the sooner shall we see the face of the sun which shines behind the clouds that only hide it for a very little while. You are quite happy and serene, ready for all and indifferent to each, at rest in the silent place of your own abode. But, like all of us, you are not known to every man, for the soul alone knows the soul. That is why there is little need to hide in Kali Yuga! You may tell them all, and they are not one jot the wiser. These people who imagine that they know the heart, the mind, and the soul of either you or me are not wise at all. They do not understand. They do not believe in their teaching, but merely hold it in their heads. So let it turn there, and perchance in the course of ages a flower will bloom in the heart of each, and then we will rejoice. If man could be strong in himself as a part of the whole, the noise of the world would not so much as reach his ears. My love to you."

It has been said that history cannot be original. We have instances of this to-day on every side. What battles were fought by H.P.B. with the Brahmans of modern India, and how she faced the opposition of their inherited conservatism! She had to deal with priests, for, as everyone should know by now, the Brahmans were the priestly caste of India. They were horrified with her unfamiliar methods, for they had grown hard-cased in a form and they overlooked the spirit in the letter. In all her writings, especially in the *Secret Doctrine* and the *Voice of the Silence*, she had much to say about the "Tîrthikas, the unbelievers"—the Brahman ascetics, as she carefully explained. But, needless to say, she was not so foolish as to think that all Brahmans were of this kind. Was not Damodar a Brahman? Though he had to lay down his caste before achieving the aim and hope of his life. There are of course many good and noble-minded men amongst the members of that caste, as amongst those of other castes. One may study the characteristics of a nation with profit

and without the slightest harshness, and if you conclude that the dominant peculiarity of some European nation is frivolity, you do not mean that each and every native is frivolous. It would be ridiculous. It would be still more ridiculous for every native of that country to take the criticism as a personal insult to himself. He would be self-condemned at once. Most educated Englishmen would tell you that the English as a nation are conservative to a fault, but are there not flaming Radicals in England? Yet one may say that, however subtly hidden, the characteristic of a race will be found in the units of which that race consists. I have known a socialist in Scotland whose deepest feelings were outraged when a small boy whistled on the Sabbath! So one may study a race impersonally, and expect to see it repeating its previous records. One may study an association in the same way, or a caste. Following that method it would be easy to foretell the action of a number of men in a given crisis, when action was necessarily hurried, if one knew the character of the race to which they belonged. In an early number of *The Theosophist* (vol. I, pp. 51, 52) a description is given of a famous Yogi known as Brahmachari Bawa, or Vishnu Pant Gokhle, a Brahman. Before reaching "illumination" he tells his interviewer that he had often consulted Brahmans and sought teaching from them, but he was always answered thus: "If you will worship *us* and learn *our* mantras and incantations from *us*, we will disclose to you the truth about the 'self-existent'. And so", he continued, "in order to try them, I learned their mantras and did all they bade me do, and then demanded that the true knowledge should be divulged to me. Their answers proved their selfish wickedness, foolishness, and often entire ignorance of the subject Having thus discovered that most of them were only hunting after fame and selfish ends, and yet dared to brand those who questioned them as to their learning 'faithless infidels', a great aversion arose in my heart for them." No doubt many Hindûs could thoroughly endorse from their own experience the words of the Brahmachari Bawa. They could hardly have found amongst their fellow Brahmans the light which they sought, or they would not have so run after H.P.B. All this is interesting as a study in Karma. National heredity is a powerful factor in human action, and actions ever tend to repeat themselves. True it is of most men, and especially of those with priestly blood in their veins, that "What men prize most is a privilege, even if it be that of chief mourner at a funeral". And the essence of a privilege lies in its excluding others from sharing in it; the

holding of something as apart from the rest. A form of preservation which surely turns to self-destruction soon or late. By this you may know men: the soul which is of light opens its door to all who care to enter; sets no time limit on its acceptance; is indifferent to either praise or blame; and waits in patience on the Law, and waiting—works. But not for self *or against any man*: for Humanity and Brotherhood.

JULIUS.

CORRESPONDENCE.

LETTER TO THE EDITORS OF LUCIFER.

On page 442 of February *Lucifer* occurs a statement of Mrs. Besant regarding myself that is untrue and therefore entirely misleading. I am made to express the conviction that Mr. Judge is guilty as charged by Mrs. B., and that he has been so severely punished that he will "do it no more". I never had, nor have I now, any such conviction of Mr. Judge's guilt, but, on the contrary, I believe him entirely innocent of wrongdoing and the subject of a relentless persecution, conceived through misapprehension, but followed by a zeal that is blind and unreasoning, and therefore full of all uncharitableness. As I am being similarly misquoted elsewhere, I trust that this plain statement will leave my position on these matters in no uncertainty. I trust I may be permitted to express my profound sorrow that the magazine founded by H.P.B. should be so largely devoted (nearly forty pages) to bitter denunciations of one who I have reason to know possessed during her lifetime her warmest gratitude and entire confidence. There seems nothing left of *Lucifer* but the name.

Very Respectfully,

J. D. BUCK, M.D., F.T.S.

A LETTER FROM A MASTER.

At the end of Annie Besant's article in the last number of *Lucifer*, she refers to a letter from a Master published by H.P.B. in the first volume of the magazine, and republished by herself in a later volume. It seems a curious letter for Mrs. Besant to refer to, as the following extracts from it will show.

"Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings.

Theosophy *must be made practical*; and it has therefore to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. . . .

"No Theosophist should blame a brother, whether within or without the Association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be called a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbor, and center rather his attention upon his own shortcomings in order to correct them and become wiser. . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to Karma, and can be dealt with justly by that all-seeing Law alone."

G.

QUEER DOINGS.

To the Editor of the Path,

DEAR SIR AND BROTHER:—I think it right to call the attention of your readers to the following, which I have received from Dr. Franz Hartmann with his permission to use (should I desire to do so) the information which he sends. Dr. Hartmann writes me that Count Leiningen has recently sent out voting-

papers to some of the members of the Vienna Lodge, with the object of getting votes in favor of forcing Mr. Judge to resign the office of Vice-President. It is to the wording of the notice sent out with these voting-papers that I specially wish to call attention. It runs as follows (translated by Dr. Hartmann):

"W. Q. Judge having been convicted of having practised cheating for many years, the matter has become public, and it is our duty to force him to resign. Please fill out the enclosed voting-blank."

Further, Mr. Barclay Day, who is circulating a scheme for abolishing the officials of the T.S., has written to Dr. Hartmann on the subject, who makes the following remarks thereon, which I am permitted to make known:

"If the T.S. were a Society like many others, having doctrines that are based upon opinion and votes, . . . the proposal of Mr. Barclay Day to do away with the president and vice-president and make a sort of free church with an annually renewed supreme church councillor would be worthy to be taken into consideration. But the T.S. differs from all other similar Societies in having for its real leaders the *Masters*, who are in possession of self-knowledge and care for nobody's opinions, not even for those of a deacon of a church. It is therefore not a matter of indifference as to who stands at the head of the external organization of the T.S., but it is in the interest of the T.S. that it should have at its head a person who has the power to communicate with the Masters. The only person that I know to have that power and at the same time to be capable of holding together the various elements composing the T.S. and willing to trouble himself with it, is W. Q. Judge; and instead of asking him to resign we ought to be thankful to him if he will continue his labors, even if the majority of the members are not capable to recognize the value of his services."

I may add that I have sent an exact copy of the above to the *Theosophist*, *Lucifer*, and the *Vâkan*, for insertion in their columns.

With regard to the voting-papers sent out by Count Leiningen, Dr. Hartmann also says that "it must not be forgotten that the majority of such voters do not read English and do not know what it is all about!" This, I think, surely needs no comment.

I remain yours fraternally,

A. L. CLEATHER.

19 GAYTON ROAD, HARROW, *March 11, 1895.*

A NEGLECTED OPPORTUNITY.

EDITOR PATH:—All Theosophists are of course anxious to place the new ideas in which they rejoice before as many as possible. To that end we distribute literature and send out lecturers, and we do well. But there is a field which has not yet been well tilled, and that is the prisons and penitentiaries. Theosophic literature placed in the prison libraries would bring light to many who are in darkness and above all need light, and above all, too, are ready for the truth. Nowhere can we find soil better prepared for the growth of Theosophical seed than the minds of many now serving out a sentence in some prison or penitentiary. The convicts have abundant time for study and contemplation; many feel that the world is an illusion, others that they are unjustly suffering.

We as Theosophists look upon the convicts in a prison in a very different light from that in which they are viewed by most persons. We believe that very many are there as the result of the life led in a previous incarnation, and that if they will profit by the experience it will do much for them in the present life and more in the next incarnation. Our books will enable them to learn how to profit by their experience.

I have been led to write these few words by my experience in the Oregon Penitentiary, where I preach once a month. Something over a year ago, through the kindness and generosity of the San Francisco members of the T.S., always kind and generous, some Theosophical books were placed in the prison library and eagerly read by the convicts. Those who read soon found out that I was a Theosophist, and asked me for some literature and finally for instruction. A month ago I gave notice that I would meet every Thursday those who wished to study Theosophy, and now I have a class of over thirty students deeply interested. I have lectured a good deal on Theosophy and have invited questions; never have those questions been more thoughtful and pertinent than those asked me by my convict class.

Now here it seems to me is an opportunity which has been too much neglected, and which we should hasten to improve wherever we can, sending a teacher to the convicts and placing our books in every prison library in the United States. It is impossible to count how many may be started aright and made ready for the new teacher who shall come in the next century. Let us make the most of this great opportunity for helping a class of brothers who more than any others need the help which we alone can give.

REV. W. E. COPELAND.

SALEM, OREGON, *February 25th, 1895.*

FROM MME. BLAVATSKY'S SISTER.

MY DEAR MR. JUDGE:—There are impulses the importance of which is strongly felt and cannot be doubted, being a fact in itself, though the certainty one feels about them cannot be explained by argument or reasonings. I received one of these impulses, and acted under it quite unexpectedly and unexplainably to myself, about three years ago—I think it was in October, 1891, when I heard that Mrs. Besant was thinking of going to India.

This feeling, impression, conviction—you may give it whatever name you like—came to me in night time. So far as I can remember, I had not thought for a very long time previously either about Mrs. Besant or India or the Theosophical Society, and so I have no explanation for its origin. Neither have I any adequate words to describe its nature.

This was not a dream. At least my memory has not preserved anything: I saw no one, I had not heard any voice speaking to me; but even before I was fully awake I *felt*—and very vivid was this feeling—that *Mrs. Besant must not go to India*, because the results of her voyage would be bad, dangerous, harmful, and disastrous to the extreme. In the same time I felt conscious that *I was in duty bound to warn her*.

Who or what imposed on me that duty? why did I feel compelled to do it? I could never define. Neither could I comprehend why was I so certain that Mrs. Besant's trip would prove dangerous and harmful; and who or what was to suffer by it; she herself or others. At the time I could not have answered any of these questions. And so when I awoke and began to reason I decided at once that it was all nonsense, and that I need not do anything of the kind.

Properly speaking, I had never been a member of the Theosophical Society. I took interest in it (as I even do now) as in a very lofty, moral, highly intellectual movement, started throughout the world by my own dearly-beloved sister. But even in my sister's lifetime I never interfered with the Society, much less with the doings of its members, strangers to me. If so, what right had I to importune Mrs. Besant by my advices and opinions? For her, who did not experience what I felt myself, all I could write and tell would merely be the expression of *my personal opinion*, devoid of any meaning for her.

Such was my train of thought. So, *according to reason*, I did my best to destroy the impression and to get rid of my strange feeling, the notion that I was *obliged* to warn her. But it gave me no rest; it positively obsessed and persecuted me! I felt a painful depression, accompanied by an ever-increasing conviction that I had better act, as I was prompted to from the beginning, for such was my moral duty.

At last I came to the conclusion that the consciousness under which I felt myself obliged to warn Mrs. Besant came from my sister; that it was her will to keep Mrs. Besant from going to India and had no other possibility to act except through me. So I resolved to write to my daughter, Mrs. Vera Johnston, in London, asking her to transmit to Mrs. Besant my profound conviction it would not be safe for her to go over to India, or to interfere with any other branch of the Theosophical Society elsewhere than in England, for *I knew for sure that my sister Helen was against it*.

After this I regained my peace of mind. Mrs. Besant's answer to my daughter was something to this effect: "Tell your mother I shall go were I to die there, because *I am ordered to go*."

I thought then and there that she was mistaken (now I am sure of it!); that if she was really to perform the will of One whom my sister loved and venerated so devotedly, I would not have received so deep an impression to

contradict her intention. If my warning was of no avail, I am glad it was not by my fault. I have done what I was bid to do,—so much the better for me.

In case you think my statement has some value or importance for others than yourself, dear Mr. Judge, I authorize you to print this letter of mine in THE PATH or elsewhere. Believe me sincerely yours,

VERA PETROVNA JELIHOVSKY.

HALLEIN, February 23d, 1895.

P.S.—I hope heartily this letter will find you in good health and spirits. It was my wish for a long time to write you all this, and now I am very happy to have done it. Farewell, and good cheer to you and all those that are faithful to my poor, much-abused sister. V. P. J.

LITERARY NOTES.

LUCIFER for February contains forty-three pages about William Q. Judge, three continued articles, and "The Sacred Haoma Tree".—[G.]

THE VAHAN for March, whose sub-title is "a vehicle for the interchange of *theosophical* opinions and news", should, we think, eliminate the word "theosophical".—[G.]

LOTUSBLÜTHEN for February (German) has three articles and the usual notes. "The Palladium of Wisdom" of Sankaracharya, "Freewill and Reincarnation" by A. S., and some extracts from the *Dhammapapada*.—[G.]

ESOTERIC BUDDHISM. The edition of this work in paper has been exhausted. So many calls come in for copies in this style that the PATH has almost ready a new edition nicely printed and bound in paper, to sell at 50 cents, post paid.

THEOSOPHICAL SIFTINGS, Vol. VII, No. 15, contains a reprint of Thomas Taylor's translation of "An Essay on the Beautiful" by Plotinus. As Plotinus was one of the greatest of the Neo-Platonists, and this work of his very rare, it is of much value to have it incorporated in the *Siftings*.—[G.]

SPHINX for February (German) contains "Mystic and Man of the World" by Dr. Hartmann, "The Thread Running through the Mental Life of Ancient Greece" by R. von Koeber, "Clairvoyance in Dream and Waking" by L. Knoop, and a number of smaller articles and translations.—[G.]

INDEX TO SECRET DOCTRINE. This long-delayed volume is definitely promised soon, and before this notice appears the sheets will no doubt be completed. As soon as a supply of the printed sheets is received here they will go to the bindery and be hurried through. Subscribers will receive the copies due them at the first possible moment.

KEY TO THEOSOPHY. The PATH has in preparation a new edition of this indispensable work which, it is thought, will be superior to any edition yet published. It will contain the Glossary and Index of the English edition, will be from new type and printed on good paper. The size will be 12mo, making a convenient shape to handle and read.

MAGIC WHITE AND BLACK. This important work has been out of print for some time, and the call for it has been so great that the PATH has arranged a new edition which will be ready to send out early in April. The paper and press work will be much better than heretofore, and the price will remain the same; 50 cents in paper and \$1.25 in cloth, post paid.

THE LAST CHANGE OF THE EARTH'S AXIS, by F. G. Plummer, is an attempt to prove that the earth's axis changed as recently as some twelve thousand years ago, and twice before. Many sciences and scriptures are called upon to furnish evidence to support the author's views, and it will interest as offering a reasonable explanation of the destruction of Atlantis.—[G.]

SOPHIA, (Spanish), for March has, besides the continued articles, "The Present Hour" by José Plana, in which the writer deplores the tendency of

the age to follow the *letter* rather than the *spirit* of religious and philosophical teachings; an article on "Masonry" by H. F. Parés Yansó, a Masonic F.T.S.; and a study of the Planet Mars, illustrated, by Viriato.—[H.S.B.]

SPIRITUALISM as Viewed by Rev. Dr. D. W. Moffat, H. V. Sweringen, A. M., M.D., and S. O. Hull. This is a pamphlet gotten out by the Spiritualists in reply to an attack against the modern spiritualistic theory that the phenomena of their *séances* are caused by the spirits of the dead. We think the book serves just the purpose its producers would least desire. H.P.B. is named as an eminent Spiritualist!—[G.]

NORTHERN THEOSOPHIST for March. How are the mighty fallen! he who so nobly preached charity! "The Golden Calf" continues its sensible talk. An article on "The Theosophical Society and its Work" by W. H. Thomas gives the author's views of some fundamental ideas of the T. S., and "Two Students" continue their Theosophic exposition of Christian dogma by commenting on the mission of St. Paul. The balance of the magazine is taken up with activities.—[G.]

THE PACIFIC THEOSOPHIST for February contains three articles, "Reason, Instinct, and Intuition" by A. E. Gibson, "A Review and Forecast of the Theosophical Situation" by Allen Griffiths, and a studious and thoughtful paper by Dr. Anderson on the "Relation of Theosophy to Religion, Science, and Philosophy". The editorial deals with the present troubles in the T.S., and Resolutions of Confidence and various activities end the number. What a noble work that of lecturing in the prisons!—[G.]

THE YOGA OF CHRIST, OR THE SCIENCE OF THE SOUL, written down by A.K.G., edited by F. Henrietta Müller, B.A. The Preface tells us that the manuscript of this work was given the editor by A.K.G., who received it from "an Indian Teacher". It contains many excellent moral precepts with which all will agree. But it is somewhat startling to be told that "Yoga teaches us *how to conquer the spirit*" (the italics are ours). We hasten, however, to add that the editor, and not the "Indian Teacher", is responsible for this statement.—[G.]

THE ARYA BALA BODHINI. We receive this month the first number of this journal, published for the benefit of the Hindû Boys' Association at Madras and edited by A. B. Bodhini. The opening remarks are by Colonel Olcott and the Countess Wachtmeister on the Hindu youth of to-day and the objects of this movement. The Constitution and Rules of the Association are given; there is a continued article by Mrs. Lloyd, "How an English Boy is Brought up"; and "Yoga—What it Means", by Dayanand Swami. "Activities" end the number. If the Hindu Boys' Association should accomplish all that is hoped for, it will do a noble work in the regeneration of India.—[G.]

THE DREAM OF RAVAN, A MYSTERY. It is indeed a pleasure to have these articles, scattered through the *Dublin University Magazine*, collected in book form. Their value is too well understood at this late date by the mass of Theosophical readers to warrant elaborate comment. Hence for those who will hail the present reprint as an old friend in a new dress, no further advertisement is needed, and one rather envies him who has yet to explore these delightful pages. The unknown author was both scholar and mystic, one of those who have drunk from the fountain of knowledge near its source. Mr. Mead writes a fittingly graceful preface. Print and paper leave little to be desired, and the binding fits it for the frequent use such a book is sure to have in any library. (*Orderable from the PATH, \$1.00.*)—[G.]

THEOSOPHIST for January. "Diary Leaves" takes the travellers on their journey to Rajputana, through Allahabad, Cawnpore, Agra, to Jeypore. Many interesting incidents by the way are related; a visit to an ascetic who had been fifty-two years in the same spot, to another who had performed the "miracle of the loaves and fishes". The party seem to have suffered much from the heat, and the Colonel alludes to the prevalent dishonesty. J. S. Gladgil attempts to settle the dispute about Shankarâchârya's date by showing that there were three sages of that name. Madame Jelihovsky's article on H.P.B., H. S. Olcott's "The Mahâtma Quest", and Henry Pratt's "Outlines of Astronomical Motion" are continued. Mr. J. C. Staples helps to show

the absurdity of Sturdy's scheme, and a laudable effort is made by W. V. Saint George to show how both Hinduism and Buddhism are needed for the regeneration of India. In a slip accompanying the magazine we are told of the formation of the Indian Boys' Association, of which Countess Wachtmeister is President.—[G.]

SURELY THE IRISH THEOSOPHIST is advancing with giant strides! With the able and devoted band of workers and writers who sustain it, and the "H.P.B. Press" converted into the "*Irish Theosophist Press*" ("without Devachanic break", as the Dublin Lodge Letter wittily puts it), a bright future, full of strength and usefulness, stretches before it. In the February issue, Jasper Niemand in "Letters to a Lodge" answers most interestingly two questions on the ever-fascinating subject of psychic faculties and powers, and in replying to a third question regarding Mr. Judge's remarks on the closing of connection with the Lodge in 1897, much light is thrown upon what that "connection" really is. In a short article, "Three Great Ideas", W. Q. Judge emphasizes these, out of the many ideas brought forward by Theosophy, *Brotherhood, Human Perfectability*, and the *Masters as Living Facts*, telling us that they "should never be lost sight of". H. T. Edge in "Teachings of a Western Occultist" translates and annotates from Éliphas Lévi's *Dogme et Rituel de la Haute Magie*. An old letter of H. P. Blavatsky's is printed, in a note to which the interesting fact is stated that "Barkis is willing" was once said by her to be a mantram. Æ. writes with feeling and grace of the attacks on Mr. Judge, and "A Reminiscence" is given of one of the early Dublin meetings, with extracts from some speeches there made. "The World Knoweth Us Not" and "The Story of the Wild Thyme" are continued; Mr. Judge sends "An Old Message from the Master", and resolutions of Lodges and Letters to the Editor complete the number.—[G.]

MIRROR OF THE MOVEMENT.

It is understood that Mr. Bertram Keightley, Mrs. Besant, and others purpose presenting charges against Mr. Judge of slandering Mrs. Besant and Prof. Chakravarti, with view to his expulsion from the T.S.

BROOKLYN T.S. had Sunday lectures in March: *The Intangible World*, J. H. Connelly; *Is Theosophy Enough?*, Thomas E. Willson; *Phosphorescent Theosophy*, H. A. Freeman; *Theosophy*, Miss A. D. Hunt; *What is Immortality?*, William Main.

ARYAN T.S. had Sunday lectures in March: *Phosphorescent Theosophy*, H. A. Freeman; *New Wine in Old Bottles*, A. Fullerton; *Is Theosophy Enough?*, Thomas E. Willson; *Ships that Pass in the Night*, William Main; *Myths and Symbols*, H. T. Patterson.

CALIFORNIA, Allegheny Co., Pa., has been Theosophically missionized by warm workers from the Pittsburg Branch, receiving lectures and instruction, and a study class upon the *Key to Theosophy* has been formed, consisting of Roman Catholics and a Protestant minister.

CHICAGO T.S. LECTURES in February were: *Occult World*, G. M. Willis; *Origin of Religion*, G. E. Wright; *Jesus the Theosophist and India and America*, Miss Leoline Leonard; *Child of the Sun and Moon*, R. D. A. Wade; *The Bible a Theosophical Book*, Mrs. Lina Lockwood; *Deliver us from Evil and Visible and Invisible Man*, Miss Eva F. Gates.

THE MASCHMEDT FARM, that kind and hospitable home where so many Theosophists have found during the two latest summers so pleasant a resort, has suffered a lamentable loss in the destruction by fire of its carriage house, carpenter shop, grain barn, and store shed. A large quantity of grain, seed for another season, as well as carriages, sleighs, farming implements, incubators, and household furniture, were consumed, causing an uninsured loss of \$1500. The origin of the fire is unknown.

FOUR OF THE WESTERN BRANCHES have been trying an experiment this year that still others might like to attempt. The Bulwer Lytton, Vedanta,

Amrita, and Dana Branches are using a common program, and each Branch in turn sends a paper to all the others. This arrangement brings about an acquaintance between the Branches and strengthens the bonds of brotherhood. This is not intended to make Branches less careful in the study of subjects because some help is coming from others, and it has not had that effect, so far as I know.—(*Communicated*).

THE WHITE LOTUS CENTER at 328 E. Houston street, New York City, continues its regular meetings every Friday at 8:15 p.m. Since last month a change in the program has been made. Instead of having discussions, which were only confined to a few, the study of the *Key to Theosophy* has been taken up, thus inciting all the members to work. Since most of the members are young people, ranging from sixteen to twenty-five years, only such questions are selected as are not beyond the understanding of young and new inquirers. This plan so far works well.

THE FOLLOWING BRANCHES have adopted the resolutions of the Aryan T.S. respecting Mr. Judge, in addition to the forty-five heretofore published; to wit, Narada, Amrita, Dayton, Hot Springs, and Sravaka, fifty in all; and the Shelton Solar, Columbus, New Orleans, St. Paul, Lake City, and Jamestown have passed resolutions of confidence, though without adopting the precise language of the Aryan resolutions. Harmony Lodge laid on the table resolutions of confidence in Mr. Judge, Ishwara T.S. rejected them, Willamette demands a full, thorough, and impartial investigation of the charges.

CINCINNATI T.S. during the month from February 15th to March 15th has held open meetings every Tuesday evening. Essays have been read as follows: *Life*, Mr. Jas. G. Baldwin; *Ancient Civilizations and Buried Continents*, Dr. Thos. M. Stewart; *Secret Societies and Initiation*, by Dr. Edgar C. Buck; *The Brotherhood of Man*, by Miss Celestine Clo. The attendance has been uniformly good, and the discussions generally participated in by members and visitors. The Study Class meets every Sunday night and is now engaged in the reading and discussion of Mr. Judge's *Ocean of Theosophy*. A Lotus Circle has been formed, with Miss Rose Winkler in charge; it meets every Sunday afternoon. The children attending it show much interest in the study of the basic principles of Theosophy and the philosophy of life it unfolds. Even the older people pronounce it a splendid move, because it gives opportunity for small classes to be formed, in which inquirers may freely ask those questions which diffidence would prevent their asking in the meetings wherein discussion is necessarily confined to the essay or other subject matter presented.

BURCHAM HARDING, during a short visit to New York, addressed a meeting arranged by Miss A. F. Hascall, at Clifton, Staten Island, where a class for study was formed. Returning to Boston March 2d, he opened the discussion at the Malden weekly "workmen's" meeting. The 3d he lectured in the afternoon at the Universalist Church, Dorchester; and in the evening before the Boston T.S. The 6th he started on a tour through the chief cities and towns of New Hampshire, where there are no Branches of the T.S. That evening a lecture was given at Manchester; the 7th he spoke at Nashua; the 8th the class at Manchester, which has been studying for some time under the direction of Bro. S. C. Gould, was attended. A second lecture, on the 9th, at Manchester on *What Happens after Death?* was given to a crowded audience. Several new members attended the class held the following day, some joining the T.S. A little systematic study is all that is required for Manchester to be enrolled as the first New Hampshire Branch. On the 10th a second lecture was given at Nashua, a small class being organized on the 12th. The 13th and 14th public lectures were given in Union Hall, Concord, to good audiences, and plans laid for a Study Class. We must thank the newspapers in each place for the long reports of lectures and preliminary notices; they have been able helpers. Our friend and brother, Parker Pillsbury of Concord, the well-known Abolitionist pioneer, seems greatly interested in the Theosophical "abolition of selfishness" movement, and would gladly lend a hand if his eighty-five years did not prevent. Perhaps "to-morrow" he may. At the request of the pastor, Mr. Harding addressed the evening congregation of Concord Unitarian Church on the 17th.

CLAUDE FALLS WRIGHT addressed the Denver Theosophical Society at its rooms on February 18th on *Karma*. On the 19th he spoke to a large audience in Mrs. Agger's drawing-room on *Dreams*. On the 20th he addressed a meeting at Mrs. Smith's on *Tatwic States*. Wednesday the 21st was devoted to new propositions of Branch work to the members. On the 22d he addressed a meeting at Mrs. Scott's on *Christian Science*. On the 23d he lectured at Mrs. Agger's on *Hypnotism*. He then left for Salt Lake City. Being snow-bound on the road he did not arrive there till Wednesday the 27th, but that evening addressed the members there in their rooms on *The Object of Theosophy*. The next evening he attended a Lotus entertainment given by the ladies of the Society, at which there was a very large attendance. The following evening, March 1st, he lectured publicly in Unity Hall on *The Theosophical Society*. March 2d he again lectured there on *Reincarnation*. March 3d, Sunday, he preached to the Unitarian Congregation on *Esoteric Christianity*, and that evening gave a third public lecture on *Occultism* (about 600 present). His lecture the following evening, March 4th, was crowded to overflowing; topic, *The Constitution of Man*. And from his address on *Dreams* the next night about 250 people had to be turned away. Mr. Wright then left for Ogden. March 6th he lectured there on *Theosophy* in the Court House. March 7th on *Reincarnation*, and March 8th on *Occultism*. These lectures were also crowded. He formed a reading centre in Ogden and then returned to Salt Lake City. That evening, Saturday, March 9th, he addressed the University Club on *Theosophy*. The next day, Sunday, he held a members' meeting in the morning, and in the evening gave a public lecture on *Spiritualism explained by Theosophy* in the Grand Opera House. The theatre was filled to overflowing, about 1100 persons being present. The next evening, Monday the 11th, he addressed the members of the Society, and on the 12th gave an address in Unity Hall on *Concentration*. On the 13th he addressed the members on *H.P.B.* On Thursday the 14th he left for Denver. Arriving there the 15th, he lectured that night to a good-sized audience in the Unitarian Church on *Theosophy*. The following night he again addressed the Unitarians on *Reincarnation*, and being invited to take the minister's place at service next evening, he chose for his topic the *Inner Meaning of Christianity*. The afternoon of the same day he held a meeting of the Branch members. W. Wright now goes to Memphis, Tenn., and returns East in time for the Boston Convention. The foregoing is only a general outline of his work, and takes no account of an infinite number of calls, parlor talks, meetings with newspaper reporters and with members.

PACIFIC COAST.

KSHANTI T.S. had Sunday lectures in February: *Reincarnation*, F. C. Berridge; *Progress*, H. W. Graves; *Karma*, H. W. Graves; *Theosophy and Social Reform*, W. H. Berridge.

SEATTLE T.S., besides its weekly meeting for study and business, has a "Beginners' Class", a *Secret Doctrine* Class, a "Training Class", and Sunday public lectures. A Lotus Circle is being formed. The *conversazione* on March 13th was a great success.

THE PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK earnestly appeal to Theosophists on the Coast for aid in sustaining the lectureship there. An enormous amount of work has been done by the lecturer and incalculable results secured. Dr. Griffiths, the lecturer, has expended his whole private means, and is now entirely dependent upon his salary. Of course it would be very gratifying to the Committee if some aid should be given by Theosophists in this part of the country, for all are alike interested in so important and grand a work.

INDIA.

THE MUSEUM SCHOOL AND ORPHANAGE FOR BUDDHIST GIRLS issues a strong appeal for help to putting up a permanent building instead of the present temporary structure. There are already fifty scholars, some resident with the teachers in this temporary building. Any contributions which members of the American Section can make to this most worthy object will gladly

be taken charge of by the General Secretary and forwarded to the Committee in Colombo. A suitable site has already been given for the building.

THE PRESIDENT-FOUNDER T.S. in an executive notice announces that Sr. Alberto Das, formerly of Spain, lately of Buenos Ayres, has been expelled from membership; his two diplomas, the second of which he obtained under an *alias*, are cancelled, and the Charter granted him for the Luz T.S. recalled. A new Charter has been issued to the genuine Theosophists. This is the second time Mr. Das has been expelled from the Society, and we gladly comply with the request of the President that this notice be given in PATH.

MISS F. HENRIETTA MÜLLER, whom the *Theosophist* honors as "one of the most courageous of women", has given additional proof of freedom from conventional prejudices by adopting an adult son, an Indian. He has added his mother's name to his own, and will hereafter be known as Akshaya Kumar Ghose Müller. The *Theosophist* expresses every kindly wish for Miss Müller's career as a mother, and the PATH trusts that the newspaper announcements of the arrival in England of "Miss Müller and son" may receive all marks of respectful interest.

THE HINDU BOYS' ASSOCIATION was formed during the Convention at Adyar, its purpose being to give Hindû boys every facility to understand and practice their own religion, form a nucleus of a vast brotherhood among them, and through the rising generation to help restore to India her past religious greatness. It was determined to establish for boys a monthly journal entitled *The Ārya Bala Bodhini*, subscription to be 1 rupee a year. A number of philanthropic ladies and gentlemen have promised to contribute, among them Mrs. Besant herself. A committee of seven Hindû gentlemen will conduct the affairs of the Association, and the Countess Wachtmeister has been elected President. Subscription should be sent to The Manager *Bodhini* Office, Adayar, Madras, India.

ENGLISH LETTER.

The Northern Federation meeting last month seems to have been a great success. It was held at Liverpool, and Mr. Mead took the chair: representatives from eight of the Federated Lodges were present. The Council very wisely passed a unanimous resolution that "no action or resolution would be in order in reference to the Vice-President dispute"; the Federation being a non-executive body in its relation to the T.S.

The H. P. B. Lodge, at a meeting held on the 11th ult., unanimously passed a resolution expressing its entire concurrence in the "decision concerning Mr. Judge" recorded by the Aryan Lodge of New York. The H.P.B. Lodge also passed other resolutions at the same meeting, expressive of its entire confidence in Mr. Judge, and recording its disapproval of the action proposed to be taken by various Lodges and members in consequence of attacks and alleged charges against Mr. Judge, as being "in direct violation of the first object of the T.S., and the spirit of fraternity in which the T.S. was founded."

The Norwich Lodge has recorded a vote of confidence in Mr. Mead; so has also the Blavatsky Lodge at a special meeting called to elect a President, when Mrs. Besant was reelected unanimously and with acclamation. The Bow Lodge at a business meeting lately passed a resolution expressing its confidence in Mr. Judge, and declines "to join in the attempt to force" him into resignation of office.

Our old friend, Mr. C. H. Collings, President of the Bow Lodge, together with Mr. Sydney Coryn, President of the Croydon Lodge, is starting a new Theosophical magazine, to be called *Ourselves*, which is especially addressed to the working classes. Mr. Coryn, who has a private printing press, is undertaking the immense labor of printing the magazine himself. It is, I believe, to appear monthly, and will be freely circulated in the East End.

Mr. H. A. W. Coryn, President of the Brixton Lodge, has also taken up the question of appealing more to what are called "the lower classes". He has written and had printed a short leaflet addressed to workingmen, which is a model of clearness and simplicity; 5000 of this have been distributed over Brixton, and a large number in Croydon.

The Bow Lodge reports great activity and many plans for work. One of

the Secretaries writes me that Jasper Niemand's paper "The Sleeping Spheres"—read by the President—was by far the most interesting and instructive to which the Lodge has ever listened.

The Dublin Lodge feels the stimulus of our Brother James Pryse's presence amongst them, especially in the direction of the *Secret Doctrine* class, which under his guidance has quite "woke up", after a period of partial obscurity, as one of their number writes me. A specially interesting paper on "Theosophy and the Bible", by Mr. S. Coryn, was read before the Southport Lodge lately. Mr. Hudson of the Middlesbrough Lodge has addressed the Trinity Presbyterian Literary Society on "The Imitation of Christ", and Mr. Thomas of the same Lodge recently lectured on Theosophy before the Independent Labor Party. Both were well received and attentively listened to.

ALICE CLEATHER.

AMERICAN SECTION REFERENCE LIBRARY.

A friend, who does not wish to have his name mentioned, has presented to the T.S. Reference Library the following books: *Advancement of Science; Philosophy of Individuality; Conservation of Solar Energy; Use of Life; The Day after Death; Evolution and Ethics; Matter, Ether, and Motion; and Occult Japan*. Another gave Zell's *Encyclopedia and Dictionary*. The Swedish Sub-Section has sent us the first four volumes of its magazine.

The Reference Library is at the Headquarters Rooms of the American Section T. S., 144 Madison Avenue, New York City, and open to members and associate-members of the T.S. from 9 a.m. to 10 p.m. daily.

The growth of the Library depends chiefly on the liberality of the members of the T.S., and donations of standard scientific works of the day, as well as modern and ancient works on Theosophy, the Occult Sciences, Egyptology, American and European Ethnology and Archæology, Eastern Religions, Sciences, and Philosophies, in English and other languages, are always welcome.

LIBRARIAN T.S. REFERENCE LIBRARY.

SUPPORT OF THE T.S.

Since my last report "business" has shown a decided improvement. Nearly every week some new ones have joined the "faithful", and I now look for a steady growth.

During February "Kings County" came to the front again, with a special donation of \$7.00. This was explained to be for the purpose of making up for some of those who were forced by hard times to suspend payment. This is the spirit that will make the Fund a solid and reliable income, upon which the General Secretary can depend.

New pledgers since last report are as follows: In the 10-cent-class, J. U.S., J. F. K., H. H.; in the 25-cent-class, R. C. K., H. B., D. Z., Mrs. T. M. S., L. B. H., L. A. H.; in the \$1-class, G. C. W.; in the \$5-class, J. M. G. W. A. P. G., San Luis Potosi, México, \$5.00 per year. Making a total increase since last report or \$98.60 per year.

G. E. H.

51 Huffman avenue, Dayton, O., March 15th, 1895.

Received from George E. Harter \$55.00 on February 18th, and \$75.00 on March 18; total since January 16th, \$130.

WILLIAM Q. JUDGE, *General Secretary (per A.F.)*

NOTICES.

THE ANNUAL CONVENTION, American Section, will meet, as before announced, on Sunday, April 28th, at the Boston Headquarters, 24 Mt. Vernon street.

WANTED—a home by a lady-member of the T.S., whose services may be given in exchange. Would be glad to aid in Branch work, etc. Address L. C. M. J. care Editor PATH, 144 Madison Ave, New York.

The Master's love is bountiful; its light shines upon thy face and shall make all the crooked ways straight for thee.—*Farewell Book*.

ÔM.

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Animal Magnetism (Binet and Féré).....	1.50	Nature and Aim of Theosophy (Buck).....	.75
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Astral Light (Nizida).....	.75	Neila Sen....., paper, 50c; cloth	1.25
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....., 75c; morocco	1.00	Occult Sciences, The (Waite).....	2.25
Bhagavad-Gitā (Mohini's translation and notes).....	2.00	Occult World (Sinnett) paper 50c; cloth	1.25
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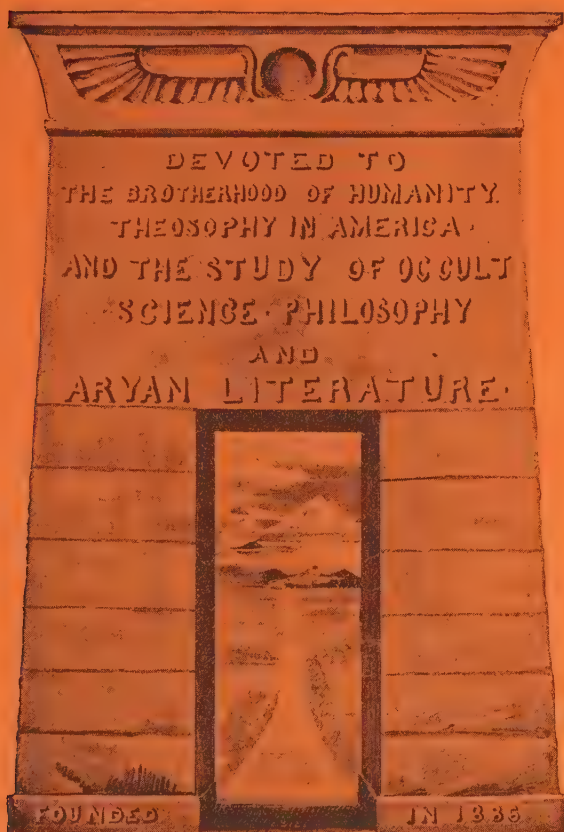
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WILLIAM Q. JUDGE,
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If we know that we have done wrong and refuse to acknowledge it, we are guilty of prevarication.—*Chinese Pratimoksha.*

He who offends an offenceless man . . . against such a fool the evil reverts like fine dust thrown against the wind.—*Kokalya-sutta.*

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LETTERS OF H. P. BLAVATSKY.¹

VIII.

WRITING from Suez, on November 30th, 1884, H.P.B. says: "I sit in an hotel 'by the sea and wait for the weather.'²

In plain words I am waiting for our steamer, which is now busy crawling along the canal. We arrived here direct from Cairo by rail, having spent ten days there, which counts for much these days. That they mean much you will see for yourself by the long telegrams from the London newspapers which I send to you. I am beginning to be convinced that I actually am a celebrity when so much money is paid for telegrams about me. The correspondent of the *Daily Telegraph* came personally to interview me, and asked my permission to let his readers know of my discoveries as to the antecedents of Mon. and Mme. Coulomb, and as to my own 'movements.' In the telegrams as you see they are styled 'blackmailers' and 'fraudulent bankrupts,' hiding from several *ordres d'arrêt*. You will also see that in Alexandria and Cairo I was 'received very warmly by the Viceroy and the cream of society.' And so I really was. You cannot

¹ Copyright. 1895.

² A Russian proverb.

imagine how much was made of me. As soon as Hitrovo learned that I had arrived, he invited us to his house and immediately began all sorts of dinners, lunches, picnics, till the very sky was hot. Our Russian compatriots, Hitrovo, Abazà, Tschegloff, gentleman-in-waiting, and the ex-Madame Beketoff, *née* Princess Vera Gagarin and now Countess de la Salla—all of them such nice, kindly people that I do not know how to thank them for their services and their kindness. And even on the part of the foreigners, I was astonished, not with their extreme amiability—to amiability I am used—but with their real cordiality and simplicity of manner. Next morning I went with Mrs. Cooper-Oakley to see the Nubars, taking with me the letter of Mackenzie Wallace, and as soon as my card was sent in, Nubar Pasha in person came to meet us nearly to the street door. He led us into the Palace, brought his wife and his daughter, Madame Tigran Pasha, and they were all so kind to us, we might have been old friends. Certainly I ascribe it all to the letter of my dear Olga Alexeëvna (Madame N.). Madame Nubar Pasha is an Armenian, a well-educated and well-read woman, speaking French like a Parisian, a real *grande dame*. We lunched and dined with them twice. At their house I made the acquaintance of a dear Russian soul, Countess de la Salla. Her husband is an adjutant to the Khedive, but he is more like a healthy, nice-looking Russian lad than an Italian. She knew me by hearsay and also as 'Radha Bai,' and when she heard that I was the niece of General Rostislav Fadeef, she positively fell on my neck and kissed me. Uncle used to go to their house as an intimate friend, and she was so attached to him that she had tears in her eyes when she asked me for particulars of his death. She took me up, and began to take me from one aristocratic house to another, proclaiming to all that I am a 'celebrity,' a 'wonderful woman,' an authoress, a savant and what not. She took me to the *Vice-Reine*, as the wife of the Khedive is called here, assuring me that it was absolutely necessary. There in the Khedive's Hareem I found a crowd of visitors, most of them English women, wives of the notabilities who are now reigning over Egypt. My old, but not kindly acquaintance from India, Lady B., who was always an enemy to the T.S., fairly stared at me, finding me on a sofa side by side with their *Vice-Reine*; and the Countess de la Salla immediately wanted to know if she was a Theosophist! and declared that she herself had joined the Society and was 'awfully proud of her diploma!' *Un coup de théâtre!* Then she took me to the niece of Ishmail Pasha, the late Khedive; to his son's wife, Princess Hussain.

Both these Princesses and the wife of the Khedive have a European education, are Parisian in speech—*des émancipées*. The *Vice-Reine* is positively a beauty, a most charming face, but it is a pity she is too stout. The de la Sallas have got up a dinner-party for me, inviting about fifty of the local aristocracy, both French and English, as well as our diplomatic corps. All the Russians are especially delighted with my having turned an English clergyman, the Rev. C. Leadbeater, into such an ardent Theosophist. As if he were the only one! Why amongst our members we have even got Bishops.

“Well, and now I am starting for Madras to fight the pseudo-Christian missionaries. God’s will be done, and ‘if He does not give us up the pig wont eat us.’¹ Good-bye my dear, my loved ones: maybe forever, but even this would not matter. Happiness is not to be gained on earth. Here we have the dark entrance-hall alone, and only on opening the door into the real living place, into the reception-room of life, shall we see light. Whether in Heaven, in Nirvâna, in Swarga is all the same: the name does not matter. But as to the divine Principle it is One, and there is only one Light, however differently it may be understood by various earthly darknesses. Let us wait patiently for the day of our real, our best birth. Yours until that day, until Nirvâna and forever.”

H.P.B. left India in April, 1885. She was desperately ill at the time, and there was so much confusion over her departure that she was not even given her clothes to take with her. She gave Colonel Olcott her word of honor that she would not say where she was living until the worst of the storm had blown over, and she kept her word. With Babajee and Mary Flynn she travelled to Naples, and there lived in entire seclusion for some months. Whilst there, she put in preliminary order her materials for the *Secret Doctrine*. Madame Jelihovsky writes that she herself sometimes did not like the idea of certain people in Tibet apparently monopolizing all the wisdom in the universe. H.P.B. would reply that they did not monopolize such wisdom; she spoke of the existence of these particular Great Souls because she knew of their existence, but others no doubt existed in other parts of the world who were equally wise and equally great.

“In every country and in every age there were and there will be people, pure of heart, who, conquering their earthly thoughts and the passions of the flesh, raise their spiritual faculties to such

¹ A Russian proverb.

a pitch that the mysteries of being and the laws governing Nature and hidden from the uninitiated, are revealed to them. Let blind men persecute them; let them be burned and hunted from 'societies acknowledged by law;' let them be called Magi, Wise Men, Raj Yogis or saints—they have lived and they still live everywhere, recognized or unrecognized. For these people who have illumined themselves during their life-time, there are no obstacles, there are no bodily ties. They do not know either distance or time. They are alive and active in the body as well as out of it. They *are*, wherever their thought and their will carries them. They are not tied down by anything, either by a place, or by their temporary mortal covering."

When the three months' residence in Naples had nearly expired, H.P.B. thought of going to Germany, where, as she wrote, they at least had warm stoves and double windows in the winter, and where it was possible to be comfortable indoors. She also vigorously defended the "Adyar Theosophists" for having left her in such sore straits in Naples, and protested that they had done all that was possible for her under the circumstances; and to prove that the Society itself was loyal to her, she sent her relatives hundreds of letters from Branches and people in India, England, and "especially in America," protesting against her retirement. She had resigned her office of Corresponding Secretary at Colonel Olcott's urgent entreaty, as he had been greatly alarmed over the Coulomb attack.

All her letters at this time breathed peace and rest, even gladness, caused by the many proofs of sincere friendship from such people, she wrote,

—"as Solovioff.¹ I am travelling with him in Switzerland. I really cannot understand what makes him so attached to me. As a matter of fact I cannot help him in the least. I can hardly help him to realize any of his hopes. Poor man, I am so sorry for him and all of them."

¹ Who afterwards became her bitter enemy, as all his prayers to be taken as a Chela were utterly rejected.

AN INDIAN MASTER ON SOME BRAHMANS.¹

FROM THE PALI TEVIGGA SUTTA. 350-250 B.C.

Sacred Books of the East, XI, 167-203.

THE Blessed One said :

28. 'And verily, *Vâsettha*, that Brâhmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men non-Brâhmans—clinging to these five things predisposing to passion, infatuated by them, guilty of them, seeing not their danger, knowing not their unreliability, and so enjoying them—that these Brâhmans should after death, on the dissolution of the body, become united to Brahmâ—such a condition of things has no existence.'

37. 'Then you say, too, *Vâsettha*, that the Brâhmans bear anger and malice in their hearts, and are sinful and uncontrolled, whilst Brâhmâ is free from anger and malice, and sinless, and has self-mastery. Now can there, then, be concord and likeness between the Brâhmans and the Brahmâ?' 'Certainly not, Gotama!'

38. 'Very good, *Vâsettha*. That these Brâhmans versed in the Vedas and yet bearing anger and malice in their hearts, sinful, and uncontrolled, should after death, when the body is dissolved, become united to Brahmâ, who is free from anger and malice, sinless, and has self-mastery—such a condition of things has no existence.'

39. 'So that thus then, *Vâsettha*, the Brâhmans, versed though they may be in the Three Vedas, while they sit down (in confidence), are sinking down (in the mire);² and so sinking they are arriving only at despair, thinking the while that they are crossing over into some happier land. Therefore it is that the threefold wisdom of the Brâhmans, wise in their three Vedas, is called a waterless desert, their threefold wisdom is called pathless jungle, their threefold wisdom is called destruction!'

¹ The question has been raised as to what would be the real views of an Indian teacher, recognizing the Buddha as his patron, concerning the Brâhmans. The answer may best be given in the words of Gotama Buddha himself.

See also in connection with this "A Mahâtma's Message to some Brâhmans," in *PATH of March*, 1895, p. 430.

² "Âsîditva samsîdanti. I have no doubt the commentator is right in his explanation of these figurative expressions. Confident in their knowledge of the Vedas, and in their practice of Vedic ceremonies, they neglect higher things; and so, sinking into sin and superstition, 'they are arriving only at despair, thinking the while that they are crossing over into some happier land.'"—Note of Translator, *Sacred Books of the East*, xi.

Ch. ii, 2, 8. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue addicted to wrangling: that is to say, to saying, "You are ignorant of this doctrine and discipline, but I understand them!" "What do you know of doctrine or discipline?" "You are heterodox, but I am orthodox!" "My discourse is profitable, but yours is worthless!" "That which you should speak first you speak last, and that which you should speak last you speak first!" "What you have long studied I have completely overturned!" "Your errors are made quite plain!" "You are disgraced!" "Go away and escape from this disputation; or if not, extricate yourself from your difficulties!" He, on the other hand, refrains from such wrangling.

9. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue addicted to performing the servile duties of a go-between: that is to say, between kings, ministers of state, soldiers, Brâhmans, people of property, or young men who say, "Come here!" "Go there!" "Take this to such a place!" "Bring that here!" But he refrains from such servile duties of a messenger.

10. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue addicted to hypocrisy: that is to say, they speak much; they make high professions; they disparage others; and they are continually thirsting after gain. But he refrains from such hypocritical craft.'

Ch. ii, 3, 2. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts, by such lying practices as these: that is to say, by explaining the good and bad points in jewels, sticks, garments, swords, arrows, bows, weapons of war, women, men, youths, maidens, male and female slaves, elephants, horses, bulls, oxen, goats, sheep, fowl, snipe, iguanas, long-eared creatures, turtle, and deer.—He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.'

6. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain livelihood by such low arts and such lying practices as these: that is to say, by giving advice touching the taking in marriage, or the giving in marriage; the forming of alliances, or the dissolution of connections; the calling in property, or the laying of it out. By teaching spells to procure prosperity, or to cause adversity to others; to remove sterility; to produce dumbness, locked-jaw, deformity, or deafness. By obtaining oracular responses by the aid of a mirror, or

from a young girl, or from a god. By worshipping the sun, or by worshipping Brahmâ; by spitting fire out of their mouths, or by laying hands on people's heads.—He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

7. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by teaching the ritual for making vows and performing them; for blessing fields; for imparting virility and rendering impotent; for choosing the site of a house; for performing a house-warming. By teaching forms of words to be used when cleansing the mouth, when bathing, and when making offerings to the god of fire. By prescribing medicines to produce vomiting or purging, or to remove obstructions in the higher or lower intestines, or to relieve headache. By preparing oils for the ear, collyriums, catholicons, antimony, and cooling drinks. By practising cautery, midwifery, or the use of root decoctions or salves.—He, on the other hand, refrains from seeking a livelihood by such low arts, by such low practices.'

Ch. iii, 1. 'And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.'

3. 'And he lets his mind pervade one quarter of the world with thoughts of pity, sympathy and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far-reaching, grown great, and beyond measure.'

9. When he had thus spoken, the young Brâhmans *Vâsettha* and *Bhâradvâga* addressed the Blessed One, and said:

'Most excellent, Lord, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms,—just even so, Lord, has the truth been made known to us, in many a figure, by the Blessed One. And we, even we, betake ourselves, Lord, to the Blessed One as our refuge, to the Truth, and to the Brotherhood. May the Blessed One accept us as disciples, as true believers, from this day forth, as long as life endures!'

TALKS ABOUT INDIAN BOOKS.

III.

The Hymns of the 'Rig Veda, I, II.

ONE FEELS a certain diffidence on entering on a subject like the hymns of the Rig Veda, where so much is not certainly known, so much certainly not known.

But diffidence is a feeling which, if a man let it grow upon him, will finally take away from him the key of heaven; so that we may take heart of grace, and bravely approach this big subject, looking out as far as possible, not for the things which are certainly not known, or not certainly known, but for the things which are known with some probability and even certainty.

We have seen, among the things which are known with some certainty or probability, that these Vedic hymns come down to us as the head and forefront of an enormous epoch, which was definitely closed in the days of the Mahabhârata War,—the said war being, according to Indian tradition, as nearly as possible five thousand years ago.

Then another thing that is as certain as may be, is that these hymns of the Rig Veda are just over a thousand in number; according to one way of counting, a thousand and seventeen; according to another, a thousand and twenty-eight.

Now it is pretty clear that no one could give any complete idea of a thousand poems,—for hymns in a religious sense a good many of them certainly are not,—in a few or even a great many pages; the more so, when these poems are from a far-away time and a far-away land, in an archaic language full of phrases that were obscure enough even two thousand years ago.

So, without hope of giving a complete idea of these thousand and more poems, we must be content with giving one which shall be just, as far as it goes, and shall go as far as the nature of things will allow. And, to do this, we cannot do better, perhaps, than quote a good many of the poems themselves, taking some from each of the ten “mandalas,” or “circles,” into which they are naturally divided. After reading these few, one will at any rate have a certain vivid picture in mind, to correspond to the formerly bodiless words—the Rig Veda Hymns.

First, a hymn in praise of Indra the sky-lord, from the first “circle” or mandala of the hymns,—where it stands thirty-second in number.

"Indra's heroic deeds will I proclaim, the first which the Thunderbolt's lord performed; the serpent has he slain, to the waters opened a way, the belly of the mountains has he cleft open.

"The serpent has he slain, that lay on the mountains,—Tvashtar forged him the rushing thunderbolt; like bellowing cows hastened the waters, straight downward went they to the sea.

"With the eagerness of a bull, he demanded the Soma, of the pressed-out juice he drank from the three vats; the missile, the thunderbolt took he, the treasure-distributor,—he struck him, the first-born of the serpent.

"As thou struckest him, Indra, the serpent's first-born, as thou didst destroy the arts of the artful; giving life to the sun, the heaven, the redness of morning, in truth thou hast found no foe.

"Vrtra, the evil Vrtra, the defrauder, has Indra slain with his thunderbolt, with the mighty weapon; like branches lopped by the axe lies the serpent stretched on the ground.

"Like a drunken weakling Vrtra challenged the great hero, the mighty warrior, stormer; he withstood not the onward leaping of his weapon, broken and ground to pieces was he whose foe was Indra.

"Footless, handless, fought he the fight against Indra, who slung the thunderbolt at his back; impotent he who thought himself grown to the bull, hewn in pieces Vrtra lay.

"He lay there like a reed broken in pieces, over him went the waters, working their will; whom Vrtra with his greatness had encircled, at her feet lay the serpent there.

"Downwards went her life who had borne Vrtra, Indra slung the weapon against her; above lay she who had borne, and her son underneath, Danu lay like a cow with her calf.

"In the midst of the way of the streams, who know neither rest nor repose, lies his body; the waters pass through the most secret places of Vrtra, in darkness for ever sank he whose enemy Indra was.

"Becoming the consorts of the enemy, the waters, guarded by the serpent, wearied in captivity like the cows taken captive by Pani; the opening of the waters that were shut up has he accomplished who slew Vrtra.

"Swift as a charger's tail didst thou advance, Indra, as the god struck at thy weapon; thou hast won the cows, thou hero hast won the Soma, the seven rivers hast thou let loose upon their way.

"Nothing did thunder and lightning help him, nor the clouds and hailstorms that he formed; when Indra fought with the serpent, the treasure-distributor won the victory for future times also.

"What avenger of the serpent didst thou see, Indra, as fear came near to thy heart that thou hadst slain; when thou speddest over the ninety-nine streams like a startled eagle through the air?

"He who holds the thunderbolt in his hand, Indra, is king of all that goes and has returned to rest, of hornless and horned cattle; he reigns as king over the people, as the wheel-rim the spokes, he holds all encircled."

So far the song of Indra the slayer of Vrtra. In each of the first eight circles or mandalas of the hymns, there are many conceived in the same spirit, in praise of the same god. They follow after the hymns to Agni, with which each of the first eight circles open.

As to its meaning. On the one hand, nearly all Vedic students are agreed in seeing in Indra the blue sphere of the sky, in Vrtra the encircling cloud that holds the rain, and keeps back the treasures of crystal drops from the seven rivers of northern India. On the other hand, it is quite certain that Indra, lord of the blue heaven, the enveloping darkness, the cows, and, perhaps more than all, the encircling wheel and its spokes, had, at one time, a perfectly definite mystical meaning. Whether this mystical meaning was read into the Vedic hymns, or was really hidden in them from the beginning, is one of the things in Vedic study that are by no means certainly known.

To turn now to a hymn of a very different type, the hundred and thirteenth in the same first circle of the hymns. It is very often said that the poets of the hymns were an almost nomad people, in the northern Panjab, the land of the seven rivers. But here is a hymn which shows them undertaking long voyages by sea; Tugra, friend of the Ashvins:

"Sent Bhujyu to sea as a dying man parts with his riches; but you Ashvins brought him back in vessels of your own, floating over the ocean, and keeping out the waters.

"Three nights and three days have you, never untrue ones, conveyed Bhujyu in three rapid revolving cars; having a hundred wheels, and drawn by six horses, along the bed of the ocean to the shore of the sea.

"This deed you accomplished, Ashvins, in the ocean, where there is nothing to give support, nothing to rest upon, nothing to

cling to; as you brought Bhujyu sailing in a hundred-oared ship, to his father's house."¹

These Ashvins are sons of the sea, ever young and beautiful, travelling in a golden, three-wheeled triangular car. They are destroyers of sickness, physicians of the gods, restoring the blind to sight, renewing youth, bringing health in peril.

Whether they, like Indra the sky-lord, have here a mystical meaning, is again uncertain; it is at least possible, for we find this double and even fourfold meaning hinted at in another hymn, in the same first circle, the hundred and sixty-fourth:

"Speech, Voice, consists of four defined grades, these are known by the knowers of the divine who are wise; they do not reveal the three which are esoteric,—men speak the fourth grade of speech."²

It is noteworthy that the word here rendered 'esoteric' is the same as that used to describe the 'Secret Teachings,' which are called, in the Chhandogya Upanishad, the 'essence of the Vedas.'³

To pass to the second circle, or mandala of the hymns. The presiding genius or seer-in-chief, of this circle, is the Royal Sage, Grtsamada, of the kingly line of Pururavas, the son of Budha (Mercury), the son of Soma (the Moon). This Grtsamada of the lunar line of kings had a son, who is said, in the Vishnu and Vayu Puranas, to have originated the system of four castes. The first hymn of the second circle is addressed to Agni, attributing to him all the functions of the sacrificial priests and their assistants:

"Thine, Agni, is the office of Hotar, thine the regulated functions of Potas, thine the office of Neshtar, thou art the Agnidh of the pious; thine is the function of Prashastar, thou art as Adhvaryu, thou art the Brâhman, and the lord of the house in our abode.

"Thou, Agni, art Indra, the chief of the holy, thou art Vishnu the wide-stepping, the adorable; thou oh Brahmanaspati, art the Brâhman, the possessor of wealth, thou, oh sustainer, art associated with the ceremonial."⁴

In other verses of the same hymn, Agni is identified with Varuna, Mitra, Aryaman, Ansha, Tvastar, Rudra, Pushan, Savitar, Bhaga,—in fact, with the whole range of Vedic gods, and it is from hymns like these that is drawn the belief that the Vedic people worshipped only one deity under many names.

Here again it is quite certain that, later on, Agni had a

¹ Rig Veda, I, 116, 3-5.

² Rig Veda, I, 164, 45.

³ Chhandogya Upanishad, III, 5, 2-4.

⁴ Rig Veda, II, 1, 1-2.

mystical meaning, as the threefold self of fire, the vital fire in this world, the emotional fire in the middle world, the intuitional fire in the heaven world; but how far this mystical meaning may be found or read into the Vedic hymns is still an open question. With hymns like this, to Agni the fire-lord, as we have said, the first eight out of the ten circles of hymns open, to be followed by hymns to Indra the sky-lord.

The next circle of hymns, the third, owns as its seer-in-chief the famous Royal Sage Vishvâmitra; to the hymns of this sage we shall next turn.

C. J.

PROOFS OF REÏNCARNATION.

(Continued from June, p. 88.)

THE FORMAL proofs of reïncarnation may be classified as phenomenal, philosophical and ethical; each of which will be briefly presented in its proper connection.

Beginning with the phenomenal proofs, the greatest phenomenon, and the one to which, because of its familiarity, we pay the least attention, is the infinite diversity of human character. There is no possible explanation, no reasonable hypothesis, which can account for the fact that in a humanity amounting to over a billion souls, now upon this earth, there are no two alike. If man be but his body, or if he has been on earth but once, all must have entered matter subject to similar forces. Then how is it possible for such infinite divergences to exist? All live in similar environments, eat similar food, are subject to similar variations, and yet, from the very first moment of life, each diverges from the others. Is there anything in matter, or material processes, to account for this? And, further, are there any innate powers in the human mind itself to explain it, unless we accept the hypothesis of reïncarnation, and declare that souls starting out innocent, ignorant and inexperienced have, by an infinite number of differing experiences, responded by diverging into these infinitely variant by-paths of character? And this is a true explanation. Reïncarnation—the return of the same entity *plus* the sum of the effects of the experiences—is the only method by which the conservation of mental energy, or force, is possible, and if there be law and order, and not chaos and chance, in the Cosmos, mental energy is as truly conserved as are the forces on the molecular planes of nature. Under the action of this conservation, each

man brings over the character which he himself made, and which, for the reasons above, must be infinitely variant. And character is the one thing which changes little from the cradle to the grave, although the whole object and aim of evolution is its modification. The child who comes into the world grasping and selfish—do we not know that he will go through life grasping all within his reach? The infant born with a generous, loving disposition—is not this the promise and prophecy of the maintenance of those traits throughout its subsequent life? Is not the truism that the child is the father of the man born of universal experience? Character lies deep; it is profound, eternal; it is very, very slowly modified. It is the task of eternity to make it symmetrical; to round out and develop divine, noble, godlike characters. Only by a supreme effort of the human will, maintained throughout years of conscious struggling, can it in one life be materially changed. So true is this that physiognomy, phrenology and chieromancy—half sciences, it is true—and all of the means by which man's physical form depicts his inner nature, depend upon the fact that our characters do not change. It is this fact, also, which proves so strongly that this stubborn, unbending element of our nature comes over life after life, following like an avenging or rewarding Nemesis throughout all our incarnations.

As illustrating the importance of character, let us study for a moment its aspects of genius and idiocy—the light and the dark possibilities of our nature. There is no fact—no hypothesis, even—which accounts for genius, or which explains why from the very moment of birth a soul should display these wonderful faculties which constitute genius, except the one fact which does completely and entirely explain it—reïncarnation. Materialism seeks to do so by “antenatal influence”: saying that a combination of entirely fortuitous circumstances happening during the brief months of inter-uterine life are sufficient to produce results affecting and entirely changing the subsequent life. The explanation is so impotent as scarcely to need refutation. Napoleon was an instance. Here was a man, born in the humblest possible condition of life, rising until he dominated empires and sent kings from their thrones at a single word; rising from obscurity to the very pinnacle of human power; a man who, in those strange, abnormal conditions into which he sometimes passed, would cry out to his Marshals, “I am Charlemagne. Do you know who I am? I am Charlemagne.” The military genius of this man, materialism declares, was entirely due to the fact that his father was a soldier and his mother was a camp follower! Can absurd reason-

ing be carried farther? Napoleon, no doubt, as he himself declared, was Charlemagne reincarnated, and before that was, perhaps, Hannibal, as one of his biographers has shown how profoundly his character resembles that of the great Carthaginian. Genius can only arise through reincarnation or chance. Is this world governed by chance? If it is, then genius, like everything else, must arise by chance, but not otherwise. But, if there be law dominating this universe, if fire burn, if gravitation attract, if there be any guarantee of stability in the universe whatever; then we must rule out chance: for if it operate in one instance, it must in all. Either this world is governed by law or it is governed by chance; they cannot be co-rulers, and when the operation of so many immutable laws is demonstrable we may safely relegate chance to the realms of superstition. That source of the power which enables the child musician to compose harmonies with musical laws which it has never learned; which renders the mathematical child able to solve problems which baffle the powers of adult minds; which makes the child poets, child artists, child philosophers and so on, can only be fully and entirely explained by the fact that such souls have evolved and brought over those powers from former lives. The soul which builds wisely brings over from its past; the soul which was an idler brings over from its past; and herein is the explanation of genius and of its obverse, idiocy. A soul which draws down veil after veil of matter over its spiritual perceptions, which dwells in infamy, lives only for the material and sensual, is again descending into matter; and it can descend so far as to entirely lose its hold upon its own divine nature. Such a one will finally reappear on earth an idiot just as surely as the man who constantly adds to his faculties by work and study will return in time a genius. Genius represents the fruition of work along a particular line. It is the promise and prophecy of the glorious powers which are possible to every man. When a soul comes to earth a perfected musician, it means that that soul has rounded out the musical side of its nature. When another comes a philosopher, it means that that soul has struggled in philosophical directions. And for one who has rounded out certain faculties, the possibilities of rounding out opens in an infinite number of directions; and herein we have the possibility of advancement throughout infinite eternities. The musician can later become a philosopher; the philosopher, a musician; and so on. Each one, when he has completed a certain line, is then ready to follow some other. Herein is the true explanation why as a child one will show himself to be a mathematical

prodigy, and in after life care nothing for it, but work in some other direction. It is because the necessities of that soul are requiring it to seek another line of action, to so eternally endeavor to complete a character which has in it infinite possibilities.

Further phenomenal proofs are the appearance of the form in response to the inner need, already dwelt upon. There is no power in external nature to cause the neck of the crane, for example, to extend itself two or three feet because this has become necessary to its existence. How can the winds, the sunshine, or any physical force cause this thing to happen? We must have the inner entity evolving, and the necessities of that inner entity in its changing environments causes the phenomenon. All modifications of form are so caused. They are the response to the inner necessity alone, and prove conclusively that it is an inner entity which is slowly winding its way up the eternal spiral of evolution. There is also no power in the seed, or the root, or the bulb, to reproduce the form of the old plant. Yet they do it. From whence comes this power? The fact that the molecules of the root or the bulb change and are renewed even more swiftly than those of the human body proves that there is, even in the vegetable and animal kingdoms, something which is evolving, something around which the form is built. Theosophy declares that at the base of every animal or vegetable form is an "elemental soul"—a potential soul, rather—which has not yet reached the state in which it is capable of expressing thought. These entities are all evolving; and herein is the reason, and the only reason, why the seed, affording the point of contact with this material plane, enables that entity to come back and rebuild for itself the old form. The tulip dies down completely at the end of the year, and the next summer grows up and reproduces the same flower to the most minute speck of color. What has preserved the form of the flower during this interval of apparent non-existence? This fact alone explains it, that its inner entity has rebuilt its old form. No scientist nor philosopher has put forward any tenable hypothesis to explain why two eggs, of almost precisely the same appearance, will develop the one into the mouse and the other into the elephant. There is no reason, no explanation, for any of these puzzles except we accept the fact that beneath the surface phenomena there is taking place the evolution of entities, and that each of these reïncarnates, or reëmbodies itself, upon the completion of its own cycle. This is exemplified before our eyes, were we not too blind to see. For in the animal kingdom a portion of the cycle or reïncarnation is actually carried

on without leaving the physical plane, as in the metamorphosis of insects. The caterpillar goes into a subjective existence, remains there wholly unresponsive to external stimuli, entirely rearranges the matter of its body by the mysterious power of its inner entity, or soul, passing first into the chrysalis, and then into the soaring butterfly. What greater contrast can there be than the repulsive caterpillar transformed into the beautiful butterfly? Nature is always ready to prove herself a kind, loving, reasonable teacher, if we but study her methods. And here we have reincarnation shown us in its every detail, because the lower entity, swinging through its cycle, has not descended into subjective realms sufficiently to entirely conceal the process from our view.

There are other phenomena which are of the nature of testimony. Many sane, truthful people remember having lived before. I hold myself the written testimony of a lady who recalls the past of a little sister who died before she was born, and who on this account was supposed to be "crazy," and was laughed at because she would repeat incidents of a life that had ceased before her birth.

Direct knowledge of having lived before comes at times to all. Has not everyone had a strange feeling of having done this or that thing which he happens to be doing, before? It is simply the breaking through the brain of the consciousness of a previous existence which is confused, so feeble is that consciousness, with what one is now doing. The present act is intermingled with the consciousness of a previous existence, causing the uncanny, because unexplained, sensation.

But the clearest and the most convincing proofs that reincarnation is true are those reasons which may be termed philosophical. Philosophy is the highest exercise of the human mind; the rationalising process of the human intellect. There can be no higher proof than philosophy; no higher Court of Appeal than this supreme function, this godlike attribute of the human soul. Therefore, if reincarnation can be shown to be reasonable, logical and philosophical, we have offered the very highest possible proof that it is true. The two grandest discoveries of modern science, by means of which it has made its greatest strides into the unknown, are its generalizations of the conservation of energy, and the indestructibility of matter. By these it proves that there is no such thing as the annihilation of either matter, force or consciousness, for science by no possible method can demonstrate that consciousness can be, or ever has been, separated from matter or force. The three, as pointed out, are

eternally associated, and if the law of conservation of force be true, then this law applies to the conservation of conscious force; and there is no escape from that conclusion. If heat will change into electricity, and electricity into light; if it is impossible to destroy a certain mode of force so that it will not reappear in another state, then how absurd to assert, in a law-governed Cosmos, that the highest form of force, intellectual energy, can be annihilated? It is impossible, illogical, absurd. That conscious energy which the human soul displays, and the mode of which constitutes character, must be conserved, or the conservation of all force and energy is a chimera. That intellectual energy is conserved during life cannot be denied; that it is conserved life after life has been shown to be the only explanation of differing characters. It cannot be conserved except by this method. If death dissipates all the energies of the soul, if all that each has gained by experience perishes at death, then is the law of the conservation of force violated. There is no escape from this position. Either force is conserved or it is not. Science asserts that it is conserved, and proves it upon the material plane. Theosophical philosophy asserts that it is conserved upon the mental plane, and proves that this is true by the logical and philosophical proofs pertaining to this plane. It shows that character is plainly the conservation of the force generated by thought and act in the past; that man is under the same laws, dominated by the same divine energies, which guide and control the entire universe. We must not in our blind vanity dissociate ourselves from nature, nor fancy that we are governed by special laws or dispensations.

If force, then, is conserved, intellectual force is conserved; if matter is indestructible, then the material vestments of the soul are also indestructible. Theosophy declares that there is no consciousness which has not its material vehicle, of some degree, and that these thinking souls of ours are associated with a material form or vehicle which is equally eternal, and which must persist throughout eternity, if the soul persists.

Perhaps the highest and most unanswerable proofs that reïncarnation is true are ethical. If there be justice in this Cosmos, or in human destiny, then must it be true; because by no other method is justice possible. Otherwise, from the cradle to the grave we are met by injustice, in a thousand ways and forms. One child is born an Australian Blackamoor; another, heir to the British throne; one soul comes to diseased, drunken, vicious parents, foredoomed to a life of infamy and misery; another to the purest, most intellectual, most loving and holy mother and father.

If the soul comes to earth for the first time, and has had no part in creating the conditions that surround it at birth, then is this world a very chaos of injustice. But Theosophy teaches that each soul comes to its own; and the fact that these terrible injustices do surround men at birth can be explained only through accepting the fact that each one has so lived in the past as to have created that character which makes it impossible to come to other parents. We are Blackamoors, white, red, poor, degraded, generous, loving or whatever we may be, because we have created those characters in the past; and just as truly as that one acid poured into one hundred alkaline bases unerringly seeks that and that alone for which it has the greatest affinity, so will the human soul seek those parents who have for it the greatest sum of attractions, and to whom in most instances it is already bound by the karmic ties of past associations. Unless this is true, our mental powers, our thoughts, our conception of nature, our entire relation to this molecular plane of existence are modified by bodies to which we come by chance.

How can the Christian reconcile justice with the fact of God's sending an innocent soul—one which he created for this special occasion—to a mother whose husband is a drunkard or a criminal, or to one who has no husband? All such things are wickedly unjust if such a soul has no voice in the matter. Reincarnation reconciles these birth differences; throws a light upon the problems of life, and shows that all injustice is only apparent, and has originated within ourselves. No other hypothesis explains or reconciles life and the existence of evil. There is infinite injustice in the world unless we admit the fact that we have created those circumstances in the past which control our present lives, and are now suffering the just deserts of our past actions.

And at death we find the greatest of all injustices. Babies who die we are told go to heaven. They have done nothing to earn heaven, but by the mere chance of death, at a day, a month, or a year, go to an eternal happiness, while sisters or brothers, born of the same parents, under the same environments, having the same tendencies, yielding to temptations surrounding them, must go to an eternal hell. And either heaven or hell predicates an infinite result as the effect of a finite cause! How absurd, how illogical, to claim that it is possible in one brief, finite existence, to set up infinite causes! One short life determines everything; eternal destinies hang upon finite causes! This from the religious standpoint. From that of Materialism men live, love, suffer and die, to end in annihilation!

There is no hypothesis, then, which holds out any reasonable and logical hope for the human race except that of reïncarnation. It teaches that energy generated in any life cannot be lost or destroyed; that a victory gained is forever won. It holds out to us the promise and prophecy of infinite potentialities. It sets no limit to the heights to which we can climb. And while thus giving to man a glorious hope in the future, it also throws the light of love, compassion and justice about his present, and so enables him to face his godlike destiny, unterrified by death and undismayed by life.

JEROME A. ANDERSON, M.D.

ADVANTAGES AND DISADVANTAGES IN LIFE.

THAT VIEW of one's Karma which leads to a bemoaning of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtle essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection,

to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations and miseries of modern poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of

life we cannot understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel and teachers we see at once that it all has to do with the brain and nothing else. Languages, archæology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, travelling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies—*skandhas*, not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses: this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

WILLIAM Q. JUDGE.

H.P.B. ON MESSAGES FROM MASTERS.

SOME years ago H.P.B. was charged with misuse of Mahâtâmâs names and handwritings, with forgery of messages from the Mahâtâmâs, and with humbugging the public and the T.S. therewith. Those charges had floated vaguely about for some time and at last came the explosion. Afterward when writing on the subject of "*Lodges of Magic*" in *Lucifer*¹ the question of the genuineness or the opposite of such messages was dealt with, and what she wrote is here presented for reconsideration. It covers two matters.

First, it proves out of her own mouth what the *Path* not long

¹ Vol. III, p. 92-93.

ago said that "if one letter has to be doubted then all have" to be doubted. Hence, if the *Letter to some Brahmans* is a fraud, as Col. Olcott and another say, then all the rest are, also.

Second, it applies precisely to the present state of affairs in respect to messages from Masters, just as if she had so long ago forseen the present and left the article so that tyros in occultism, such as the present agitators are, might have something to show them how to use their judgment. The portion selected from her article reads:

"We have been asked by a correspondent why he should not 'be free to suspect some of the so-called "precipitated" letters as being forgeries,' giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine and genuine what was false. Thus what *criterion* has any one to decide between one 'precipitated' letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples) can tell? For it is hardly one out of a hundred 'occult' letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and when a Master says 'I wrote that letter' it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the chela's state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the non-adept recipient is left in the dilemma of uncertainty, whether if one letter is false all may not be, for as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another and far worse condition implied. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together*. If one is to be doubted, then all have, and the series of letters in the 'Occult World,' 'Esoteric Buddhism,' etc., etc., may

be, and there is no reason why they should not be in such a case, —*frauds*, ‘clever impostures,’ and ‘forgeries’ such as the ingenuous though stupid agent of the ‘S.P.R.’ has made them out to be, in order to raise in the public estimation the scientific acumen and standard of his ‘Principals.’”

TESTIMONY AS TO MAHÂTMÂS.¹

THE NAME *Mahâtmâ* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement.

W.Q.J.

22. A.W.W. “I attended the American Theosophical Convention held at New York in 1893. Sitting near the door in the crowded room I had to pay particular attention to speakers at the other end. The subject of the hour was the Religious Parliament to be held at the World’s Fair. A good deal of enthusiasm prevailed as Mr. Judge was relating what had to be done and speaking of the importance of the matter. I was regarding him very closely and only thinking of what he was talking of.

“As he went on I observed a form taking shape near his right shoulder, rather nearer to Mr. Judge than to the chairman, Dr. Buck. This shape became definitely that of a man of impressive appearance. I had seen no pictures of the Masters and could not connect the form with any picture, but I then at once felt it was one of them. Since then I saw the picture of Mahâtmâ K.H. identically that of the being I have described. It is for me proof of the existence of these beings and of their interest in such movements as ours.”

23. B.S.H. relates what took place with another: “Some weeks ago at a regular meeting of a Theosophical class in the State of New York we were reading about the Mahâtmâs. Some one spoke of how to communicate with them. An old lady, a natural psychic, said that some years ago when melancholy and discontented a being came and showed her the picture of a former incarnation of hers when she had cultivated materiality but not her spiritual nature. The present one was, he said, for discipline

¹ Begun in February, 1895.

spiritually. From this she became contented with her lot and knew reincarnation and karma to be facts.

"I asked her then what was the being, if she knew. She said she could tell whether such visitors were images of the mind, the spirits of the dead, or living people; and this being she said was a living man, who was good and wise. Her description of him was, tall, finely formed, black hair and whiskers, piercing eyes and that he wore a 'round white cap-thing' on his head. I then said I thought it one of the Masters who worked with the Theosophical Movement. Then she said that during the whole meeting the same being had been standing beside me."

CORRESPONDENCE.

DEAR SIR:—I. I understand lately that for some years you were in the habit of using many pen names—fictitious names in fact—to articles you printed in the PATH. The articles were valuable to many. But may I ask were these items included in the charges brought against you; and if they were not, is there any way of having them inserted and brought forward? Excuse me, however, I forgot to ask first if what I heard was true.

II. Is it true that by merely rubbing your hand over your forehead four or five times—some say seven—you can write in any language and in any man's hand; and is it true that you are naturally a good writer, but for years have systematically written badly so that people might be deceived about your chirography?

HOMOS.

Answer. I. It is too true that I have written many articles under "pen names." Letters that helped Jasper Niemand I wrote, and under "X" and other marks I allowed to be published. Many of my articles thus written have been of use. Would you advise me to collect and destroy all that I can find? These items were not in the charges, yet, though some subsequent edition may have them perhaps. In that case this will be a confession.

II. I have not yet discovered that rubbing-the-forehead trick. But I am a good writer when I have time. I was a law-copyist once for a few months and the writing was praised.

WILLIAM Q. JUDGE.

COL. OLCOTT AND "SUB JUDICE."

DEAR SIR:—What does Col. Olcott mean by talking of the "Judge Case" as *sub judice*?

Answer. Do not know what he means, but it is certain that what he says about it means nothing. The case is *not sub judice*. It was settled and disposed of last July by decision of Council and Committee. *Sub judice* means that a case is alive and under consideration by the court, and that is not the fact here. If Col. Olcott had said that the case was *sub judex* or "under Judge," he would have been right, for all the bad Latin.

W. Q. J.

AT LOYALTY T.S.

Mrs. Carolyn Faville Ober writes enthusiastically of the formation of this Branch in Chicago. "At first there was discouragement, for it looked as if the work at this great city would be, perhaps, fatally injured. But soon it was shown that the watchword was *work*, and then the skies cleared. Scarcely a reference was made to existing difficulties. All realized that the situation must be faced with *work*; that counteractions to present trouble must be kept in operation by *work*; and that every other thing is secondary in importance to *work*. Partisan feeling was lost in the common impulse to

sustain the common cause by *work*. The salvation of our cause depends, as ever, upon the readiness of each factor in it to do his duty. And beneficent forces must now also be working for us. We should stand shoulder to shoulder drawing closer in bonds of sympathy. These are some of the lessons that might be drawn from our experience in meeting the difficulties which resulted in the formation of *Loyalty T.S.*"

COUNTESS WACHTMEISTER REFUTES HERSELF.

TO THE EDITOR OF THE PATH:—The following communication was sent to me unsolicited, and should, I think, be placed before your readers. Of course it will have no influence with those who have pre-judged the case and placed themselves beyond the pale of reason, and who indulge in angry and persistent denunciation. But to the few who are dispassionate, who mean to be just, and who are therefore capable of weighing evidence the following testimony, coming voluntarily, as it does, speaks volumes, though it may not undo the mischief already done in many quarters. In the long run Truth and Justice will prevail.

CINCINNATI, June 10, 1895.

Yours,
J. D. Buck.

DR. BUCK;—*Dear Sir and Brother:* I would like to say as a preliminary to what follows, that personally I am very fond of the Countess Wachtmeister, and only write the following because I consider it duty pure and simple. If at any time W.Q.J. or yourself should consider it testimony that should be made public, do so. It is at your disposal; make what use of it you choose.

Fraternally,

L. A. RUSSELL,

SANTA CRUZ, CALIF. June 2, 1895.

Secy., Santa Cruz T.S.

In May, 1894, during the lecture tour the Countess Wachtmeister made through California, I had the pleasure of accompanying her from Santa Cruz to Watsonville.

Knowing her to be an earnest student of Theosophy, and a pupil of H.P.B.'s, I naturally confided to her some personal experiences and asked her opinion. I told the Countess I had tried to tell the same experiences to Mrs. Besant but could gain nothing from her. Countess Wachtmeister, after listening to all the facts of the case, advised me to write just what I had related to her to W. Q. Judge, as he was a more experienced occultist than Mrs. Besant, cautioning me not to act in any way without consulting Mr. Judge, as he was the only person who could decide upon it.

The day before the Countess left Watsonville we were sitting together visiting.

Looking up, she said to me, "I am writing to Judge concerning X" (a gentleman of our Branch who was gifted in oratory and had previously worked along humanitarian lines) "asking Judge to take him under his especial charge," as, she thought, "if he could be brought under Theosophical influences he would be of great use in the T.S. and through the T.S. his gifts would be of service to humanity."

I asked her why she did not correspond with him herself, as he had met her and seemed very much drawn towards her.

The Countess's answer was: "I do not feel myself competent to even assist such a turbulent nature as X has." Then, referring to what Claude F. Wright had accomplished under Mr. Judge's training, she turned from her letter, faced me, saying in a most decided and earnest manner: "Do you not know that *W. Q. Judge is the greatest living occultist known to the Western world since H.P.B.'s death?*"

(Mrs.) L. A. RUSSELL.

LITERARY NOTES.

BROTHER JOHN ST. CLAIR is getting up a Theosophical manual in Maori, for use of the Maoris in New Zealand. This good work will eventuate in sowing the seeds of Theosophy among a people little known to the Western World.

LOTUSELÜTEN for May (German) opens with a translation of "The Gospel of Buddha" by Paul Carus, continues the "Tibetan Teachings," and begins a timely biography of H. P. B. The number ends with the usual notes.—[G.]

SPHINX for May (German) has an article by Tolstoi, "Religion and Morals"; an explanation by Dr. Hartmann of *The Talking Image of Urur*; several articles on Theosophy and the Theosophical Society, and the usual stories.—[G.]

INDEX TO THE PATH, Volumes I to VII, April 1886, to March 1894, has been carefully prepared, and will be of great use to students in helping to unearth the treasures that are buried in the old numbers of this magazine. Bound in cloth the size of PATH.—[G.] (*Price 50 cents.*)

THE VAHAN for June contains the Resolutions passed at the recent Convention by the Theosophical Society in America. These are followed by a letter from Mr. Judge to Colonel Olcott regarding the Vice-Presidency of the Theosophical Society. "Activities" comes next, and on the last page, after a long absence, we welcome cordially the Questions and Answers, under the heading, "The Enquirer."—[G.]

NOT YET. Mary Weller Robbins has promised to give one-third of the proceeds from this book which we reviewed last month to the benefit of the Theosophical Society. This was unfortunately omitted from our review. This is truly theosophical work and goes to show that among the members of the Loyalty Branch in Chicago there is real devotion. (*For sale by the PATH, price 50 cents.*)

THE THEOSOPHICAL FORUM, new series No. 1, will be cordially greeted by the members of the T. S. in America. Not only is its new form and its promise of an increased field of usefulness a distinct improvement upon its predecessor, but all true Theosophists will read with relief the editorial announcement that no longer will our patience be tried, our ridicule excited, and our ideals debased by the "mechanical and narrow view formerly obtaining." It is now an unofficial organ of the Society for notices and changes. There is a news department, and four subjects of Theosophical interest are to be analysed each month which can be used for a syllabus for Branches. Capital punishment, the "path" and Karma are some of the subjects treated, all by well-known students.—[G.]

THE NORTHERN THEOSOPHIST for June. The "Editors Remarks" are amplifications of some of his previous ones regarding proposed changes in the T. S. Constitution, and the spirit of what he says is in harmony with what was so excellently said at the past convention in Boston. Autonomy of Sections and Branches is suggested, and his condemnation as *untheosophical* of any possible expulsion clause, and his reasons therefor, are well worthy the consideration of those as yet undecided. In America fortunately these matters are settled. "The Revolt of the Personality" by W. A. B. is one of those excellent little sermons we have several times had. In addition there is an article on "Womanhood" by Louisa Shaw, and a notice of the Conference of the North of England Federation.—[G.]

THE ESOTERIC BASIS OF CHRISTIANITY, or Theosophy and Christian Doctrine, by William Kingsland. With Parts I and II most readers of theosophic writings are already familiar, and they have been noticed and commented on in the PATH. Parts III and IV, "The Logos" and "The Gospel," are new, however, as well as the "Introduction," which is an able synthesis of theosophical teaching, and clearly shows its relation to Christianity. Those who have read the first parts need only to be told that the new matter is of equal interest and value, and written with the same ease and grace. We especially recommend the work to those who, accepting Theosophy, still cling to some of the old Christian dogmas, for herein lies the reconciliation.—[G.] (*For sale by the PATH, price, \$1.25*)

THE IRISH THEOSOPHIST for May continues Jasper Niemand's most admirable "Letters to a Lodge." An able analysis of Intellect, Instinct, Impulse, and Intuition is given, with the means of distinguishing one from the other. Mr. Judge in a short article again calls attention to his never having been

furnished copies of the evidence, and further that everything points to the fact that there has never been any intention of furnishing them in spite of promises. In "Adepts and Mediums" Basil Crump writes a warm defense of H.P.B. especially in the matter of the "Letter to the Brahmans," and emphasises what has already been pointed out, that H.P.B. is the "real centre of attack," let hypocrisy cloak ingratitude in falsehood as it may! "Letters to the Editor" has a striking contribution from Ernest T. Hargrovè, which does not put Mr. B. Keightley in a very pleasant light, and which has also certain comments to make on Mr. Mead which can hardly be agreeable reading for the subject of them. Mr. Lindsay's letter is scarcely less interesting, recounting as it does the Countess Wachtmeister's various renderings of the story of the Master's seal. "Notes by the Way" is a good summing up of Mrs. Besant's *Statement* by the editor, and an account is given of the First Annual Convention of the Theosophical Society in America.—[G.]

THEOSOPHIST for May. In "Old Diary Leaves" we are told that all was not harmony in the group of exiles; H.P.B. quarreled with Miss Bates, and Wimbridge, and left to Colonel Olcott the task of getting rid of the former. An abortive attempt was made to form a temperance society, and an account follows of the celebration of the fourth anniversary of the T.S. But more important than these is the too meagre description of the meeting with the Sinnetts and Mrs. Gordon, and some of the phenomena that surrounded that Allahabad visit. Majji, the famous female yogi is visited and described. We joyfully announce the conclusion of "The Outlines of Astronomical Motion," and the story called "Overshadowed" is also ended, but our joy in this is somewhat tempered by fear of what may replace it. "Zoroastrianism," "Jewels," "The Vedic Pranayama," "The Sikh Religion," an account of Mrs. Besant's second Indian tour, and articles on "Metempsychosis" and "The Cunning Mahant" complete the body of the number. In the review of the PATH we are told that H.P.B.'s letters "are inaccurate and misleading to a degree." The most striking thing in "Cuttings and Comments" is Colonel Olcott's enthusiastic praise of a certain Miss Allison for teaching the Singhalese maidens how to make jam. We wonder what H.P.B. would have thought of this number!—[G.]

IN THE NEW YORK SUN of May 6th appeared an account of a sermon delivered the day previous by the Rev. Heber Newton, giving, principally in Mr. Newton's own words, his theories regarding the "spiritual body" spoken of by St. Paul. These are in essence identical with Theosophical teachings. He says: "You are in a constant flux of matter, drawing from the earth and the air the material to recompose your physical body. And yet there is something which holds this constant flux of matter to perpetual identity of form. That something which stamps this fluent matter with form and so maintains its identity must be the finer form, the vital and essential substance of our bodies." And again, "This inner finer form of our bodies, even now and here in our flesh, holds the secret of its future marvellous powers, occasionally transfiguring the outer body from within, and lifting it above the laws which ordinarily enslave that outer body. Are there any hints of this? Plenty of them. The residents of the East have from time immemorial, living in the spirit, demonstrated it in what we chose to call occultism. Is this confined to the East? No; in the middle ages it was called magic." Further on he speaks of occult phenomena such as are demonstrated by hypnotism, telepathy, clairvoyance, etc., as well authenticated powers, not of the outer body, "but powers of some inner organization, transformed by the mind." Could any Theosophist have put it more concisely or plainly?—[G.]

LUCIFER for May. In certain respects this number outdoes itself! The "Watch Tower" opens with a defense of H.P.B. the eloquence of which proves quite moving until in the following article, also by Mrs. Besant, we find her standing by Colonel Olcott's side in declaring fraudulent the letter to the Prayag Brahmans sent through the self-same H.P.B.! The author is evidently aware of some absurdity for the following sentence occurs, "I do not regard the letter as genuine, *but I have never attributed it to H.P.B.*" This however stands alone without an attempt at proof or explanation, simply one of those bold statements with which the public has lately become familiar from the same pen. Mrs. Besant's remarks regarding the "practical" Western

methods, (followed by Mr. Judge and his adherents!) as contrasted with the "rigid discipline and long, silent patience demanded by Eastern Teachers," (inferentially followed by Mrs. Besant and her adherents!) is interesting in connection with Dr. Keightley's letter in the last (June) PATH regarding the lengths she has gone to obtain psychic development and powers. The latter part of the "Watch Tower" deals with America and American affairs. This we find particularly delightful: "Thus the T.S. will go on intact, no more changed by the retirement of so many of its members in America than any other of the resignations of which there have been plenty in the course of its stormy history." Alas! poor America, hang your diminished head! Our next sensation is the "Doctrine of the Heart." Comparing this with what has gone before, the old lesson of how much easier it is to *preach* than *practice* is once more enforced. "An Article for the Time" follows this, a reprint from the PATH of a paper by Jasper Niemand. We smile here again though more sadly; the point has been so completely missed, and those who have "*denounced*" and "*condemned persons*" stand self-convicted. "Activities" gives further opportunity for practical manifestation of this strange "Heart Doctrine"! And all this under cover of THEOSOPHY, and in the name of the Lords of Compassion!—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

NEWARK BRANCH was chartered on the 26th of June. This is the result of work done by Mr. H. T. Patterson in New Jersey. The Branch has twelve members and should be the centre of much work in Newark.

THE SOMERVILLE BRANCH has a weekly study-class at which the attendance of members is good, and much interest in Theosophy is shown. It has also Sunday afternoon lectures at which the attendance averages about sixteen.

BULWER LYTTON BRANCH reports it impossible to keep sufficient literature on hand for sale in Rapid City, so great is the interest in Theosophy there. Necessity has arisen for the use of a hall once a week on account of the great increase in numbers at the meetings.

BEAVER T.S. was chartered June 24th. This Branch is a reorganization of the Toronto Theosophical Society. Resolutions were adopted in connection with the reorganization similar to those adopted by Loyalty T.S. Brother Samuel L. Beckett is President, and our old friend, A. E. S. Smythe, Secretary.

LOYALTY BRANCH, Chicago, was chartered May the 29th, and is the first Branch chartered under the Constitution of the Theosophical Society in America. The work in Chicago is prospering and has increased rapidly since the change referred to in Mirror of last month. A Headquarters has been established at Room 20, 15 Washington Street, corner Wabash Avenue, and many schemes are in hand to set Chicago afire with Theosophy.

HARTINGTON BRANCH is the name of a new Branch chartered at Hartington, Nebraska, June 25th. Brother C. F. Wright paid a visit to Hartington last February and stirred up considerable interest. A study-class was formed and the interest has grown. Dr. Allen Griffiths on his way West visited the centre and organized. Mrs. Nannie A. Crouch, one of the members in Omaha, is largely responsible for the good work done in Hartington.

TOLEDO THEOSOPHISTS reorganized themselves on June the 15th. Members ratifying the Convention in Boston separated from the old Toledo Theosophical Society, now no longer existing, and a permanent charter was issued on June the 21st for a Branch under the name Mānasa T.S. The application was signed by all the *working* Theosophists of the old Branch and those who had built it up. No doubt can exist but that the Mānasa T.S. will outdo even the work accomplished by the old Toledo Society. The Branch is a part of the new Central Territorial Committee.

THE BRANCH in Harlem has effected a reorganization and is now the "H.P.B. Branch of the Theosophical Society in America." A Constitution and By-laws whose main features are in consonance with the Constitution of the T.S. in America has been unanimously adopted, and officers elected and committees formed under the reorganization. Interest in the Theosophical Movement is quickening rather than waning. Though June is a "lean" month for public meetings, the attendance at each of the Sunday evening lectures is close to fifty, while the Friday night or regular Branch meeting brings out between twenty-five and thirty. A Lotus Circle for the children "old and young" has been formed and is successful. The Saturday evening class for members is a feature of the Branch work which is producing good results. It is specially intended to aid members by study and otherwise to fit themselves to help and teach others. "H.P.B." Branch accepts the call to "no longer temporise but act" as an order to be obeyed by the heart and the head, and will "govern itself accordingly." All visitors whether members of the Theosophical Society or not will receive an old-fashioned welcome to any of the public meetings in this little Theosophical Home.

BURCHAM HARDING visited Springfield, Mass., on May 14th, spending some days in doing newspaper work and arranging for lectures. The 18th, lectured at Easthampton, in Mrs. H. K. Richmond Green's parlors and conducted a class the following day. The 20th and 21st, lectured in the Church of the Unity at Springfield to crowded audiences; subjects, *Reincarnation* and *Human Perfection*. The 22d held a meeting in the church, when two study classes were formed. The 25th attended one of these classes. The 26th occupied the pulpit in the Unitarian Church, Northampton, at the usual morning service, taking *Reincarnation* as the subject. Lectured again in the church on 27th, and held a class 28th. The 29th attended the class at Easthampton. The 31st May and 1st June lectured in the Universalist Church, Westfield; and on the 2d occupied the pulpit both morning and evening, taking as subjects, *Has Man an Immortal Soul?* and *What Happens after Death*. A class to study Theosophy met in the church in the afternoon. In future the class will meet at the residence of the minister, Rev. J. B. Reardon. The 3d and 4th at Greenfield, lectured in the Unitarian Church, the 5th held a class in the church. On the 6th Mr. Harding returned to Boston. At all these cities the use of the churches was allowed without charge. Advertising was paid out of the collections, the surplus being used for local charities. The newspapers in all places were favorable and liberal in the space given to Theosophy. Large audiences attended in every place. The 7th Mr. Harding left for Chicago, Ill., to assist in the work of the Central States. The 9th he addressed the Wachtmeister Branch, and the Loyalty in the evening. The 11th attended meeting of Englewood Branch. The 16th spoke before Loyalty Branch, replying to Dr. J. H. Barrows' last *Haskell* lecture—in which he emphasized the "supernatural history" of Christianity as its distinctive feature. The Loyalty Branch has chosen a very appropriate name and is doing good work.

PACIFIC COAST.

PROMETHEUS T.S. Portland, Oregon, was chartered on the 28th of June. The Prometheus Society starts off with thirty members and is practically the reorganization of the Willamette Society; thirteen members of the latter, one member from the Triangle, one member from the Olympia, and fifteen new members uniting to form this Society. Mr. John H. Scotford is the President and Mrs. Laura Durkee the Secretary. We feel assured that this is the solution of Theosophical problems in connection with Portland, and that the work done there in the future will merit a full success.

THE HAWAII LODGE, Honolulu, observed White Lotus Day in a fitting manner. On invitation, the Aloha Branch, the other Branch in Honolulu, joined with the Hawaii Lodge on May 8th and the hall of the latter lodge was beautifully decorated by the lady members with white flowers, palms and greens, while in front of the large picture of H.P.B. was placed a pillar of white and red carnations so arranged as to form the letters, H.P.B. A photograph of the decorations has been sent to the Headquarters and framed and placed in the Headquarters rooms. Vocal and instrumental music was fur-

nished by the members and friends. A very large audience was present. The Hawaii Lodge reports good work. Its formation, as well as the interest in matters theosophical, are mainly due to the work of Mrs. Mercie M. Thirds, who visited the Islands, October, 1894.

PACIFIC COAST LECTURER'S MOVEMENTS.

Dr. Griffiths reached Omaha May 28th and in the evening met and conferred with the local T.S. upon the situation. Next evening the Vedanta Branch meeting was attended. Other meetings followed and the Branch voted to secure suitable quarters for meetings, and money was subscribed for that purpose. Sunday evening, June 2d, a public lecture upon *Heredity* was given—local papers gave columns of reports. Hartington, Cedar Co., Nebraska, was visited next upon invitation of a number who had become interested by lectures and good work done by Claude Falls Wright and Mrs. N. A. Crouch—the latter of Omaha. June 4th, 8 p. m., a public lecture on *Theosophy, Karma and Reincarnation* was given, and upon the next evening the Hartington Branch was formed with 12 charter-members—Mrs. M. B. Van Velsor, President; J. H. Felber, Vice-President; Dr. H. D. Dwight, Secretary and Treasurer. Rooms were at once secured for meetings, and the future looks bright for a vigorous Branch at that point. June 6th, Dr. Griffiths returned to Omaha and met and talked to the Branch and interested inquirers in the evening. June 8th he arrived in Denver, and upon the following two evenings met members of the Denver Branch, when T.S. work and methods were discussed. A lecture was given upon the third evening, June 10th, in the Unitarian Church. The members expressed a desire to engage in systematic study, establish a library and hold public meetings. Sidney F. Smith, 1470 Steele Street, would be glad to meet members of T.S. who as teachers expect to attend the Teachers' National Convention to be held in Denver this month. Salt Lake City was reached June 12th. While in that city Dr. Griffiths attended Branch, held several informal meetings, lectured in the city and also in the territorial prisons. At the prison a class of 25 was formed for study, and Branch members will conduct it. The local press printed columns of interviews and reports. June 15th was spent in Ogden and a meeting of those interested was held. He left the same evening for the Pacific Coast.

FOREIGN.

NEW ZEALAND.

THE WAITEMATA CENTRE was formed on May 7th with fourteen members, most of whom are charter-members. White Lotus Day was kept by the Centre, the members reading extracts from *Voice of the Silence*, *Light on the Path*, *Song Celestial*, *Letters that have Helped Me*, etc. The H.P.B. Centre, Thames, has existed for some time. Mr. John St. Clair is secretary for the Waitemata Centre, Auckland, and the Rev. S. J. Neill for that at Thames.

AUCKLAND, New Zealand, May 16.—During the past month the following public efforts have been made in aid of the Theosophic movement: On April 19th, Mrs. S. J. Neill read a paper upon "Vegetarianism." On May 23d Mr. C. J. Staples, General Secretary of the Australasian Section, arrived here in company with the returning Convention delegates and on the evening of May 23d a public welcome was accorded to him. On the evening of May 26th he spoke on *The Practical Side of Theosophy*, and on Sunday evening, April 28th, he lectured in the Choral Hall on *Karma*. On May 5th, Miss L. G. Browne read several selections from *The Light of Asia*. On May 8th, Lotus Day was observed, and on May 10th C. W. Sanders read a paper upon *States of Consciousness*, and on Sunday evening, May 12th, he lectured in the Choral Hall upon *Unity, a Divine Principle*. A class for the study of the *Ocean of Theosophy* has now been formed in Auckland.

ENGLISH LETTER.

LONDON, June 14, 1895.

The agenda for the forthcoming Convention is now out, and the policy of Mr. Judge's persecutors is therein partially disclosed. Mrs. Besant calmly proposes:

That a Committee be appointed to receive and consider any amendments in the General Constitution of the Theosophical Society, their report to be forwarded to the General Secretaries of the Indian, Australasian, American and European Sections, in time for discussion at their respective Conventions in 1895 and 1896.

So the whole matter is to be shelved, and awkward discussions and disclosures neatly evaded! We shall see. Col. Olcott, too,—who has arrived in England—has issued a presidential mandate on the action taken by the recent American Convention at Boston. You are all cut off, root and branch, your diplomas cancelled, and your names erased “from the roll kept at the Society’s Headquarters, Adyar!” It is a sorry document, this, to be issued by the man who could—had he so chosen—have kept the Theosophical movement one and undivided.

The Dublin Lodge has issued a proposed Constitution for the consideration of the Convention, which, like much else, will—if Mrs. Besant’s proposed Resolution is carried—be buried in the comparative oblivion of a Committee. Meanwhile, work goes on.

The Convention is to be held the first week in July—3d and 4th—this year, and at the Portman Rooms, instead of at Avenue Road, which will greatly add to everybody’s convenience, these rooms being in a much more central position. There seems to be a widespread feeling in favor of some form of autonomy for Europe.

Alice Cleather.

CEYLON.

Countess Wachtmeister spent a day with us *en route* to Australia and was Mrs. Higgins’ guest. Mr. Milton Hack also came. Colombo is a sort of half-way house for members who go from East to West or *vice versa*. It seems thus important that Mrs. Higgins’ effort to build a home for the Musæus Orphanage where visitors might be welcomed should be continued. Attendance has increased, and our American friends have done a useful work among the neglected Buddhist girls here.

(Communicated.)

FOLLOWING is a copy of a letter from the Executive Committee to be read at the forthcoming European Convention, on July 4th:

From the Theosophical Society in America to the European Theosophists, in Convention Assembled as, “The European Section of the Theosophical Society.”

BROTHERS AND SISTERS:—We send you our fraternal greeting, and fullest sympathy in all works sincerely sought to be performed for the good of Humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations,—“Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it.” Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature’s laws.

Recognizing the foregoing, we, who were once the body called The American Section of the T.S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other Sections of the theosophical world which were preventing us from doing our best work in the field assigned to us by Karma. In order to more quickly

free ourself from these obstructions we made the change in this, instead of in some later, year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda or ethics, except that it will enable us to do more and better work.

Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly-conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based. And we could not indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favorable reply may remain as evidence and monuments between us.

Fraternally yours,

(Signed) WILLIAM Q. JUDGE,
President.

(Signed) ELLIOTT B. PAGE,
A. P. BUCHMAN,
C. A. GRISCOM, JR.,
H. T. PATTERSON,
JEROME A. ANDERSON,
FRANK I. BLODGETT,

Members of the Executive Committee.

SUPPORT OF THE T.S.

June 21st received from George E. Harter the sum of sixty-five dollars, making a total of \$245.00 received since January the 16th.

WILLIAM Q. JUDGE, *President.*

NOTICES.

WILLIAM Q. JUDGE's reply to the charges against him has been sent to every member in America. Anyone requiring extra copies for interested friends can have them upon forwarding stamps to the office to cover postage.

THE THEOSOPHICAL FORUM has entered upon a new life and era. It has undergone many changes in style, arrangement and size. Subjects for discussion for the use of Branches, a column of Theosophical news, and other departments have been added. For the future it will be issued as regularly as possible on the fifteenth of each month. Branches and members should send questions, which will be carefully dealt with in the *Forum*.

VERBATIM REPORT of the Convention at Boston, in April, has been sent to every member, and with it a copy of the Constitution and By-laws of the T.S. in America.

Their abuse is but of the visible personality; they cannot touch thee, invisible, unconquerable.—*Farewell Book.*

ÔM.

LIST OF THEOSOPHICAL AND KINDRED WORKS

Which may be obtained (post-paid) from THE PATH, 144 Madison Ave., N.Y.

Adventure among the Rosicrucians, ...		Mysteries of Magic... (Éliphas Lévi)	3.00
..... paper, 50c; cloth	\$.75	Mystic Quest (Kingsland), ...	1.00
Animal Magnetism (Binet and Féré)..	1.50	Nature and Aim of Theosophy (Buck)	.75
Annie Besant: An Autobiography....	2.00	Nature's Finer Forces (Rama Prasad)	1.50
Astral Light (Nizida).....	.75	Neila Sen, ...	paper, 50c; cloth 1.25
Atlantis (Donnelly).....	2.00	Nightmare Tales.....	paper .35
Autobiography, 1875 to 1891 (Besant)..	.08	Ocean of Theosophy, paper 50c; cloth	1.00
Bhagavad-Gitâ (Judge) red leather,		Occult Science in Medicine (Hartmann)	1.25
..... 75c; morocco	1.00	Occult Sciences, The (Waite).....	2.25
Bhagavad-Gitâ (Mohini's translation		Occult World (Sinnett) paper 50c; cloth	1.25
and notes).....	2.00	Patanjali's Yoga Aphorisms (Am. ed.)	
Boehme, Jacob, Life and Doctrines of	2.50	 red leather 75c; morocco	1.00
Buddha, Life of (Lillie).....	2.25	Pearls of the Faith (Edwin Arnold), ..	1.00
Buddha, Life of the (Rockhill).....	3.00	Perfect Way.....	paper, 50c; cloth 1.25
Buddhist Catechism (Olcott).....	.40	Perfect Way in Diet (Kingsford), ...	.75
Buried Alive (Hartmann).....	cloth .75	Philosophy of Mysticism.....	2 vols. 7.50
Christos (Buck), ...	.60	Place of Peace, The (Besant).....	.06
Clothed with the Sun, paper, 50; cloth	1.25	Posthumous Humanity (D'Assier)...	2.50
Coming Race (Lytton).....	paper .10	Problems of the Hidden Life (Pilgrim)	1.75
Compendium, Raja-Yoga Philosophy	1.25	Psychometry and Thought Transference, ...	paper .30
Death and After? (Besant).....	.35	Purpose of Theosophy (Mrs. Sinnett)	
Discourses on the Bhagavad-Gitâ....	.75	 paper 15c; cloth	.75
Dreams and Dream-Stories (Kings-		Rationale of Mesmerism (Sinnett)....	1.25
ford), ...	paper, 50c; cloth 1.25	Reincarnation (Anderson) paper 50c;	
Dreams of the Dead (Stanton) paper,		 cloth	1.00
..... 50c; cloth	1.00	Reincarnation (Besant).....	.35
Echoes from the Orient (Judge).....	.50	Reminiscences of H. P. B. and the <i>Secret Doctrine</i> (Countess Wacht-	
Elixir of Life (By a Chela), ...	paper .15	meister), ...	paper 50c; cloth .75
Esoteric Buddhism (Sinnett) paper,		Rosicrucians, History of the (Waite)..	2.50
..... 50c; cloth	1.25	Rough Outline of Theosophy (Besant)	.10
Esoteric Basis of Christianity, part 1	.10	Sankhya Kârîka (with commentary)..	1.25
..... part 2	.10	Secret Doctrine (Blavatsky).....	12.50
Evolution according to Theosophy....	.10	Secret of Death (Edwin Arnold), ...	1.00
Exposition of Theosophy (Besant).....	.10	Secret Symbols of the Rosicrucians.	6.00
Five Years of Theosophy.....	cloth 3.25	Seven Principles of Man (Besant)....	.35
From the Caves and Jungles of Hind-		Simon Magus, ...	paper, 1.75; cloth 2.25
ustan (Blavatsky).....	2.50	Song Celestial—Bhagavad-Gitâ, verse	1.00
Gems from the East (Blavatsky).....	1.00	Songs of the Lotus Circle.....	.05
Geomancy, Principles of Astrological	1.25	Soul of Things (Denton), ...	3 vols. 4.50
Geometric Psychology (Betts and Cook)	2.50	Sound and Music (Nahm), ...	3.50
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